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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

MAY 5, 1954

## PRAY — PRAY — PRAY

The Southern Presbyterian Church is coming to the most crucial point in her history. Within the Church are two determined, active and potent groups. Strong feelings are being generated on both sides of the question of church union.

PRAY that in this time of crisis in our Church the Holy Spirit may do a work which will bring joy and restore unity and fellowship within our own Church and bring honor and glory to His Name across the world.

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But, as deeply concerned as many are over the question of church union, there is a matter of infinitely greater importance. This has to do with our attitude to God's Word and the interpretation we hold as to the content of the Christian message itself.

There are those who hold the Bible to merely *contain* the word of God. There are others who earnestly believe that the Bible *is* the Word of God. There results a vast difference, both in the *content* of the resulting message and in the power and authority of the message itself.

PRAY that God shall send such an outpouring of His Holy Spirit upon us all that all doubts shall be resolved, differences thereby eliminated, and that we *all* shall go forward in and by the power of the Spirit—to honor and glorify His Name in all we do.

## PRAY — PRAY — PRAY — PRAY



# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Our Thirteenth Year

With this issue the Journal begins its thirteenth year of publication.

Conceived in prayer, projected entirely on faith, but with a burning conviction that there was needed within the bounds of the Presbyterian Church, U.S., a publication dedicated to a clear statement and defense of the Gospel, God has given multiplied evidence of His help and blessing.

Despite the impression held by some, this Journal has never had unlimited funds at its disposal. Rather it has been a living testimony that God puts it into the hearts of His own to help in causes which are worthy. We have never failed to meet a single bill when due. At the same time, we have often had only a few weeks' operating funds in hand at once. It has been a marvellous story of repeated financial help coming at just the crucial moment.

We have made mistakes, some of them grievous ones. Behind the scenes we have also been the unhappy target of unjust criticism and untrue rumors. Such is to be expected.

But, from the beginning, and on into the future, our daily prayer is that God will take this Journal and use it for five definite objectives: For the glory of His Name, For the honoring of His Word, For the strengthening of the faith of its readers, For the winning of souls, and, For the advancement of God's Kingdom.

If you share in such an objective we most earnestly covet your prayers.

—L.N.B.

### He Who Runs May Read!

Read the religious articles in two of the current secular periodicals: LOOK, March 23rd and TIME, April 19th and see for yourself how little doctrinal accord there will be in the proposed Presbyterian union. Neither of these articles are critical of the views they present. Both are favorable. They speak for themselves, so that he who runs may read. When you have digested the implications of the articles ask yourself a few questions.

After our home and foreign mission boards are located in New York will the latitude here set forth engender more or less zeal and impetus for carrying out the Great Commission? Higher or lower per capita giving for missions?

When secretaries and directors from this center are travelling over our conservative presbyteries stating that ministers need not accept the virgin birth of Christ since this is a test not used "except in minor groups," will there be an increase of the unity of the Spirit? In Northern Japan a withdrawal of fourteen Presbyterian congregations from the Kyodan recently occurred because the official representatives told the people this and that beliefs were not necessary.

When Church publications are being sent out stating that Isaiah and David, long dead, were inspired men, but that their writings are not in inspired words, will this literature make for peace and harmony? Our Lord Jesus declared that David himself said in the Holy Spirit, The LORD said unto my Lord, sit thou on my right hand.

If we were already in the proposed Presbyterian union would we be pleased that our official spokesman at the Second Assembly of the World Council, meeting at Evanston, would present the view that Christ's personal return in glory is "not an essential



element in the Christian hope for the world," or that instead of His judging the living and the dead "sin carries its own appropriate penalty and righteousness its own reward"? Would that fairly represent a Church that has recently gone forward under the banner: CHRIST—THE ONLY ANSWER?

Will God be greatly honored by a merger in which the Presbyterian Church, U.S., ceases to bear her corporate testimony to the mighty miracles God wrought in the Incarnation and Resurrection of Jesus Christ, that is, to His virgin birth and His bodily or physical resurrection. "Handle me and see: for a spirit hath not flesh and bones as ye behold me having." Luke 24:39.

\* \* \* \* \*

When heresy came in like a flood, the ancient church erected against it her rule of faith in its two forms: The Canon Scripture its expanded form, and the Apostles' Creed its compact form. And that Church stood when the Roman Empire was collapsing about it.

When rationalism was sweeping the Western World, Presbyterianism in the American Colonies adopted the Westminster Confession and Catechisms as the faith of the Church and of her ministers and so became a witness-bearing Church. Thus, the same eighteenth century, which saw the Presbyterianism of old England "with a mistaken aversion to creedal subscription" buried in a Unitarian grave, beheld American Presbyterianism risen to new heights.

When naturalism swept over twentieth century America the Presbyterian Church, U.S., erected two additional bulwarks, (1) the provision that if an officer change his views after ordination he of his own accord notify his presbytery, and (2) the following interpretation of our vows unanimously passed by our 1939 General Assembly:

The General Assembly regards the acceptance of the infallible truth and divine authority of the Scriptures, and of Christ as very and eternal God who became man by being born of a virgin, who offered himself a sacrifice to satisfy divine justice and reconcile us to God, who rose from the dead with the same body with which He suffered, and who will return again to judge the world, as being involved in the ordination vows to which we subscribe.

Here we stand today. But under a Plan of Union that omits these two safeguards, we will stand with the two articles found in the current popular periodicals  
—W.C.R.

## Amazing Grace

Stories and incidents from the London Campaign will surely be put in book form some day, for they make up some of the most fascinating reading of our times. In fact, when God's Holy Spirit is working miracles in the lives of hundreds of individuals each day it is but natural that Christians should both marvel and praise Him.

We give herewith four heart warming stories:

"—'s wife was sitting in the audience at Harringay the other night when a man came in and sat down by her. Then another man came in and sat down by the first. They were obviously strangers to each other but they had one thing in common,—they did not like Billy Graham and they struck up a conversation and shared their opinions loud enough for those around to hear. Cynical and suspicious they aired their views: 'These American evangelists - - - !'

"Then the service began. Then the sermon. Then the invitation. All was quiet. Suddenly the first man turned to the second: 'I don't know about you,' he whispered loudly, 'but I'm going forward.'

"The second man hesitated only a second while he reached in his pocket for something. 'I'm going too,' he said, and added: 'Here's your wallet, I'm a pickpocket.' And they both went forward together.

"—'s mother said she never would have believed it had she not heard it with her own ears and seen it with her own eyes."

\* \* \* \* \*

"Last night a counsellor told me of a man he had talked with last week. He is from down on the South coast. He was hard. His wife for months, unknown to him, had been praying with her neighbors for his salvation. He was unmoved. They came to Harringay. He was unmoved. Undaunted, she continued praying. One night as they tucked their little girl in bed she said: 'Mommy, I'd like to have Jesus come into my heart.' Even this did not touch him. Then one day he was down on the beach walking by himself when suddenly he was over-

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The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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come by a sense of sinfulness and guilt. When he got home he said to his wife: 'I wish I could go to Harringay again, but I just don't have the money.' His wife thought a while and remembered: 'I've been saving for an Easter outfit. Wait and I will see how much I have.' When she had counted it she found there was just enough for two round-trip tickets to London. So they came and he was converted. She did not get her Easter outfit, but, the counsellor remarked, 'He got a robe of righteousness'."

\* \* \* \* \*

"A clergyman wrote in to the Crusade office with a remarkable story. He had sent a man to Harringay to report on the services to him. The man returned and went to his vicar to report. It was a very cynical and critical report. Half way through he broke down crying. When the vicar asked what was the matter the man sobbed, 'I've just got to be saved.' Right then the vicar led this man to Christ and then sat down and wrote the Crusade office."

\* \* \* \* \*

A chronic alcoholic, described as the "hopeless type," came to Harringay one night and suddenly God's Spirit shone into his soul. He gave his heart to Christ and said that instantly there was a glorious transformation in his heart, he knew he was freed from the desire for drink and a wonderful peace and new outlook on life took possession of him. Since then he has led four other notorious alcoholics to Christ with the same glorious results.

\* \* \* \* \*

Amazing grace. How we have sinned against God by limiting His mighty power and rationalizing the work of the Holy Spirit! As one reads of what God is doing, in answer to the prayers of thousands of people around the world, we are convicted in our hearts. Here in America we are perilously in danger of destroying faith in the power and authority of the Word of God. Many, many of our institutions and leaders are heading down the road to a powerless religion which trusts the critics rather than the Word; human speculation and deduction rather than divine revelation.

Alvin Steinkopf, London Associated Press correspondent, writes of the London Crusade: "How does he do it? What is the 'secret' this 35 year old preacher uses to pack Harringay every night?"

"Greater London newspapers, seeking to explain him, have sent their art, drama, and motion picture critics, religious editors and business and political analysts to observe the Graham 'technique.' The punch, they decided, was in the simplicity of the Graham message. He takes his Bible and says fervently, 'This is it—the Word.'"

If the cynical critics, editors and analysts of the secular press recognize the *source* of power and effectiveness, surely we who are Christians, who pro-

fess to accept the Bible, *must* come to know that aside from God's inspired Word there is no message worth preaching.

## — LETTERS —

### The Real Issue

"Several months ago - - - and I were traveling together in my car to a meeting of the Synod's Council at - - -. In the course of our conversation about our church the church union question came up. He chided me about our group being separatists, said we should be good Presbyterians and be willing to abide by the decisions of our General Assembly and Presbyteries; that when the constitutional processes had been carried out that we should abide by the decision instead of making the threat of a continuing church. I then reminded him that, according to a news item appearing in the May 22, 1953 issue of the Courier Journal of Louisville, Kentucky, this statement had been made: "Sentiment has been expressed by Presbyterians in Kentucky that if the two branches do not unite on the national level at the coming General Assembly, a union will be undertaken on the state level in Kentucky." He replied that there was no way of controlling a thing like this and that, of course, we had determined men on both sides of the question. This conversation took place on the way to the meeting.

After the meeting, and on our return that afternoon, he opened up the conversation again by saying that he had been thinking a great deal about the matter and that, after all, we have now a very serious division of thought in our church and that perhaps it would be better if our church would divide into two groups. He said "the division is along theological lines and is primarily on the position of the two groups on the matter of the inspiration of the Scriptures." He further said "and I will admit that your Southern Presbyterian Journal group represents the historic position of our church on this matter." He said: "I feel that you men are in line with the position of Hodge and Warfield." I added: "Yes, and of Dabney." He said: "Yes, that is true, but you do not represent the younger ministers of our church who have graduated from Union Seminary, Louisville Seminary and Austin Seminary in the last twenty years." Both he and I agreed that there could be no reconciliation between the two groups unless the Lord worked a real miracle along this line. He added: "One of the main reasons why I want to unite with the Northern Presbyterian Church is that they believe as I do. Their theology is my theology."

—Name Withheld.

Both of the men involved in the above discussion are most prominent in our Church and they had both the wide experience and the honesty to state the issue. There are liberals in both churches. There are evangelicals in both churches. But, by and large



it is the liberals who are totally committed to church union and the ecumenical movement and the proposed union would but add to the power and influence of ecclesiastical and theological liberalism, a thing which could and would hurt the witness and testimony of evangelical Christianity, a witness and testimony so sorely needed today. —Ed.

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Yale Divinity School,  
April 16, 1954.

Editors, *Southern Presbyterian Journal*  
Weaverville, North Carolina.

Dear Sirs:

I read the re-print of the David Lawrence article, "Keep Churches Out Of Politics" (*Journal*, April 14), with considerable interest. I fully agree with you that the issue is serious and important, but probably from quite a different point of view. I wonder if the *Journal* isn't also in basic disagreement with Mr. Lawrence on the theological issues involved.

Mr. Lawrence states: "This is the time of all times for clergymen to teach Christianity and not to become sinners themselves in the *unmoral precincts of present-day politics*" (italics mine). He distinguishes "the will of God and . . . the paths of truth and human love" on the one side, and "the factional strife of the political world" on the other.

The clergy, according to Mr. Lawrence, should restrict themselves to teaching "Christian philosophy" which can be applied in "everyday life."

While this statement of the place of Christianity is acceptable as far as it goes—Christianity certainly *does* apply to "everyday life"—the statement brushes off the whole area of non-individual action and policy as "unmoral" and therefore unrelated to Christianity. But can we accede to this theological judgment that Christianity is irrelevant to social issues? We have no right to limit the command, "Love your neighbor," to non-social issues. Christ said, "All authority (*exousia*) is given unto me." When this is correlated with Paul's statement, "the powers that be (*exousia*) are ordained of God," it is clear that social issues—in this instance, governing authorities—are related to Christ's rule. A non-social Christianity is unacceptable.

As I have said, I am convinced that the *Journal* really agrees with me and disagrees with Mr. Lawrence on this issue. I can remember, for instance, that you have taken stands on such issues as the social control of alcoholic beverages, the seeming immunity of Roman Catholics to investigation as security risks, the use of the atomic bomb (relating this to justice and world order, and therefore to Christianity), and bombing beyond the Yalu river. On occasion I have disagreed with the social stands that you have taken. But it is important to me to

preserve the principle that both you and I *may* take such stands, *as Christians*. The church constantly struggles with the problems of relating a transcendent message of God's redemption to the actual affairs of this world. In this process there will be disagreements, but it is important that the process continue.

Mr. Lawrence points out that social statements of the National Council and other church groups are "partisan" because they must come out on one side or the other in order to make relevant statements. But what he fails to notice is that failure to speak can also be partisan, because it implies the approval of the status quo.

The issue of the relation of the Christian ethic and concrete social problems is a complex one. I cannot think, however, that Mr. Lawrence's solution, to wall off "unmoral" political life from Christian ethical judgment, is theologically acceptable. Perhaps some of your other readers, besides myself, would appreciate further editorial comment clarifying the *Journal's* position on this matter.

—Sincerely yours,  
Robert G. Patterson.

It is the position of this *Journal* that individual Christians have a social and moral responsibility the importance of which cannot be over stated. The Church also has such a responsibility. However, there are times when certain Church leaders undertake to use the name of the Church to bring pressure on one side or the other of issues where there is no clear leading, and on which men of equal piety and spiritual insight differ. To be specific: the proposed F.E.P.C. legislation is thought by many men, deeply concerned that injustices be removed, to be even more unfair than the ills it seeks to correct. In such cases the Church only beclouds the issue by entering the lists on one side. Again, the greatest single moral issue in America is the problem of alcohol. Not only is the Church failing to face that issue but some ministers are compromising it in their own personal lives.

It is the conviction of this *Journal* that all of these moral and social problems center in the individual and that no real solution has been found until the individual is made a new creature through faith in Jesus Christ. When this happens he will become the "salt" and the "light" the world so desperately needs. —Ed.

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From a Texas Layman:

Herewith check to renew my subscription (in advance). Please keep up the good work against union, and for the purity of the Gospel. Here's one *Southern Presbyterian* who is not going along with union under the present plan. Only God knows where we will find "pure religion and undefiled" if this union takes place.

*From a Presbyterian U.S.A. pastor in New York:*

I wish to commend and applaud the splendid article replying to Dr. Bonnell's statement in *Look* magazine, entitled, "What Is A Presbyterian?". (Articles by L.N.B. in March 31st issue, and by Vernon W. Patterson in April 7 issue of Journal). Before reading your article, I wrote to Dr. Bonnell in protest, saying that he had libeled the Presbyterians, that he had stated only what Modernist-Liberal "Presbyterians" believe (or do not believe). He has not replied.

Your review pointed out the same facts I had called his attention to in my letter. Praise the Lord for Presbyterians like you who stand wholeheartedly on the Old Book, and who faithfully proclaim the Gospel of our Lord Jesus Christ. I would that the Northern Church and the Southern Church, too, would stand as you do.

## A United Presbyterian Speaks

We carry below an article by a United Presbyterian pastor which is worthy of earnest consideration. The fact that its publication was declined elsewhere is also worth pondering. The author of the article writes as follows:

To the Editor:

"I am enclosing a paper which I call an open letter to the Presbyterian Church in the U.S.A. I sent this to the "Presbyterian Life" of Philadelphia, asking them to publish it as an expression of the attitude of numbers of United Presbyterians opposed to the proposed merger, even if the editor and the leaders of the Presbyterian Church, U.S.A. might not agree with it. I tried to avoid unkind or critical statements, while being frank. But the editor returned it with a colorless note which I took to mean that they did not wish to let their people know of any opposition on the part of United Presbyterians. But I believe this conviction on the part of numbers in our Church, who have not been particularly vocal, ought in all fairness to have publicity. If you can make use of it in the Southern Presbyterian Journal, you are welcome to do so, although I think it better not to publish my name, unless asked for it, since this is not a mere personal opinion."

## Open Letter To The Presbyterian Church In The U.S.A.

**By A United Presbyterian Pastor**

As followers of the Lord Jesus Christ, we desire the unity and fellowship of believers. As loyal United Presbyterians, we desire to continue to live in our own spiritual house and not to be merged into the Presbyterian Church in the U. S. A. We believe that these two statements are in harmony.

We assure you we would not assume a "holier than thou" attitude, nor do we wish to give offense to brethren. We do not claim to be better than other Christians and therefore to stand aloof. We, as others, are sinners by fallen nature and by unworthy practice. As a Church, we are smaller and poorer than many others and we do not wish to be proud, but we do claim the right to be somewhat distinctive and to feel that we can best serve the Lord, our neighbors, and ourselves, by remaining under separate human administration. Some of your own wise and eminent leaders have voiced agreement with that opinion.

Moreover, we are not at all desirous of losing completely our identity, for that is what this merger would necessarily mean. The consummation of this merger could not possibly bring about a true union. Our Church constitutes only about 6% of the membership of the three Churches included in the proposal. What sort of union could there be between, say, a bear and a squirrel, except a very brief process of mastication, alimentation, and assimilation? The squirrel would better seek his own knot-hole. If every member were to go in, or be herded in, there would not be a union Church, but only a Presbyterian Church in the U. S. A. which has over 70% of the members, and thus an overwhelming voting strength. The only suggestion of compromise would be in the changing of "in" to "of" in the title and perhaps the deletion of the word "America." The other two Churches would, you know, just disappear, with the only remembrance a possible epitaph, "Here lies—". If some portions, sometimes sneeringly called "splinters," should decline to be merged, there would still, no doubt, be as many Churches as before, plus a great deal of regret and heartache, for which many would hold you responsible. Even if we were more nearly alike, each ought still to be able to remain under his own human ecclesiastical administration, to prefer the liberty and hominess of his own cottage, along with true neighborliness, rather than to be ousted by a vote of some ministers and a few elders in General Assembly and presbyteries, and ordered to give over his estate and take modern quarters in a common apartment building, however large and grand these might be.

We believe too that such a merger would be a detriment to your own Church. You do not need the additional members and resources from the United Presbyterian Church. If it were despoiled and obliterated, the result would be largely a feeling of injustice, a "root of bitterness," or a state of religious complacency. Certainly neither your people nor ours want such to come to pass. We want what Jesus wants, that we should have free unity with all true believers, of your Church and of all other Churches of Jesus Christ, Protestant, Eastern Orthodox, Roman Catholic, etc., without pressurized getting together "in this mountain" or in an earthly Jerusalem, to worship in formal unison or in a physical or federal "union" by a vote of



ecclesiastical officials. We want to have "the unity of the Spirit in the bond of peace."

We firmly believe that our Covenanter and Seceder fathers, contending against prelacy and secularism, were not more schismatic than the fathers of the Reformation and therefore we, their children, should not be urged or wheedled or bullied, by our own or other politicians, to repudiate our convictions, our name, our history, our Church organization, our Psalmody, our strict evangelicalism, our very existence, in this persistent campaign for merger.

It should be recognized that every Church and every Christian has an inherent freedom, in belief and in the manner of worship and service. If some

members are dissatisfied, in our Church or in yours, they should be permitted to transfer their membership, without contention or blame, to another Church body where they may worship and serve the Lord in a congenial atmosphere; but neither a group of discontented passengers nor a critical chauffeur has a moral right to dispose of the family car on his own initiative and authority.

Since it means so comparatively little and of such doubtful benefit to you and so tragic an end to our Church, we implore you, if you consider us brethren, not to push further this human scheme for a controversial and undesirable merger.

—Sincerely yours,  
A loyal United Presbyterian.

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## THE DIE IS CAST

By Paul D. Hastings

Reidsville, N. C.

For some years there have been those in our Church who have been trying to liberalize the work of our Board of World Missions. Not daring to openly challenge Dr. Fulton, or members of the Board, they have tried under the guise of a "deep concern for the worldwide mission of the Church," to change the basic conception of Christian missions which has been maintained by our Church.

It seems passing strange that our Board of World Missions, composed of men and women representing every viewpoint within the bounds of our Church, and having as its Executive Secretary, Dr. C. Darby Fulton, the man who is recognized as the outstanding missionary statesman in America today, should find itself under review, with covert but very real criticism from a group in our Church.

In the first place, the appointing of the special Ad-Interim Committee to investigate the work of the Board was done in a way which was entirely out of order. I was a Commissioner to the 1952 General Assembly in Charleston, West Virginia. The standing rule of the General Assembly was that "no motion or resolution introducing new matters not already before the various committees shall be in order later than the afternoon session of Monday." The Docket of the Assembly was set through a morning session on Tuesday so most of the Commissioners, expecting the Assembly to end sometime during the afternoon, checked out of their hotels so that they could drive as far as possible on the way home. The Assembly continued on into a night session and at that time, WITH HALF OR MORE OF THE COMMISSIONERS HAVING LEFT, and the remaining ones not wanting to get into a prolonged debate that would carry the Assembly over into another meeting the next day, a motion to establish this Committee to examine the World Missions program of our Church was presented and passed. This action is found on page 88 of the

1952 General Assembly Minutes which reads as follows: "The Assembly suspended the rule concerning the introduction of new matter and entertained and adopted the following RESOLUTION. That an Ad Interim Committee of nine members be appointed by the Permanent Nominating Committee for the purpose of studying the whole missionary obligation and strategy of the Church in today's world, reporting its progress in 1953, and presenting its final report, if possible, in 1954." I am convinced that if this resolution had been PROPERLY PRESENTED to the entire Assembly and fully discussed, this Committee would have never been appointed.

Of the 432 Commissioners of this Assembly over half of them or 258 had gone home. Of the remaining 174 there were 105 who voted for the appointing of the Ad-Interim Committee and 69 against its appointment. In other words less than one fourth of the Commissioners voted to appoint the Ad-Interim Committee.

Our Church as a whole not only has complete confidence in the leadership and program of our World Mission work as directed and carried on by Dr. Fulton, his staff, members of the Board and the missionaries in the fields, but also takes deep pride in this work. There was no more justification for the appointment of a Committee to review its work and program than to review the work of any of the other Boards of our Church. Then why was such a Committee appointed, which action in itself was a reflection upon our entire World Mission leadership and program? For several years before the Charleston Assembly there had been a strong persistent effort made by a group to have our Church support the Interdenominational Christian University in Japan. Although our Japan Mission and the World Mission Board had turned this project down as being unwise for our Church. The

Presbytery of East Hanover overtured the Charleston Assembly "to instruct its Board of Foreign Missions to give positive support to this great educational venture." The Assembly answered this overture in the negative. The report of this Ad-Interim Committee, which was published in full in the April 19th issue of *The Presbyterian Outlook*, fully justifies the belief held by many members of the Charleston Assembly, that this same group was behind the appointing of this Committee, for the purpose of liberalizing the work of our Board of World Missions and is a direct attack upon Dr. Fulton, his staff, the Board, and missionaries in the field, for holding firm to the historical position of our Church in its mission program.

The report itself is so unjust in its criticism of some of our missions and their work, that it can be but the product of some individual, or individuals, who have HEARD BUT ONE SIDE OF A STORY and based their report on that biased viewpoint. We are told that one of the five meetings of this Committee was held in New York and, "In New York it met distinguished missionary leaders from many parts of the world and from many denominations and inter-denominational bodies in addition to a meeting at the United Nations with Frank P. Graham and others."

This meeting in New York with the leaders of other denominations must have had a profound influence upon this Committee as we read the following recommendations which it makes to the coming General Assembly:

Recommended. "That our Church reaffirm its policy of inter-church cooperation and apply this to all our mission fields; that in particular the Japan Mission be asked to bring its program into harmony with the theological position and cooperative policy of the home church."

Recommended: "That our Board of World Missions immediately approach the foreign missions boards of the U. S. A. and U. P. Churches and offer to engage with them in coordinated planning and effort for world-wide missionary witness and service."

Recommended: "That a part of the training of all missionary candidates shall be in the interdenominational training school of the Division of Foreign Missions." (National Council of Churches.)

Recommended: "That we seek to achieve the ideal of partnership in evangelizing and building up the Christian Church."

Recommended: "That our Board be encouraged to assume its full responsibility in all cooperative planning and budgets of the Division of Foreign Missions of the National Council of the Churches of Christ in America."

The above recommendations to the coming General Assembly call for many comments and questions

such as—What proof is this Committee offering to the General Assembly to show that the "Theological position and cooperative policy of the Japan Mission" is out of harmony with the home Church? I have just finished reading a history of "The Japan Mission of the Presbyterian Church in the United States and The Protestant Missionary Movement in Japan" by Dr. W. A. McIlwaine of the Japan Mission which clearly shows that the Japan Mission is in full accord with the Theological position of the Church here at home.

One wonders why the unwillingness of the Japan Mission to cooperate in the Japan International Christian University and the Board's sustaining of that position is mentioned. BUT THERE IS NO REFERENCE TO THE FACT THAT THREE GENERAL ASSEMBLIES HAVE SUSTAINED THAT ACTION. The tenor of this report is that our Board of World Missions is not sufficiently cooperative with other Christian groups. But, just the opposite is the case, for the Board has exercised both vision and judgment in cooperating with every worthy effort to evangelize the world.

In reading this report and the above recommendations, one is impressed with the fact that the Board of World Missions is in a far better position to determine policies than those to whom "cooperation" has become a fetish. We do not believe the ecumenical movement should take precedence over what we believe Presbyterianism stands for with its value to the Christian witness of the world. In this report there is no apparent concern or conviction that our Westminster standards are of enough value to be preserved. There is more interest in a united FRONT than in a united FAITH and a united TESTIMONY.

This is certainly brought out in the statements contained in the report as to the Korean Church. Keep in mind that this Church has been built upon such a solid foundation that it has even grown in the midst of persecution and war, and has been called by many of the outstanding religious leaders of the world, "the nearest thing to a New Testament Church in existence today." And yet this Committee says this in its report, "The Theology of the Korean Church is much narrower, more literalistic and intolerant than that of our own church." Such a statement is utterly unworthy of a supposedly unbiased fact-finding Committee. By whose standards is that great Church called, "narrow, literalistic and intolerant"? Certainly not the Standards of the Southern Presbyterian Church. If full autonomy is given national churches—and it should be—does this Ad-Interim Committee propose that our Church shall force liberalism on the Korean Church? The critical reference to Theological education comes from some outside source (presumably in New York), and not from our own mission or missionaries.

There are many other comments that should be made upon this report but time and space will not



permit. One other fact should be kept clearly in mind as we evaluate the worth of this Ad-Interim Committee's report and recommendations to the coming General Assembly. We are told that this Committee "met five times for a total of eleven working days, with a great deal of work going on between meetings." There are no ten men and women in our Southern Church, no matter how sincere and honest they might be in their work, that could meet five times, over a period of eleven days, and make a report and 22 recommendations concerning the World Mission program of our Church, which our General Assembly should seriously think of approving. It would be absolutely impossible for such a Committee to make as wise a decision on policies, problems and programs as can our Executive Secretary, his staff, the members of the Board and the missionaries on the field, all of them together pooling their wisdom, experience, and facts, in the decision to be made. The more facts which anyone has to make a decision upon, the wiser that decision will be, and certainly those responsible for our World Mission program have many more pertinent facts upon which to base their decision than would an outside Committee, some of whom had never been on a mission field.

The report of this Ad-Interim Committee should be received by the General Assembly AS INFORMATION ONLY, and referred to the Board of World Missions for consideration. If the Church does not trust its present Board, and its Executive Secretary, it is free to make any changes it thinks necessary. But, until that time, the Church will honor itself, and do the right and proper thing, if it reaffirms its fullest confidence in those to whom we have entrusted the conduct of our World Mission responsibility.

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## ANGLERS

*(By The Editor Of The Testament  
For Fishers Of Men)*

### Lesson Number 58

#### *Capturing Youth For Christ*

A certain miller stated that his plant became infested with rats and mice. He procured a half dozen good mousers to keep in the mill to aid in exterminating the pests. Although he used every means to make "mill life" comfortable and pleasant for these cats they would remain for only a few days, then disappear. Several times he repeated the effort by installing more cats, but with the same result. Someone suggested that the vibration and noise of the machinery got on their nerves and drove them away. So he then procured a half dozen very young kittens and domiciled them in the place of the adult

cats. It worked. The kittens became inured to the vibrations and noise while young, and they remained to do a very effective work as they grew up.

Once at Montreat where a large group of missionaries and ministers were gathered, a test was made by calling on all to stand who had answered the challenge to whole time Christian service while in their 'teens, or earlier. More than three-fourths of them stood up. "Train up a child in the way he should go: and when he is old, he will not depart from it" is a Proverb (22:6) which still holds good.

Here follows an "experience" which shows how wise it is to help teen-agers to make an early decision for Christ.

Dear Anglers:

I had a Sunday School Class of eight 12 and 13-year-old boys. Four of them, upon arriving at maturity went into the ministry; two became lawyers, one a physician, and one landed in the penitentiary. Seven were won to Christ while in their "teens" and the eighth one was lost. It is one of the great regrets of my life that I failed to land No. 8. He was a bright and most likable boy, but he got into bad company and the devil claimed him. I am painfully aware that I did not do for him all that I might have done. I never saw him after his court trial. He was taken ill and died very soon after beginning his sentence. I sometimes wonder how I will feel in heaven when I see the seven among the redeemed—and No. 8 missing.

But it is the boy who became a doctor about whom I am writing you. He came to the class from a home which was rather loosely identified with another denomination, and when he made his decision and accepted Christ as his Saviour I told him I would talk to his mother and get her consent to his joining the Presbyterian church. \*Mrs. Connor was a widow and rarely attended any church service. When I told her of \*Archie's decision she promptly said he was not old enough to know what he was doing; that she could not see any change in him; he was not any more obedient, nor any kinder to his sisters since his "decision" had been made, and there was danger that he would not hold out, and that would be worse than if he made no profession at all. She would rather he would wait until he would be older and know better what he was doing. I told her she was running a much greater risk by blocking the boy's way to salvation, causing him to postpone. I asked her if she ever prayed with her boy. She answered "O yes, I have taught him to pray at my knee at bedtime." "But," I asked, "do you ever pray *with* him?" No, she had not done that. Finally she consented, and Archie was received on profession of his faith, baptized and enrolled as a member of our church. That boy, upon finishing high school, went to Davidson College, worked his way through and was president of the college Y.M.C.A. From there to the medical col-

lege. He is now a very busy physician and surgeon in one of our Southern cities. He has three nurses and a secretary to help him with his crowd of patients. Not only that, but he is an elder in the First Presbyterian Church, attends every session, as also the Sunday services. (Other doctors have marveled how he does it). His steadfast Christian faith and influence serve to make him one of the mountains of strength in his community. He is a

living demonstration of II Timothy 2:15—"Study to show thyself approved unto God, a workman that needeth not to be ashamed." Think of what a great loss it might have been to the Church if that lad had not been encouraged to take his stand for Jesus Christ when he wanted to!

—(Name withheld).

\*Not their real names.

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR MAY 16

# *Elijah Rebukes Ahab*

**Background Scripture: I Kings 21. Devotional Reading: Psalms 32.**

This lesson might be thought of as a Drama in three acts: I. A Pouting King, II. A Plotting Queen, III. A Prophet's Message, or we might divide it this way: 1. A Weak, Covetous King; 2. A Strong, Wicked Queen, and 3. A Fearless Prophet.

Our Devotional Reading, Psalms 32, is one of David's Penitential Psalms, and would seem to point to the latter part of this chapter where Ahab is humbled and seemingly repentant, for it says of him, "that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." There must have been something genuine in his repentance, for God says, "because he humbled himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house." (compare I Kings 22:37-38, and II Kings 9:24-26). This is fulfilled when Jehu smites Jehoram and gives orders that he be cast into a portion of the field of Naboth the Jezreelite. Ahab himself was slain in battle and buried in Samaria. The chariot in which he rode was washed in the pool of Samaria and the dogs licked up the blood, as the prophet had foretold.

I read a very good story once entitled "Naboth's Vineyard"; the story of a greedy, covetous man like Ahab, and the punishment which came to him. Covetousness leads to many crimes, and is at the bottom of our story today.

#### *I. A Weak, Covetous King; Ahab: 21:1-4.*

Naboth had a vineyard close to the palace of King Ahab. The king wanted it for a garden of herbs as it was near his house. He offered to give Naboth a better vineyard or to give him the worth of it in money, but Naboth refused both offers. He was unwilling to give up the inheritance of his fathers. He had good reasons for his refusal. In Leviticus 25:23 God commands, "The land shall not be sold forever: for the land is mine"; and in Numbers 36:17 we read, "So shall not the inheritance of the children of Israel remove from tribe to tribe: for

every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers." This would seem to indicate that they should be slow to let the land get away from the families to which it had been given.

The reaction of Ahab is characteristic of weak, but wicked men. He was heavy and displeased; he laid himself upon his bed, and turned away his face, and would eat no bread. We have seen spoiled children act this way; also some spoiled grown-ups; we usually call it "pouting."

#### *II. A Strong, Wicked Woman: Jezebel: 5:16.*

Jezebel, whose very name has become a synonym for all that is worst in women, comes in and finds her husband "pouting," and asks the reason for his sulkiness. He tells her, and she scornfully replies, "Dost thou now govern the kingdom of Israel?" Ahab might have very truthfully answered, "No, you are the boss," for she was "the power behind the throne." She was diabolically wicked, but no one could call her weak. "I will give thee the vineyard of Naboth the Jezreelite"; and she laid her plans shrewdly.

She writes letters in Ahab's name and seals them with his seal, and sent the letters to the elders and nobles of the city where Naboth dwelt. She commands them to proclaim a fast, and have Naboth brought before them, and set two men, sons of



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Belial, to bear false testimony to the effect that Naboth had cursed God. The penalty for this sin was stoning, and they were to see that this was done. The law seemed to be that the property of one guilty of such a death could be confiscated by the crown. Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. So Ahab went down to take possession of the vineyard.

When David committed his terrible sins the record says, The thing which David did displeased the Lord. The same could be said of this sin of Ahab and Jezebel. Whether Ahab knew the plan of Jezebel and how she carried it out, we do not know, but he is held guilty, for he was the king, and he no doubt had an idea at least of what his wife was doing. This kind of "land-grabbing" is being done on a wholesale scale in our day. Nations like Russia and "Red China" are busy "gobbling up" all the "Naboth's Vineyards" that they covet, and they adopt about the same methods which were used by this wicked queen so many centuries ago. For instance, in North Korea the native Koreans are being deported to far away provinces in China, and Chinese Communists are being given their land. Millions upon millions of "Displaced Persons" are wandering about, or have been sent to Siberian slave camps. I am sure that such things are displeasing to the Judge of all the earth, and that awful retribution is in store for such "gangster" nations, who are destroying the earth. The Lord will some day "destroy those who are destroying the earth." We are often tempted like the Psalmist to ask "How long?" How long will He allow such wickedness to continue. Let us be patient, for "The coming of the Lord draweth nigh."

Our nation, while guilty of many sins, has never been a "Robber Nation." We have given independence to many lands that were conquered in war, like Cuba, and the Philippine Islands. There have been one or two exceptions to this rule, but no one can rightly call us an "Aggressor Nation." We are certainly not a menace to the free people of the world, but are trying to be a friend to other countries.

Covetousness, whether in individuals or nations, is a sin which inevitably leads to many other sins, like murder and war. "Take heed, and beware of covetousness."

### III. *A Fearless Prophet:* *Elijah: 17-24.*

Jezebel had not been able to carry out her dire threat against Elijah—the threat which had caused that prophet to run away into the wilderness. God protected his faithful servant from the wrath of the queen. "And the word of the Lord came to Elijah the Tishbite, saying." It was a fearful message which he was to deliver to the king. A weaker man would have tried to do as Jonah did later, run

away from a task like this. Elijah was a man of courage as a usual thing. It was a dangerous mission, and well he knew it, but he unhesitatingly goes to Ahab with the word of the Lord. We are reminded often in our study of Elijah of that other fearless prophet, John the Baptist, and his rebuke of Herod.

Notice the words of Ahab when Elijah appears: "Hast thou found me, O mine enemy?" Elijah was the enemy of all that was evil. I suppose that Mary, Queen of Scotland, always thought of John Knox as her "enemy." Wicked men fear and often hate those who rebuke them. It is a subtle temptation to preachers to flatter those in authority. I know that we should "honor the king," but there come times when we must "rebuke the king." I feel that a few Elijahs are needed today, for there is much wickedness in high places as well as low. Our leaders seem to be so much afraid of the Liquor Crowd that they will neither speak nor act against this number one evil of our day. Expediency and appeasement seem to take the place of national honor. We will "sell a weak country down the river" in order to keep from offending some strong nation.

Elijah pronounces doom upon the house of Ahab because he had sold himself to work evil in the sight of the Lord. The prophet tells Ahab that He, the Lord, will make his house like the house of Jeroboam, the son of Nebat. We see how this was done under Jehu who was raised up for that purpose. He also tells the king that, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood." (See Chapter 22:37-38). Ahab himself should be buried, but his sons should be eaten by dogs and fowls of the air.

For Jezebel an even more awful fate was in store: "The dogs shall eat Jezebel by the wall of Jezreel." (See II Kings 9:30-37). She was thrown from the wall, and when they went to bury her they found no more of her than the skull, and the feet, and the palms of her hands.

I fear that we have become too "sentimental" in our preaching. We seem to be afraid to speak the *whole counsel* of God. The "wrath of God" is spoken of in the Bible as well as the "love of God;" He is not only LOVE, but also a CONSUMING FIRE. I delight in telling the story of His great Love, but, if I am true to Him, I must tell of His Wrath. No amount of preaching on the Love of God can reach some people; we can only take the message of condemnation and judgment; sometimes a stern message will make people see their danger.

On Jezebel—a devil incarnate—the message of Elijah had no effect. It did make her husband see his sin and danger. He at least went through all the outward motions of Repentance. Whether it was deep enough to result in his being saved is doubtful, perhaps. He "went softly" and God suspended judgment during his lifetime. Our judges today often give what is called a suspended sentence. They



pronounce sentence upon a man but do not enforce it as long as the guilty person behaves himself. This was true of Ahab. Perhaps if some stern prophet would rise up in America and preach as Jonathan Edwards did in New England, our people would be aroused from their lethargy and complacency.

I cannot agree with an article I saw in a paper the other day on the danger of preaching on the "wrath of God." The writer seemed to think that all we had to do was to preach on the Love of God and men would come to Him. I am sure that Love is a greater thing than Fear, but sometimes we must make people fear before they will realize their

condition and danger. Let us be true to the Word of God.

This dramatic chapter is one that can be easily remembered. Its many lessons are obvious. One is the *Danger of Covetousness*; let us watch out for this sin in our own lives; it will lead to many other sins. Another lesson is this: *God punishes sin*. A third is that Repentance brings a reprieve, and forgiveness, if our repentance is the right sort. If a sinner like David can be forgiven; if God forgave Ahab after all his wickedness; if God could forgive these and other notorious sinners, He will forgive me, if I really repent.

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## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

### **YOUTH PROGRAM FOR MAY 16**

# *The World Council of Churches*

#### **DEVOTIONAL:**

Hymn: "Heralds Of Christ Who Bear The King's Commands"

Prayer

Scripture: Philippians 2:1-11

Hymn: "Jesus Shall Reign Where'er The Sun"

Offering

Hymn: "Blest Be The Tie That Binds"

#### **PROGRAM LEADER:**

We are beginning another unit of three programs dealing with the universal nature of the church. The emphasis in this unit will be on the World Council of Churches. It is especially fitting that we give some thought to this organization and its work since its second general meeting is to be held in our nation this year. This meeting is to be held at Evanston, Illinois, in August. Six hundred official delegates representing forty-three different countries will be present. In addition to the official delegates there will be a host of observers including one hundred and twenty youth consultants. The theme for the meeting is "Christ—The Hope of the World." This theme reminds us of the Program of Progress slogan which our own church was using just a few years ago, "Christ—The Only Answer."

Our speakers have taken as their task to acquaint us with the organization and work of The World Council of Churches and to point out some of the worthwhile possibilities of this body.

#### *First Speaker:*

The idea of the World Council is more than fifty years old, but the actual organization had its official beginning at Amsterdam, Holland in 1948. At that first meeting there were 1400 people representing 147 churches and 44 nations. The theme of that meeting was, "Man's Disorder and God's Design." The basis of admission to membership in the Council is very simple, a profession of belief in Christ as God and Saviour. This basic creed led to the admission of at least one Catholic church, the Greek Orthodox Church, but it excluded the Unitarians who do not believe that Christ is God.

The seal of the World Council is interesting, and we ought to be able to recognize it. (Try to get a picture of the seal and hold it up for the young people to see.) The boat pictured is similar to those used by fishermen on Galilee. The mast points toward heaven and the yard arm forms a cross. The Greek word written around the top of the seal is the one from which we get the word ecumenics

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(pronounced ek-u-men'-iks). The ecumenical movement has as its final goal the unification of all churches under one organization.

At the 1948 meeting a permanent organization was established. The Council has a Central Committee and an Executive Committee which have continued to function since the general meeting in Amsterdam. There are eleven departments which carry on the tangible work of the Council between general meetings. The next speaker will describe the work of two of these.

*Second Speaker:*

One of the departments of the World Council is that of Inter-Church Aid and Service to Refugees. In view of the millions of homeless people in Europe and Asia as a by-product of the recent wars, it is obvious that this department has a tremendous opportunity to give service to those who are in real need and to do it in the name of Christ. In the early days of the church the Christians provided for the needs of each other. In recent years the church has tended to surrender its charitable responsibilities to the civil government, and in so doing we have lost a valuable opportunity to bear witness to Christ.

Another department of the World Council is that of Youth Work. One of the main activities of this department has been to organize and conduct international work camps. A number of Christian young people from different countries would be organized into a construction group. As a gesture of good will and helpfulness they would endeavor to repair or rebuild some structures which have been rendered unusable. Ordinarily this work has been done in war devastated areas. It can hardly be argued that this system is financially efficient, but the value of international understanding and good will is thought to make the work camp idea a very worthwhile one.

*Third Speaker:*

We must never become so enthusiastic about any movement, however good it may be, that we think of it as an end in itself. This is true of the World Council of Churches. It is not to be thought of as the Kingdom of God itself, but it can be used of God for His glory, if we will let Him use it. The World Council of Churches can become a powerful means of Christian people around the world helping each other in time of need. It ought to be used as an instrument to build up our knowledge of God and our faith in Him. The movement for greater understanding must not be allowed to minimize the importance of our faith. Finally, the World Council has an opportunity to work toward the great goal of making Christ known as Saviour throughout all the dark places of the world. Let us pray that this may be the first great aim of the Council and all its members.

**PROGRAM LEADER:**

As we approach the time when so many Christians from other lands will be coming to the Evanston meeting, let us be praying for the Christians of our own nation that we may give the kind of witness for Christ that will be expected of us, since we are at least by name a Christian nation.

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**Women's Work**

**Women's Training School**

**June 14-19, 1954**

The Sixth Annual Training School for leaders in the Women of the Church, Synod of Appalachia, is scheduled for King College, June 14-19, 1954, under the leadership of Mrs. R. A. Dobyns, Dean and Synodical President; Mrs. W. B. Harkins, Program Chairman; and Mrs. F. S. Clayman, Chairman of Local Arrangements.

Courses to be offered, which will be "credit" work toward a Certificate and/or a Diploma in women's work, will include: *How To Study The Bible; Church Extension; Stewardship; Program Building; Christian Citizenship; and Church Music.*

A registration fee of \$3.00, payable in advance, with \$15.00 for room and board, payable at the college will be the cost.

It will be necessary to BRING drinking glass, sheets, pillow cases, towels, and if desired, bedspreads, blankets, bath mats.

For Conference study and credits, bring Bible, Credit Cards earned in other schools, note books, pencils, Work Books, and Handbook.

The purpose of the school is to give inspiration, information, fellowship and training for a more effective Christian life and leadership among the Women.

Mrs. R. N. Peeples, Rogersville, Tenn., will serve as Registrar, and registrations, accompanied by a fee of \$3.00 (which cannot be returned) should be sent to her as early as possible.

For further information ask the President of the Women of YOUR Church, or write Mrs. Peeples.



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Asheville Presbytery Young People .....	June 7-12
Knoxville Presbytery Young People .....	June 7-12
College Professors .....	June 8-13
Appalachia Synod Young People .....	June 14-19
Abingdon Presbytery Pioneers .....	June 14-19
Young Adult Conference .....	June 21-25
Institute For Outgoing Missionaries .....	June 22 - Aug. 4
Women's Advisory Council .....	June 24-29
Presbyterial Presidents .....	June 29-30
Women's Training School .....	June 30 - July 7
Directors of Christian Education .....	July 8-13
Superintendents' Council .....	July 8
Superintendents' Conference .....	July 9-12
Children's Work Council .....	July 8-12
Leadership School .....	July 13-22
Assembly's Youth Council .....	July 22-29
School of Church Music .....	July 22-29
World Missions Conference .....	July 29 - Aug. 4
Church Extension Conference .....	Aug. 5-12
Stated Clerks' Association .....	Aug. 17-18
Ministers' Wives' Forum .....	Aug. 17-19
Bible Conference .....	Aug. 12-22

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## Women Plan 1954 Meeting

At Bristol, Va.

The annual meeting of the Women of the Synod of Appalachia of which Mrs. R. A. Dobyns, Dublin, Va., is president, will be held at the Central Presbyterian Church, Bristol, Va., on June 17, 18, 1954.

At the same time the annual Training School will be in progress at King College. Programs will be scheduled so that delegates to the Training School can attend the synodical and those at the synodical can share in some features of the Training School.

Each Presbyterian sends one official delegate. These with the official board of the Synodical and of each Presbyterian constitute the membership of the Synodical.

For further information consult your local President.



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Speaker:

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## Twenty-Ninth Annual Conference For Negro Women Of The Synod Of Appalachia

The Women of the Synod of Appalachia will sponsor in 1954 the 29th Annual Christian Conference of Negro Women, at Knoxville College, Knoxville, Tenn., from June 7-12, under the leadership of Mrs. R. M. Goss of Knoxville.

Local organizations are urged to send qualified Negro women from their community, at a cost of \$14.50 each, of which \$3.00 is a registration fee and \$11.50 for room and board, if they stay at the college.

Where two or more groups can join to send a delegate, they are urged to do this or to send a contribution to Mrs. Goss to enable others to attend.

## The Blessed Book

Oh, Word of God! Oh, blessed Book!  
Into that store of wealth I look  
To seek, with awe and fearful care,  
To learn of Wisdom written there.

To see God's Will revealed I would,  
And ponder things not understood,  
Thus I, unlearned, unstable, wrest  
To be in Truth illumined, blest.

Unaided, none may plumb the deep;  
No mortal eye alone may reap  
The Knowledge, much to be desired,  
From written words our God inspired.

The hidden Wisdom God ordained  
Before Creation, now contained  
Within His Word and therein sealed,  
Is by His Spirit thence revealed.

Oh, Holy Spirit, be my Guide  
That in my heart God's Word may hide,  
And light the way each time I look  
Into the precious, blessed Book.

## The Vacation Fund

Below is a typical note of thanks from one of the recipients of a check from the Vacation Fund last summer:

"I can never express my gratitude sufficiently for the good that your check for \$50.00 has done to me personally and to my churches in extending my vacation long enough to really do some good. I came back to my field of service with renewed vigor, with renewed inspiration gained from the Conferences attended at Montreat, and with a larger vision of opportunities which are already bearing fruit in the work of these two churches to which I minister. For example, the First Church has begun a Sunday evening service, which neither they nor I felt we could carry on before.

"Another real benefit from the Vacation Fund was that with that assistance my wife and I were able to stay at Geneva Hall, where she, who is my chief 'Pastor's Aid,' was able to have a real vacation, free from church and household responsibilities, and with the same opportunities for spiritual, mental, social, and physical refreshment."

## A Correction From Richmond

In the April-June issue of *Presbyterian YOUTH*, in the section for the Christian Outreach Commission, some misinformation was given regarding White Cross work. (See bottom of page 74). White Cross supplies are the special responsibility of the Women of the Church, with specific localities assigned to each Synodical. Therefore, please disregard this suggestion in *Presbyterian YOUTH*.

However, new and very urgent appeal for relief goods, including clothes, blankets, sheets, sewing needles and thread, soap and other items has just been made. If your Senior High Fellowship is interested in such services to people in need around the world, write to the Department of Interchurch Aid, Board of World Missions, Box 330, Nashville 1, Tennessee, for specific instructions.

We sincerely hope that this has neither caused confusion to the Church, nor interfered with the

significant service of the Women of the Church in White Cross Work.

—Department of Youth Work,  
Board of Christian Education,  
Richmond, Virginia.

## Oakboro Church

The Oakboro Presbyterian Church of Oakboro, N. C., was enriched by a recent Revival under the leadership of Rev. R. G. Balnicky of the Troy Presbyterian Church. The pastor, Rev. Don Coffey, testifies to the spiritual growth resulting from the meeting.

## Prof. I. G. Wilson—Resigned

DAVIDSON, N. C. — Professor Iain G. Wilson of the Davidson College Bible Department, has resigned his position effective at the end of the current school year to accept the pastorate of the Franklin Street Presbyterian Church, Baltimore, Maryland, it was announced recently by Dr. John R. Cunningham, President of the College.

In announcing the resignation of Professor Wilson, Dr. Cunningham stated: "The call which comes to Professor Iain Wilson from the Franklin Street Presbyterian Church in Baltimore, one of the conspicuous pulpits in the nation, is an honor to him and indirectly to Davidson College.

"It is with genuine regret that we relinquish Professor Wilson from his position in the Bible department. He has won the friendship and admiration of our entire college community."

## Augusta's First Church's 150th Anniversary

First Church, Augusta, Ga., "birthplace of the Southern Presbyterian General Assembly," celebrated its sesquicentennial May 2-5 with a series of special services that featured former pastors of the church and officials of the denominational courts. The program outlined as follows: Sunday morning—Dr. F. Crossley Morgan, 14th pastor of First Church, subject "Presbyterianism in the World of Today"; Sunday night—Dr. Robert Strong, the present pastor, subject "The Gospel of Presbyterian-

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ism"; Monday night—Dr. Robert Excell Fry, 15th pastor, subject "The Contribution of Augusta First to the Cause of Christ"; Tuesday night—Dr. Cary N. Weisiger, III, 16th pastor, subject "Presbyterianism and World Missions"; Wednesday night—addresses of greeting by Dr. Frank W. Price, Moderator of the General Assembly, Dr. Harry K. Holland, Moderator of the Synod of Georgia, Rev. Jack M. Kennedy, Moderator of Augusta-Macon Presbytery.

When the church celebrated its centennial an historical volume was issued, and a supplement covering the last fifty years of First Church history has now been published.

The congregation consisted of only about 50 members when the cornerstone of the church building was laid in 1809, but they were people of great vision for the present auditorium can seat 700. Pastor during the Civil War was Rev. Joseph R. Wilson, whose son Woodrow Wilson became the 27th President of the United States. In 1883 the Telfair Building was erected to house the Sunday School and other Christian education activities. Renovation and enlargement became the order of the day with the lifting of building restrictions after World War II. The fine addition, the Belle North Wing, was completed in 1951.

Latest in a series of First Church outpost efforts is Cliffwood Chapel. Services began in 1952 in a house planned for eventual use as manse. An army chapel was secured, moved to the corner site donated by the developer of the new community where the chapel work is, and rebuilt with improvements. An assistant pastor will be called to have the special responsibility of this new undertaking. Elder Henry B. Martin is chapel superintendent.

In another form of outreach attempt First Church has been broadcasting its evening service for over four years. The pastor conducts two religious question and answer programs over the radio weekly.

It may be fairly said that although First Church treasures its great tradition the congregation is with alertness and hope directing its gaze principally toward the future.

## Stated Clerk Georgia Synod

Due to the continued illness of Rev. C. F. Monk, I have reluctantly accepted his resignation as Stated Clerk and Treasurer of the Synod of Georgia, and have appointed Rev. L. B. Gibbs, Clayton, Georgia, to fill out his unexpired term. All communications concerning the Synod should now be addressed to Mr. Gibbs. The Synod will hold its 1954 Stated Meeting at Presbyterian College, Clinton, S. C., July 13, 14.

—Harry K. Holland, Moderator,  
Synod of Georgia.

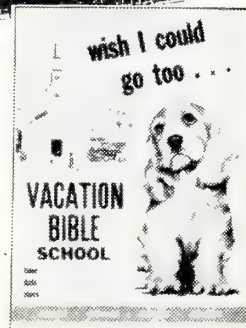


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## Meridian Presbytery

The Spring meeting of the Presbytery of Meridian was held in New Augusta, Miss., April 20, 1954. Present: twenty nine Ministers and thirty nine Ruling Elders.

R. G. Schwanebeck, the Moderator, presided. W. W. Bagby is Permanent Clerk. The doctrinal sermon was preached by T. J. Wharton on the subject: "God's Sovereignty in Salvation." The Sacrament of the Lord's Supper was administered.

James H. Bartlett, a member of the First Church, Laurel, and senior in Louisville Seminary, was licensed. He was given a letter of transfer to the Presbytery of Columbus, Synod of Ohio, U.S.A. Presbyterian.

Rev. Victor O. Augsburger was received from the Presbytery of Boston, U.S.A. Presbyterian, and his call to the First Church, Biloxi approved, and Committee to install him appointed.

Presbytery approved the call of the First Church, Hattiesburg, to Rev. W. J. Stanway, and Committee appointed to install him. Also approved call of the Ocean Springs Church to Mr. Jack J. Wolf, a senior in Columbia Seminary.

A Memorial service was held for the late Dr. W. H. McIntosh, who served as pastor of the First Church, Hattiesburg, for thirty five years. The memorial paper was read by Dr. G. L. Tucker, and Presbytery was led in prayer by Dr. J. C. Crane.

## BOOKS

PURITAN SAGE — COLLECTED WRITINGS OF JONATHAN EDWARDS. Virgilius Firm. Library Publishers, 8 West Fortieth St., New York, N. Y. Price \$7.50.

Jonathan Edwards was born in what is now known as South Windsor, Connecticut, October 5, 1703. It was the same year that witnessed the birth of John Wesley. He descended from two distinguished families. He was the only son among eleven children. His earlier education was in his father's study but he developed even in boyhood an innate keenness of observation of the ways of nature and a capacity for intelligent reasoning that were prophetic of his mature powers. When not quite 13 years old, 1716, he entered Yale College. He graduated in 1720 at the head of his class.

While in college, Jonathan Edwards read all philosophical works he could procure. Later, he became absorbed in theology. Competent appraisers are willing to concede that Jonathan Edwards was one of the greatest philosophers of 18th century and one of the outstanding theologians of all times.

Edwards was marked early in his ministry as a preacher of power. He combined both intellectual and emotional elements in his discourses. His sermons were of tremendous logical power and often fitted in his imagery. He set forth God's absolute sovereign right to deal with men either in salvation or damnation, the joys of the Christian life and the fearful terrors which he felt were the certain lot of the wicked. Such preaching had powerful effect. To Edwards' thinking, nothing deserves the name of religion that falls short of absolute change of disposition wrought by the Holy Spirit and showing itself as the unselfish law of divine things because they are holy and a life of Christian conduct toward one's fellow men.

Driven from his parish at the age of 47 with a family of ten children, he ultimately found employment in 1751 in the little frontier village of Stockbridge, Massachusetts. He became pastor of this church and served as missionary to the English "Society for Propagation of the Gospel in New England" to the Indians settled there. To him, the change was in many ways an exile, but it gave him relative leisure to produce the works on which his fame as a theologian and philosopher rests. To Edwards, the years in Stockbridge were his intellectual harvest time.

The editor of this volume felt since the year 1953 marks the 250th anniversary of the birth of Jonathan Edwards, something appropriate should be done to note the occasion as a tribute to his stature as America's distinguished theologian and philosopher. This volume is issued as such a tribute.



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Many of Edwards' greatest productions are found in this volume. Among such we note "The Insufficiency of Reason as a Substitute for Revelation," "God is Glorified in Man's Dependence," "A Divine and Super-natural Light Immediately Imparted to the Soul by the Spirit of God Shown to be Both as Scriptural and Rational Doctrine," "Justification by Faith Alone," "The Justice of God and the Damnation of Sinners," "The Excellency of Christ," "The Sinner in the Hands of an Angry God," "Treatise concerning Religious Affections," "Fare-well Sermon," "Treatise on Grace," "Dissertation Concerning the End For Which God Created the World."

A few years ago men were saying that controversies carried on by Edwards were ancient issues. Today we see that these same issues are very much alive. Jonathan Edwards has a real contribution to make to our own day. He had a consciousness of the reality and presence of God that we need. God was not to him a being remote and obscure. He was the closest of friends, and the highest object of his loyalty and adoration and love. Here is a man of abiding power and the collected writings edited by Dr. Ferm show us the sources of his power. Here is a great book for our day and the days to come.

—John R. Richardson.

"BODY OF DIVINITY." By John Gill. Baker Book House, Grand Rapids, Mich. Price \$10.00.

John Gill was born at Kettering in North Hampshire, November 23, 1697. His parents were middle class English citizens who were able to provide their son with a fine classical education. The lad was such a devoted student of books that when the people of the neighborhood desired to express a certainty, they would say, "It is as sure as that John Gill is in the book seller's shop." This same studious disposition followed him into the ministry and later they would say, "As surely as Dr. Gill is in his study." He was ordained to the gospel ministry in 1720 and though he was known as an acceptable pastor, he was primarily thought of as a man of letters. His first book was on "The Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents." Scholars of the first class expressed themselves astonished at the erudition so conspicuous in this volume.

Augustus Toplady, the author of the hymn "Rock of Ages," said of him, "If any man can be said to have trodden the whole circle of human learning, it was Dr. Gill." But Gill is remembered by posterity primarily for his "BODY OF DIVINITY." This was his last work and contains the substance of his best theological thought. This work has been esteemed highly by theologians, especially for its wise treatment on the Divine Perfections.

Gill's theology was not popular with the Antinomians for he maintained the Law as the rule of the Christian believer's conduct. He was not popular

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with the Arminians because he defended the five Calvinistic points, but Calvinists and Evangelicals found Gill to be a real theologian and a courageous defender of the Christian faith. Gill never dealt with any subject superficially or by halves. He went to the bottom of everything he engaged in. His judgment was trustworthy and his discernment acute. He wrote in a manly style with directness and perspicuity.

Adherents of the Reformed Faith will not follow Gill in all of his theological viewpoints, especially on the Sacraments. Nevertheless, all good Calvinists will rejoice in this work that magnifies the sovereign grace of God and defends it so ably.

—John R. Richardson.

## Recommend The Journal To Friends

# WHAT SOME THINK

---

Two ministers of the U.S.A. Presbyterian Church were visitors in Montreat, one an active Pastor in the North, the other a foreign missionary.

A friend asked the Pastor what he thought of the proposed union of the Churches.

He replied as follows: "*We would welcome you Southern Presbyterians into our Church, but, frankly, I think you would be crazy to vote for this union.*"

When this observation was made the same friend turned to the foreign missionary and asked his opinion.

Here is his reply: "*If I were in your place I would fight this proposal with everything I had. You have nothing to gain and a great deal to lose.*"

---

During the past week this office has received letters from two active Pastors in the U.S.A. Church, one formerly in our own Church. The latter, at one time strongly in favor of union, urges us to stay out of it *because of his experiences and observations*. The former, Pastor of a large Church, urges us to stay out of the union because he is convinced we have a testimony to maintain and which will be largely lost in the event of union.

---

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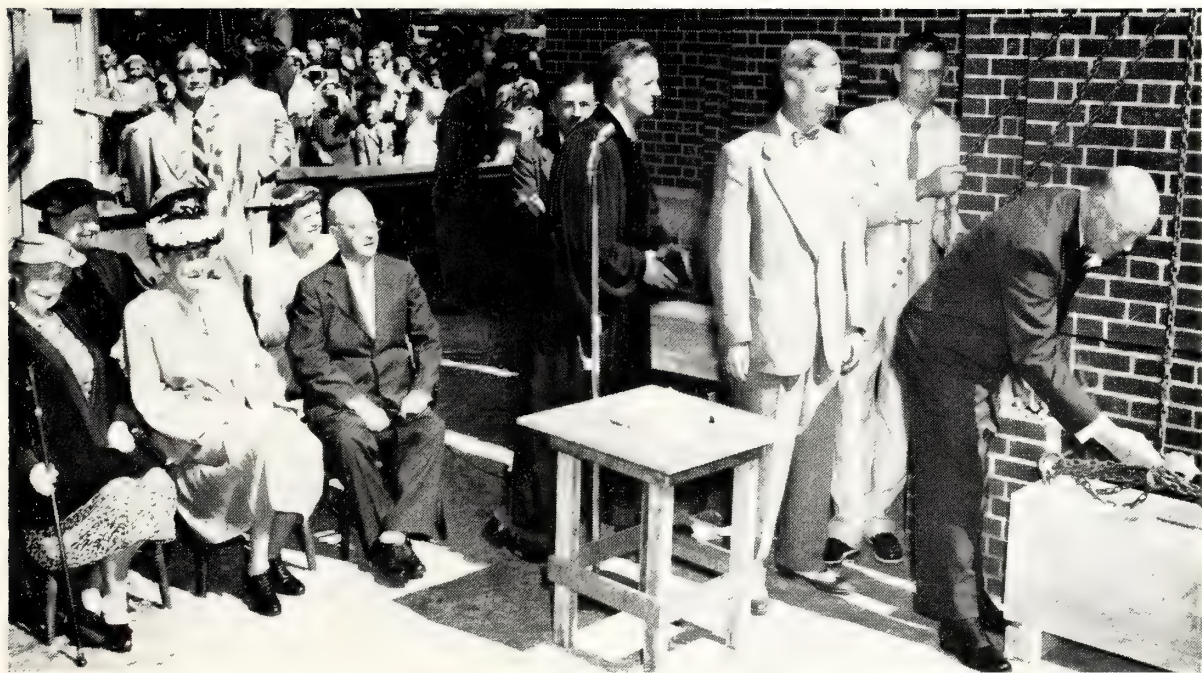


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*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

MAY 13 1954

MAY 12, 1954



President Eisenhower, who regularly attends Reid Memorial Presbyterian Church when he is in Augusta, Ga., is shown laying the cornerstone for the Church's new edifice. Ceremonies took place on Easter Sunday, April 18. Taking part in the cornerstone-laying are (right to left): President Eisenhower; G. E. Cleveland, stonemason; William H. Cooper, III, contractor; the Rev. Massey Mott Heltzel, pastor of Reid Memorial; and Joseph Yasney, foreman.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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**Weaverville, N. C.**

**Dr. L. Nelson Bell, Associate Editor.....**

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## EDITORIAL

### Dr. Bell Flies To England

Our Associate Editor, Dr. L. Nelson Bell, leaves New York for London by plane on May 6th to attend surgical meetings in London and Edinburgh.

Dr. Bell, a Fellow of the American College of Surgeons, is attending a sectional meeting of that organization in London, and, along with other American surgeons is to be the guest of the Royal College of Surgeons at special lectures and demonstrations in Edinburgh.

He also plans to attend meetings of the Greater London Crusade being conducted by his son-in-law, evangelist Billy Graham.

Dr. Bell plans to fly back on May 21st. We have asked him to write a special article about his trip, particularly his first-hand impressions of the London Crusade.  
—H.B.D.

### Progress And Change

There is a vast difference between change and progress. The latter is something to which we all aspire and for which we should constantly work.

Change can be desirable, again it may not be. Change can be progress but not all change is by any means progress, it can be just the opposite.

In the practice of medicine and surgery there has been tremendous progress, particularly in this generation. New drugs, new methods of diagnosis, new techniques, all have aided in the wonderful advance in this field. But, the basic facts of anatomy, chemistry, bio-chemistry, physiology, pathology, etc. have not changed.

In the theological field it is tremendously important that we distinguish between progress and change. New techniques have been developed and new avenues of reaching people are being exploited. The use of radio, television, moving pictures are among those evidences of progress in Christian work. But, the basic need of the human heart has remained the same and the basic message of redemption must not be changed, for, determined in the counsel of eternity, it is the same and will remain the same.

It is at this precise point that there is an increasingly clear-cut split in Protestantism. The evangelical will go along with every progressive method for preaching the Gospel. But, he refuses to participate in any effort to change the basic content of, or the reason for, the Gospel message.

It is becoming increasingly popular to speak against the reality of both Heaven and Hell. Universalism, once outside the pale in Protestant circles is now covertly preached in numerous places, and with distressingly little opposition. Sin and its consequences, explained away by many psychologists and rationalized by philosophers, is only too rarely recognized for what it is, while the Person and work of the Holy Spirit is only too often discounted.

Because there are those who deny the basic need of man it is but natural that their message has more to do with reformation than redemption, with social uplift than soul transformation. With this change in content and emphasis the evangelical cannot agree, nor should he.

Therefore, in the time when men so desperately need the redeeming and transforming power of the risen Christ in their lives there can be no compromise with another gospel, which is not the Gospel.

Progress? By all means.



Change, where it has to do with the basic Christian message? NEVER!!

*"The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."*  
—L.N.B.

## Obedience

There is no substitute for obedience. Faith, hope and love, are made operative through obedience to God's revealed will.

Phillips has translated I John 2:3-6 as follows: *"It is only when we obey God's laws that we can be quite sure that we really know Him. The man who claims to know God but does not obey His laws is not only a liar, he lives in self-delusion. In practice, the more a man learns to obey God's laws the more truly and fully does he express his love for Him. Obedience is the test of whether we really live 'in God' or not. The life of a man who professes to be living in Christ must bear the stamp of Christ."*

The first sin was an act of direct disobedience to God and ever since unregenerate man has been guilty of a continued series of acts, motives and intentions which are in defiance of God.

Religious acts can be an expression of disobedience, as was in the case of Saul, to whom Samuel said: *"Behold, to obey is better than sacrifice, and to hearken than the fat of rams,"* and this is further amplified in these words: *"Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."*

Obedience involves a clear subjection of one's own will to God's will. In this there is no place for the human expedient of a compromise, for compromise means disobedience.

It is natural for man to want a clear explanation, to look for some rational basis for obedience, but some where along the line he must face the fact that it is not for man to argue with God; rather it is his duty to obey, regardless of how illogical or unreasonable obedience may seem for the time being.

Faith is not a substitute for obedience. Affirmation of faith in God and His Word demands obedience to His commands. Believing as we do in the central place of faith in the Christian life we must never forget that obedience is the acid test as to the reality of our faith. There is a faith which the devils have, and tremble, but the faith of Christianity is

the faith which goes out and obeys God's will in our own lives.

It is equally true that living an exemplary life, even one of self-sacrifice and devotion to the needs of others, can be done without faith in, or obedience to, the will of God. The central and determining factor is to believe and obey God's revealed will, as found in His Word and as made known to us through the leading of the Holy Spirit, that our obedience *may glorify His Name.*

Phillips has tellingly translated I Peter 2:8—*"A stone of stumbling and a rock of offense. Yes, they stumble at the word of God for in their hearts they are unwilling to obey it—which makes stumbling a foregone conclusion."*

Just as activity cannot take the place of faith, so too, activity must be channeled into obedience to God. Faith in God and His Christ becomes activated through obedience.

*"By faith Abraham, - - obeyed; and he went out, not knowing whither he went."* —L.N.B.

## Billy Graham At Cambridge

One of the outstanding experiences connected with the London Campaign was Mr. Graham's visit to Cambridge. On special invitation Mr. Graham spoke to the students of this ancient seat of learning. However, when the time arrived no one auditorium would seat those who wished to attend so three separate churches were used. Mr. Graham visiting the first two and then speaking in St. Mary's Chapel, the other two auditoriums being connected up by loud speakers.

Not only was every seat taken but chairs were in the aisles and students were sitting along the rostrum and backed against the walls. Speaking on the subject, "Is God Relevant?", Mr. Graham preached with tremendous power, so much so that his audience was visibly moved.

At the conclusion of the address Mr. Graham asked those who did not care to dedicate their lives to Christ please to leave so that others might be intimately dealt with. No one apparently left. Thinking they had misunderstood, Mr. Graham again asked for a clear-cut decision for Christ and when this was done it appeared as though the entire audience arose and tried to go forward. Because of the press this was impossible but a group of

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several hundred earnest and active Christians in the student body took over and with exceptional wisdom and grace made it possible to deal with several hundred other students who made a public commitment of their lives to Christ.

In the words of an eye-witness: "God's Holy Spirit was surely working there that evening." Eternity alone will tell the full story of that one meeting. When Moody preached at Cambridge eighty years ago there went out from there the famous "Cambridge Six," Hudson Taylor, C. T. Studd and others, to mark a new epoch in Christian witness around the world. God grant that such a tide of blessing shall flow from this latest meeting in Cambridge.

Reports from London in secular and Church papers tell of the mounting evidences of the mighty working of God's Holy Spirit. Up to May 1st over 20,000 individuals have registered their decisions for Christ, about 78 percent on profession of faith for the first time. Over 800,000 have attended the services in Harringay while Mr. Graham has preached to over 100,000 people in other meetings.

But, the harvest is but beginning. Men and women with lives transformed, and eager to tell others of their new-found faith, are becoming living witnesses who are winning others to Christ. Clergymen are reporting conversions among people who have not been to Harringay at all. Others are reporting new life in their churches as the converts come in.

For all of this we thank God and urge our readers to continue praying for the battle is not won. The life of a nation, even of our generation and generations yet unborn, may be in the balance. God has proven Himself faithful. The London Crusade is almost certainly the most prayed for event in all history. Let us not fail either God or our fellow-men.

— LETTERS —

To the Editor:

As a Presbyterian, I write to congratulate you and Mr. Patterson on your article in The Southern Presbyterian Journal of April 7, 1954.

I think I am one of the few persons who in a professional capacity have been called upon to study the various national religious denominations from the standpoint of organization engineering.

On that basis I can assure you that there could be no more dangerous delusion than one involving the use of the word "government" in connection with the overhead machinery of a Protestant religious denomination. Many people who do not

have occasion to study the problem fall into the error of classifying all forms of regional or national organization as comparable with government. They are not. It can also be said from the standpoint of organization engineering that there is no sound reason why the overhead machinery of a Protestant religious denomination should be integrated on a national basis.

The tendency to put mechanism ahead of purpose, program, and results is one of the fantasies that detract so much from the results of so many organizations.

Sincerely yours,  
(Signed) Mark M. Jones.

Editor's Note—Mr. Jones is a prominent industrial engineer of Princeton, N. J.

*From an "elect lady" in Florida:*

Let me commend your wonderful JOURNAL of fundamental convictions to both the Living and the Written Word of God; and especially your firm stand on the "proposed union." Please keep up the good fight and remember "One with God is a majority." You have my continued prayers in the great work your paper represents.

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*From a North Carolina Pastor:*

I wish to congratulate the JOURNAL on the position it holds. The moment it arrives each week I read all the editorials, and my faith is strengthened by them. I have not seen a better treatment of the Sunday School lessons than that of Rev. J. Kenton Parker. We use it from the Young People's class, upward.

*The Great Debate*

Charleston, S. C.

Dear Dr. Dendy:

I have just read the back page of the April 7th issue of the Journal, bearing the title "The Great Debate." In this article you imply that meetings planned to discuss the proposed union are running into difficulties because no ministers can be secured to take the affirmative side.

I would like to make two comments on this article: First, this line of argument contradicts a previous kind of argument which is that "it is mostly ministers who are for this union and that they should listen to the Ruling Elders who are opposed to it." Second, I am personally acquainted with a number of ministers who are willing to speak for the Reunion at any time that can be worked into their schedule. I am one of these. I should be happy to have you publish this for the information of any who are seeking to set up such meetings.

—Sincerely yours,  
Vance Barron.



# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson Number 59

### Group Training For Personal Evangelism

As a reaction to an editorial in JOURNAL issue of April 21st, entitled "A Great Year Ahead—IF . . ." requests are beginning to come for suggestions for a Training Class in Personal Evangelism. We are glad to respond with the following outline which may be used in whole or in part, or amended to suit your own situation, as no two groupings are exactly alike. However, the first item will be applicable and necessary to all, and that is to Pray. The wisdom and the guidance of the Holy Spirit will be a "must" from the very beginning and all the way through. The effort may begin with one or two earnest souls in the congregation, feeling very much alone. The pastor surely will be sympathetic. Discuss it with him; you and he pray over it together. There may be others who may be interested, some you did not suspect. Perhaps they only need to be challenged. Doubtless your pastor will be glad to make Personal Evangelism the subject of a Sunday morning sermon, followed by a call for a meeting of all those who are willing to train for this particular service. Let the meeting be at your house or the manse, where it could be more informal, more freedom in discussion and asking questions—and making suggestions. Or, it may be better in the beginning for you and the pastor to select several persons for a preliminary planning before taking in a larger group. It should be borne in mind, however, that every member of the church should be interested in winning souls to Christ, and one of the objectives of your training class will be to attract many others to this gracious service.

In your group meetings (at least once a week if possible) it would be well to study some good manual on Personal Evangelism, for say at least 30 minutes. Write to Rev. Wm. H. McCorkle, D.D., Secretary, Division of Evangelism, 341-B Ponce de Leon Ave., Atlanta, Ga., for such a study book; or you will find in the Testament For Fishers of Men (can be procured from the JOURNAL) 20 pages—10 short chapters—covering almost every phase of personal work. Remaining time of the group meeting should be used in assigning names of unsaved persons in the community for personal contact. Your pastor will doubtless have a nucleus list of these to begin with, and to the list can be added other names as the group will be able to discover from time to time. It will be surprising how many of these will be uncovered, once you begin to work on this line. It will be interesting and profitable for members of the group to make a report at each meeting of their experiences in the efforts made—even if they have to report an apparent failure, with the avowed purpose (God helping) to continue the

effort. Reports are always a stimulant to others, and they create a spirit of unity in the effort. Be on the alert for new prospects and try to bring additional names to each meeting. Remember, the main object is not to add members to the church roll, but to save the unsaved; some of the latter may be already on the church roll.

Also remember, every meeting, every discussion, every conference, every decision, every effort in this work should *begin* with prayer. Of all Christian activities this is one which needs to have every step invested with the wisdom and power of the Holy Spirit, which can be only had by asking, and simple asking will always get it.

These are only suggestions. The best way to begin is to BEGIN. The way will open up as you proceed—in PRAYER.

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### The Peculiar Power Of Tracts

The following has just been received from New York office of the American Tract Society:

"The influence of a religious tract is inestimable. It was a person of humble rank, possibly a servant, who gave a tract to Richard Sibbes. After his conversion he wrote 'The Bruised Reed,' which fell into the hands of Richard Baxter. Then followed Baxter's almost unparalleled ministry, which he extended far and wide by writing his famous 'Call to the Unconverted.'

#### "Tracts are mighty evangelists.

"We have just issued five new titles, any one of which could be the means of winning a lost soul to Jesus Christ, and possibly influencing the world through a specific conversion, for years to come.

"WHAT THEN?", by Wade C. Smith, has been appropriately released to coincide with the forthcoming graduation exercises of high schools and colleges. Attractively printed in yellow and black, the message is one of vital importance to graduates, causing them to think seriously of what lies before them, the message being clinched by a number of vital Scripture quotations.

"The President of the American Tract Society, Richard Woike, has penned a brief tract, 700 LEFT-HANDED SINNERS, using as a basis a quotation from Judges 20:16, "Seven hundred chosen men left-handed." In an interesting analogy the author has pointed out the importance for the unconverted to realize, first of all, that they are sinners, before God can do anything for them.

"A story from the recent past, JAMES RUSSELL LOWELL AND THE SKEPTICS, was selected by Dr. Hugh R. Monro. Mr. Lowell, once American ambassador to England, attended a meeting in London to do honor to the poet Browning. Some of those present made addresses in which they aired their skepticism and said that they could get along without any religion. They did this, though they knew

that by so doing they would give offense to many who were there. Mr. Lowell, having the courage of his convictions, paid some attention to these men in his address, and his comments are contained in this new leaflet.

"Another testimony of God's grace in reaching down to save the lost, is forcibly told in Bob Manderson's pamphlet, *I WAS A NIGHT CLUB ENTER-TAINER*. Director of Bethany Acres, Fallston, Maryland, Mr. Manderson has not only written of the Lord's leading in his own life, but has thrown out a challenge to any who read the tract to accept Jesus Christ as their Saviour. 'What is your relationship to God? Are you saved? Where will you spend eternity? What Christ did for me, He can and will do for you, if you will let Him. By simply trusting Christ as your personal Saviour you will be saved from the penalty and power of sin,' the author writes.

"Donn Moomaw, lauded as America's top football player of 1952 as he played for the University of California at Los Angeles, is also an outstanding Christian. He made everybody's All-American selections last season as center and linebacker. At present he is with the Billy Graham Evangelistic Team in London. His determined stand for Christ is a challenge to young people especially, and his tract, *FOOTBALL CAN BE DIFFERENT!*, containing his Six Rules for Winning, has already been successfully used in youth groups. It takes a real man, with much courage, to state, in the face of such complimentary secular publicity: 'I can honestly say that any touchdown I have scored, or any All-American team I have played on, cannot compare with the thrill I have received in knowing Christ as my Saviour. Football is just for a few hours a week, but Christ gives peace of mind and purpose for living all week long. Football can be different, if you play it with Christ as your Quarterback.'

"Samples of the above-mentioned tracts, also a Classified List of several hundred other effective tracts, will be sent, free on request, by writing to the AMERICAN TRACT SOCIETY, 21 West 46th St., New York 36, New York."

## THE TITHE

### THE WAY BACK

By John E. Simpson, D.D.

The great example of the relation between the setting apart of one-tenth as God's portion to national and spiritual prosperity is found in Malachi. The decline (in Israel) began when they robbed God, "even the whole nation." This done, they soon began to "deal treacherously, even every man against his own brother." Broken homes, immorality and neglect of worship followed, until God said, "Ye are cursed with a curse, for ye rob Me, even this whole nation." When they were awakened to their awful condition, they cried "How shall we

return?" God answered, "Bring ye the whole tithe into My storehouse." The robbing of God had been their national and spiritual undoing. Their first step back was to be honest with Him.

### *Let America Take Hold*

Here is food for solemn thought in America today. A careful check on the giving for all purposes at home and abroad through all the churches that, instead of God receiving one-tenth, He gets on the average of only about 4/10 of 1% of our national income. Can America continue to rob God and not feel its effect to its spiritual and national undoing? Already signs of the curse that fell on Israel are to be seen in our own beloved nation. Broken homes, strife between brethren and neglect of worship are striking at the very heart of our own national and spiritual life. Perhaps we need to heed the call to Israel of old, "Bring ye in the whole tithe." Can we continue to rob God as a Christian nation and still be called Christian? Can we as individual Christians rob Him and still expect His blessing? It has been well said that "Every pay check is a new Eden." God either gets His portion or Eden's curse is again merited. What story, in terms of God's relation to it, does your pay check tell from week to week or month to month?

—Layman.

## LIQUOR

### Hogs Worth More Than Men!

Years ago, when Sam Jones lectured in Sigourney, Iowa, he roasted those who sign saloon petitions. Here is a report of his lecture from a Sigourney paper:

"This nice little Iowa town, with a farming region around it makes it one of the garden spots of the world; but with all your blessings you can't get along without three saloons to debauch your village and ruin your boys, 'because you need the money.'

"Here Mr. Jones inquired of the surprised audience, 'How much is the license fee here?' Some one answered, '300 each.' 'Nine hundred dollars altogether,' said Mr. Jones. 'What is your population?' Answer, '2,000.' The speaker then made a little lightning calculation, and resumed: 'The liquor dealers walked up to you and said, "if you will let us damn the people of this town we will give you forty cents apiece." 'Say, what would a 200-pound hog bring?' Answer, '\$12.'

"So," replied Mr. Jones, 'hogs \$12 apiece and people forty cents a head. Say, brother, don't you wish you were a hog? You and your whole family wouldn't bring enough in this town to buy a suckling pig! This is a little lower down than I have ever found them. For the pitiful sum of forty cents apiece you turn over your boys to be debauched, the hearts of mothers to be crushed and the town ruin-



ed—all for forty cents. This is cheap; but I suppose that is all you are worth, eh?’

“I want to say that there is not a man of you who signed that petition to bring saloons to your town, but deserves that every boy you have in your home shall fill a drunkard’s grave, and your daughters live in the embrace of drunken husbands. What did you sign it for? If you did not want your boys to drink, or your daughters to marry a drunkard, what did you do it for? Stand up and talk back. You

surely did not sign hoping your boy would not drink, but that your neighbor’s would!

“Why don’t you say, ‘To tell you the honest truth, I did it for the forty cents.’ If the devil don’t get you for that, it is just because he don’t want you, and every man that signed that liquor petition, the devil will get the last man of you—but thank God, he won’t get much. If you fellows don’t feel like a hog, you don’t feel natural. That’s all.”

—*The Civic Bulletin.*

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR MAY 23

# *Micaiah Withstands False Prophets*

**Background Scripture: 1 Kings 22:1-40.**

**Devotional Reading: Psalms 118:1-8.**

The better a thing, the more imitations it has. If a nation’s currency is sound there will be those who will make counterfeit money; if an artist paints a masterpiece, there will be those who will make copies and try to palm them off for the original. The True Religion has its imitations, and where there are true prophets, there will be false prophets. Jesus warned against these in no uncertain terms: Beware of false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves. The trouble in Israel at the time of our lesson was that the false prophets were many and the true prophets few indeed. The contest today in our lesson is between four hundred and fifty of these “hirelings” and the one true “man of God.”

We know the old saying, “one man with God is a majority,” but it is a real test for the “one man.” The poet has said: “He is a slave who dare not be in the right with two or three.” If this is true, I am afraid that we have many “slaves”; slaves of fashion; slaves to popularity, to custom, to expediency. There are not many, I am afraid, who will “Dare to be a Daniel; Dare to stand alone; Dare to have a purpose true; Dare to make it known.”

There are two verses in our Devotional Reading which may well introduce our Lesson: “The Lord is on my side: I will not fear: what can man do unto me”? “It is better to trust in the Lord than to put confidence in man.” (This is said to be the middle verse of the Bible). Micaiah might have made either or both of these verses his motto.

Our lesson concerns Ahab and Jehoshaphat, the four hundred and fifty false prophets, and the one true prophet of the Lord. Jehosaphat was the king of Judah, and like Asa, his father, a good man. He made a terrible mistake, however, when he formed an alliance with the wicked king Ahab. We read in II Chronicles 19:2: “And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.”

Jehoshaphat was not the first nor the last person to make such a grievous mistake. They say that “politics make strange bed-fellows,” and we see that to be true in every political campaign. Many good rulers have formed entangling alliances with wicked rulers to the hurt and even destruction of their country. We have been guilty of this in our nation in recent years and we are today suffering the consequences. Many good business men have been ensnared by their evil partners in business. Many homes have been made miserable because a believer and an unbeliever have been “yoked together” in marriage. We should love all men with a “love of compassion”, but we cannot love them with the “love of approbation” or approval. “Ye that love the Lord, hate evil.” We say that we are to love the sinner, but hate his sin, but if a sinner clings to his sin, it is impossible to separate the two. These things are written for our admonition. Jehoshaphat is an example of a good king who made a companion and “brother” of Ahab, one of the worst of the kings of Israel. Nothing good could come from such an alliance. When I read of some of our leaders drinking “cocktails” with avowed atheists and haters of God, I wonder what good can come from such so-called “Conferences.” The Charlotte Observer had a strong editorial the other day which said that the Communists were “making monkeys” of our diplomats. Ahab came very near “making a monkey” out of king Jehoshaphat, as we will see.

## *I. The False Prophets Speak:* 22:1-12.

After three years of peace between Syria and Israel, Jehoshaphat came down to visit Ahab and the king of Israel suggests that they go against Ramoth-Gilead, for there seemed to be a good chance of capturing it without much trouble. Jehoshaphat said, "I am as thou art, my people as thy people, my horses as your horses." What an awful blunder on the part of Jehoshaphat! It is strange how foolish good men can be sometimes. There were two tragic blunders, it seems to me. In the first place, the attack which Ahab suggested appeared to be an unprovoked act of aggression, except for the fact that it had belonged to Israel. It was actuated by covetousness; very similar to Ahab's longing for the vineyard of Naboth. In the second place, Jehoshaphat was making a military alliance without consulting his own people. We have entirely too much of that in our day. Two or three men get together and make all sorts of secret agreements, "commitments," which get us into all manner of trouble, and cause the death of our men on a battlefield. In the third place, and worst of all, he is making an alliance with a king who "hated the Lord," an ungodly man with a Jezebel for a wife. He goes even further; he arranges for his son to marry the daughter of Jezebel, Athaliah, who almost ruined Judah later.

Remember, all these blunders were committed by a good king. A man may be good, but very unwise. America is suffering today from the many blunders of the last twenty years. We have become so deeply involved in all the "mess" of the world that there seems to be no way out. Our alliances with ungodly men and nations lie at the bottom of our troubles.

Jehoshaphat, who is a religious man, asks that they "enquire of the Lord" about the matter. He believed in prayer, (see a beautiful prayer he made in II Chronicles 20:5-12). Ahab calls together the prophets, who do not appear to be prophets of Baal, but prophets claiming to be "Prophets of the Lord." As we soon see, however, they were not true men of God, but "hirelings," who knew "on which side their bread was buttered." Their unanimous word was, "Go up; for the Lord shall deliver it into the hand of the king." How subtle is the temptation for the preacher to "fall in line" and say "yes" to anything the government wants done! Almost as a body preachers will say to any move made by those in authority, "Go right ahead; we are with you." For one thing, we do not wish to "meddle in politics." Then we believe in honoring those in authority, for this is right. I very firmly believe, however, that we ought to protest against what we feel is wrong. When Hitler was doing all his mischief there were only a few of the German clergy who were brave enough to stand against his policies, and they suffered in concentration camps. Where there is a moral issue like the liquor question, there

should be no hesitancy on the part of every true man of God. We must obey God rather than man.

Jehoshaphat sees through all this unanimity of opinion on the part of these prophets, and he asks Ahab if there is not a prophet of the Lord besides. I suspect that the conscience of the good king of Judah was bothering him considerably. Ahab said, yes, but I hate him, for he doth not prophesy good of me, but evil. How wicked rulers hate real men of God! So they send for Micaiah, and the messenger gives him some timely "advice." He tells Micaiah to join in the chorus, "get on the band wagon," along with the balance of the false prophets. The reply of Micaiah is a fine motto for any preacher; would that we always lived up to it; "And Micaiah answered, As the Lord liveth, what the Lord saith to me, that will I speak."

## *II. Micaiah Speaks:* 15-28.

When first asked, he responds in a perfunctory manner, just as the other prophets had spoken. There was something about his reply, however, which made Ahab realize that it was not his real message, so he adjures him to tell the truth. Thus put on oath, the prophet makes his real answer and tells the king that he sees Israel scattered upon the hills without a master. Then Micaiah goes on to enlarge upon his message, telling Ahab that a lying spirit was in the mouth of all the other prophets. Zedekiah interrupts at this point, smiting Micaiah on the cheek, and saying, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

Ahab orders Micaiah put in prison and fed with the bread and water of affliction. What is the voice of one man against four hundred and fifty? People usually listen to the majority, and here the majority is overwhelming. In the case of the report of the twelve spies, it was ten to two, and Israel listened to the ten. Here it is four hundred and fifty to one. Every now and then we hear a lone voice raised in protest, and the result is usually the same. I am thinking of two men, one in the first World War and the other in the Second. The one lone prophet of the Lord is put in prison, while the two rulers go on to their fate. One of the most thought-provoking things which Dr. Campbell Morgan ever said is this: The Minority is usually right. History has proved this to be true in many instances.

## *III. The Battle and its Results:* 29-40.

A good commentary on the cowardly character of Ahab, and also on the simplicity of poor Jehoshaphat is seen in verses 30-36. Ahab suggests that he disguise himself while Jehoshaphat put on his royal robes. His "brother" fell for this and was about to get killed, for orders had been issued by



the king of Syria that they should fight especially against the king of Israel. The Syrian soldiers naturally supposed that the man dressed in royal robes was king Ahab, and they "ganged up" on him (to use a modern phrase). Jehoshaphat cried out and they turned back from pursuing him.

Now we come to one of those so-called "chance" occurrences, which is not just chance. A certain man drew his bow at a venture and smote the king of Israel who had tried to conceal his identity by not wearing his royal garments. Ahab is fatally wounded and carried from the battlefield. He died and was brought to Samaria and buried. His chariot was washed in the pool of Samaria and the dogs licked up his blood in fulfillment of the prophecy of

Elijah. (see 21:19). Thus ends one of the disastrous battles of Israel's history. These things are written for our good, both as a nation, and as individuals. Perhaps some questions might bring out some of these lessons.

Are preachers being cowardly when they keep silent about the political moves which we believe to be wrong, especially when moral questions are involved?

Since the majority rules—and this is the only way in a republic—what is of the utmost importance as to the character of citizens? Does God move even in minor matters?

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## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

### **YOUTH PROGRAM FOR MAY 23**

# *As Others See Us*

#### **DEVOTIONAL:**

Hymn: "Jesus, The Very Thought Of Thee"

Prayer

Scripture: Matthew 5:14-16

Hymn: "Dear Lord And Father Of Mankind"

Offering

Hymn: "Take My Life, And Let It Be"

#### **PROGRAM LEADER:**

(This is another program in which we are giving suggestions for the speakers to organize and put in their own words rather than finished speeches for them to read or quote. Choose your participants in plenty of time for them to make adequate preparation, and be sure to remind them that it takes more time to prepare this kind of program.)

Since people from many other nations will be coming to the meeting of The World Council of Churches at Evanston this summer it is only natural to wonder what they will think of us in this country. There are many indications that some have already formed their opinions, and some of the opinions are not very flattering. Someone may say, "Who cares what they think?" There are some very good reasons for caring about how we appear to people of other lands. Allowing for prejudice in their judgments, knowing what others think of us will help us:

(1) See ourselves as we really are. It is always easier to examine the lives of other people than it is to see into our own lives. We are sure to find some truth in the estimates other people make of us.

(2) See how and where we may be leaving the wrong impressions in the minds of others. Sometimes when we mean very well other people do not

take our intentions as we mean them. In such cases it helps to know what people are thinking.

(3) See how we can live and witness for Christ more effectively. People will not be receptive to us nor to the Gospel we have to tell unless they think well of us.

The speakers will discuss some of the areas in which others do think of us, the light in which we may appear to them, and what we ought to be doing about it.

#### *First Speaker:*

One of the first things we notice about people from other lands and they about us is our customs. Do we stubbornly insist that our customs are right and that theirs are funny and foolish? Mention some customs of foreign lands which seem strange to us and some of ours which would probably seem strange to them. How could our broad-mindedness about such things help us to witness to them more effectively? Would it not make them feel more kindly toward us and show them that there are things which we consider far more important than a system of external customs?

#### *Second Speaker:*

What do the people of most other nations think of our superior material wealth in the United States? There is quite a bit of jealousy and resentment on their part. This is a perfectly human trait. Poorer people are always tempted to resent those who are richer. What can we do about this feeling on their part? (1) See to it that we do not think we are better people because we have more goods. Because we are more richly blessed is no sign we are better. We ought to thank God for His goodness

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to us. (2) We ought to avoid every appearance of "showing off" our wealth before other nations and their people. Sometimes we do this when we do not mean to. Let us be careful in this respect, and let us ask God to make us good stewards of all the material He has entrusted to us.

#### *Third Speaker:*

How does our conduct appear to the people of other nations? You can find every variety of answer to this question. Some have described the American Army in Korea as the most compassionate army that ever existed because of their generosity to orphans and refugees. Others have called our armies a boorish lot of pagans. Give some examples of good and bad impressions our citizens have made on the people of foreign nations. Ask some men who served overseas with the armed services for specific instances. How does the visible conduct of our people from our supposedly Christian nation help or hinder the spread of the Gospel? "By their fruits ye shall know them."

#### *Fourth Speaker:*

What do people in other countries think of our church? Some think it is not very effective because those who nominally belong to it are so little different from those who do not. Is this a fair indictment? Every American who behaves vainly or selfishly or immorally in the presence of foreign people is not only hurting the reputation of our country, but he is hurting the reputation of the church because the church is reported to be so important in our country. Some foreign Christians think our church is too highly organized. They seem to think that we spend too much time in busy-ness and not enough in serious thought, study, and prayer. Is there any justification for this idea of theirs? It must be borne in mind though that in some places the churches have so little organized, (with no Sunday Schools, youth work, or women's work) that they have neglected the needs of the people. How can we prove to them the effectiveness of our church program? If we can show evidence of spiritual depth in our lives, it should convince them of the value of our idea of Christian education in the church.

#### PROGRAM LEADER:

Remind the young people again of the opportunity to witness to the delegates attending the World Council this summer. Ask your group to be praying that the witness our nation gives will strengthen Christianity everywhere, and that in it all God's name may be honored.

# Church News

## *Montreat College Commencement*

Speakers announced for the commencement exercises at Montreat are Dr. J. Cecil Lawrence, Associate Pastor Myers Park Presbyterian Church, Charlotte, N. C., to preach the baccalaureate sermon May 23rd; and Dr. George H. Vick, Pastor First Presbyterian Church, Charleston, W. Va., to make the Commencement Address on Monday the 24th.

The public is invited to attend these services.

## *A Cancellation*

Mr. Paul B. Freeland, Secretary to the Department of Overseas Relief and Inter-Church Aid, advises that instructions to use A.P.O. in forwarding relief packages abroad have been cancelled by the authorities. For further instructions as to how to forward such relief supplies, write to Mr. Freeland, care Board of World Missions, P. O. Box 330, Nashville 1, Tenn.

## *Honors For Our Korean Medical Workers*

NEW ORLEANS, LA. — In a letter received here recently from Dr. Paul Crane, Director of the Presbyterian Medical Center at Chunju, South Korea, it was learned that the Nurses Training School there won numerous top honors by the United Nations and the Republic of Korea. The school is owned and operated by The Presbyterian Church, U. S.

Winning the national honor over 16 other schools, the Presbyterian nursing school received a silver trophy, a Florence Nightingale lamp, as the best nursing school in Korea. The trophy is retained for a three-year period by the winning institution.

Out of a total possible score of 220 points, student nurses from the Presbyterian school received 210 points. The next highest competitor received 80.

The award-presentation took place on the occasion of United Nations World Health Day and in the interest of promoting nursing education. Numerous state and local government officials were present for the occasion.

Miss Margaret Pritchard, R. N., received a scroll and citation from the Governor of Cholla Puk Do for her 24 years of selfless service to Korean Nurses Education. One of the Korean Head Nurses in the hospital was presented with a watch as the most



outstanding Korean nurse in the Province. Two student nurses won first and second-place medals in the award for Nursing Arts, another won a radio for the Best Case Study presented in Korea; one, first place in a Public Health Examination Contest; and another first prize in a Public Health Poster Contest.

The school was first opened June 1950, twenty-five days before war broke out. It was reopened April 1952 and now has an enrollment of 60 girls who will finish the three-year course and comprise the first graduating class sometime in January of 1955. All come from Christian homes.

### *Columbia Theological Seminary*

DECATUR, GA. — The student body here, recently elected its officers which will head the students next year and elected 1954-55 officers for the Society of Missionary Inquiry, an organization composed of the entire membership of the student body.

Heading next year's students will be Leighton F. S. Ford of Chatham, Ontario, brother-in-law of Evangelist Billy Graham. Ford succeeds Lewis Scott Hay of Charleston, S. C.

Vice-president for next year will be Chilton Frazier Thorington of Signal Mountain, Tenn., succeeding Benjamin Harrison Taylor, Johnson City, Tenn. John David Campbell, Jr. of Shelby, N. C., was elected secretary, succeeding Chilton Frazier Thorington; and James Somerville of Barnardsville, N. C., treasurer, succeeding Dan Alexander of Jackson, Miss.

Herbert Sidney Maxwell of Clinton, S. C., who is at the present studying at the Waldensian Seminary in Rome, Italy, was elected next year's president of the Society of Missionary Inquiry. Maxwell succeeds Ernest Herbert Mellor, Jr., of El Dorado, Arkansas.

Samuel Donald Fortson, Jr., Augusta, Ga., replaces David Lewis Parks, Weaverville, N. C., as vice-president of the Society. Fortson is now serving a clinical year at Hepzibah, Ga. John Richard Bass of Lyons, Ga., succeeds Leighton F. S. Ford as secretary; and Edsel Marion Huffstetler, North Belmont, N. C., was elected treasurer to succeed James Dupre Newsome, Jr., of Jackson, Miss.

### *This Happened At Clothier*

This happened at Clothier, a mining camp in the coal fields of West Virginia.

Now the revival and spiritual awakening at Clothier was on this wise. Now there was at Clothier a man of God, Preacher Maynard Woltz,



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"Montreat is the source from which the spiritual and Christian educational life streams throughout the entire Southern Presbyterian Church, from Texas to Maryland. Its conferences serve as a center for all segments of the Church, pastors and laymen."—Dr. John R. Cunningham, President, Davidson College, Davidson, North Carolina.

### **MONTREAT SUNDAY — MAY 30**

In Our Day The Need For Such A Central Point As  
Montreat Becomes More Imperative

Our Need For Your Help Is Imperative And Urgent

"BRETHREN, PRAY FOR US"  
J. Rupert McGregor, President Montreat, N. C.

disappointed, discouraged, sitting under a juniper tree (1 Kings 19:4-5) lamenting the spiritual declension, the indifference and opposition, and had lifted up his eyes to view other fields of endeavor to consider a change of location.

Now there were at Clothier devout Christians full of the Holy Ghost, a faithful remnant which had not bowed unto Baal, members of the congregation of the Presbyterian Church who were concerned about the spiritual declension of Christians and had a passion for lost souls. And it came to pass that under the spiritual leadership of their pastor the Reverend Maynard Woltz (Acts 2:42) were all together in one accord, and continued steadfastly in the apostles' doctrine and fellowship, and in prayers, became burdened about the spiritual condition and soul welfare of the community, and were moved with compassion for the lost souls of their families, neighbors and friends.

And it came to pass that the Reverend E. E. Parker, pastor of the Community Tabernacle at McConnell was engaged as evangelist to preach the message of salvation in a series of revival meetings held the first ten days in April. This was a preaching mission with meetings held daily for prayer with visitation and personal evangelism (Acts 13:49-52) the Word of the Lord was pub-

lished throughout all the region, and believers were filled with joy, and with the Holy Ghost. And it came to pass after the moving of the water (John 5:3-4) when the water was troubled, the sad sick crowd, the blind (eyes put out by sin) the halt (crippled by sin) the withered (emaciated, swiveled souls) waiting (for the appropriate time) some depending on others, when the spirit of God came with mighty power upon the meetings, and souls began to (step down) and accept the Lord Jesus Christ as their personal Saviour. And it came to pass there were eight conversion during the special services, with many hands raised for prayer.

Now there were at the services several having raised their hands for prayer, but did not make any commitment in the meeting, and two who did not attend any of the services. And it came to pass that at the evening service on the Sunday following the revival meetings, when the pastor the Reverend Maynard Woltz gave the invitation, four of these souls came forward and made a definite decision for Christ, and the other two were converted at a cottage meeting later. Believers were the more added to the Lord, fourteen in all being born again into the Kingdom of God, with ten being added to the church at Clothier, these ten were baptized and received into membership at the Easter service, this being a record number ever to unite with this church at one time, with a record attendance of 135 at Sunday School, and a record attendance at the Communion service.

Born in the spirit of prayer, this revival resulted in the greatest spiritual blessing in the history of this church, Christians revived and strengthened, souls won for Christ, the Lord Jesus Christ lifted up from the earth and exalted high, and God glorified. Since the troubling of the water the spirit of revival continues and we expect greater blessings, resulting in renewed interest, spiritual awakening and enrichment, reaching and winning souls for Christ and His Kingdom, with the preacher preaching, the elders elding, the deacons deeking, the congregation praying, and the (old bishop of Clothier Preacher Woltz) happy and glad. Everyone rejoicing in the God of Our Salvation!

### ***First Presbyterian Church Crestview, Fla.***

This church has just closed a wonderful Revival under the leadership of Rev. J. W. Blouin of Pensacola and his musical family. The largest crowds ever to attend any revival in the history of the church attended this one. Eight united with the church on profession of faith and baptism.

With only 158 resident members, the church had 170 present for Palm Sunday, Good Friday and for Easter. The entire membership took part in an Attendance crusade beginning in January and running till Easter. They kept record of their attendance and brought it in Easter Sunday.



Mr. Blouin is a gifted preacher, tenor soloist and song leader, a rare combination. His wife is an accomplished pianist. His five children all sing, solos, trios and duets. Joy plays a beautiful vibraharp.

Music plays a big part in the life of the church. At each service now, we have a Wurlitzer organ, a beautiful new piano, a gifted violinist and now a new Deagan Vibraharp. Mr. C. B. McLeod, consecrated elder of the church has just bought this lovely instrument so his three talented daughters may play it at the church services.

The church this year has tried out postal evangelism. Under a new postal regulation, a circular can be delivered in every home on the mail man route for one cent. On three different occasions a message from the First Church went into over 3,000 homes in the upper part of the county.

The church this year raised \$820 for Foreign Missions in its week of prayer and self denial for this cause.

### ***Synod Of South Carolina***

The Synod of South Carolina met in called session in the Summerville, South Carolina, Presbyterian Church, April 20th. There were forty-two ministers and twenty-nine ruling elders in attendance. In the absence of the Moderator, Mr. R. M. Cooper, the Rev. Edward G. Lilly, moderated the meeting.

The Synod voted to authorize the Executive Committee on a Home for the Aged to apply to the State of South Carolina for a charter for the "Presbyterian Home of South Carolina." A full set of by-laws for the operation of such a home was adopted and the members of the Executive Committee were elected to serve as the Board of Trustees.

Synod acknowledged with thanks the gift of thirty-two acres of land excellently located in the city of Summerville as a site for the home. Twenty-six acres were presented by Dr. and Mrs. John W. Rhodes and six acres adjoining by Mr. and Mrs. George Segelken.



Synod extended greetings to the Moderator, Mr. R. M. Cooper, expressing delight at his progress in recuperating from injuries sustained in an auto accident and assuring him of its prayers for a speedy recovery.

—Frank B. Estes, Stated Clerk.

## 150th Anniversary

LEESBURG, VA. — The 150th anniversary of the founding of Leesburg Presbyterian Church was observed May 2 and 3 by elaborate ceremonies, highlighted by a historical pageant. Members of the church's Session sent out printed invitations to all former members about the two-day program.

In the pageant, guests of the church and members, some of whose families participated in the church's beginning, saw the important events of its history depicted—the auction sale when the property was purchased, the organization and dedication of Leesburg Presbyterian Church, dedication ceremonies by Dr. James Hall, then moderator of the General Assembly, a typical early Session meeting, the organization of the first Women's Missionary Society, and such events which played an important part in the life and history of the church.

## The Kanawha Salines Presbyterian Church

MALDEN, W. VA.—The Lord graciously poured out His blessings upon this church during a week of Spiritual Enrichment before Easter this year. Dr. Daniel Iverson of Miami, Fla. was the Lord's servant used to bring about this merciful visitation.

The meeting was unique in many respects. The morning Bible study period from 6:30-7:15 accomplished the "impossible." Many felt it could not be done, but as it happened the study of the Bible proved a spiritual uplift and enrichment "exceedingly abundant above all we could ever ask or think." This service had excellent attendance and was rewarded with great benefit to all.

The night sessions were the best attended of any meeting held in this church for years. The appeal was not emotional, but there was the clear evidence of hearts awakened and deep conviction was felt by all. In addition to the six who were added to the church—four on profession of faith and two by transfer—the entire church was revived. Members were awakened to a new appreciation and evaluation of the ministry and message of the church as a unit of fellowship and a force for righteousness and salvation in the community. It is the opinion of all who attended that the spiritual impact of this meeting will be felt for months to come. We all thank God for this meeting and for His servant, Dr. Iverson, who came to us at this time.

—R. P. Robertson, Pastor,  
O. M. Crandall, Clerk of Session.

# Women's Work

## Theirs Is Joy In His Service

"Joy In His Service." Yes, one quickly recognizes the note of joy in the lives of the moving spirits back of the work represented by each phase of our 1954 Birthday Objective. As partners with Christ in a great ongoing work of evangelism, these heroes and heroines challenge us by their love, their enthusiasm, and their Christian faith and courage in facing difficulties and doing the humanly impossible.

And who are these? They are people like the Oscar Gardners and all the fellow members of the faculty at Goodland Indian Orphanage where lives are being touched for Christ and trained in Christian service. They are those Christian students whose lives are influencing yet others for Christ and showing the way of witnessing in daily life and service. And they may be found in Presbyterian manses, where husband and wife, prepared at Goodland now carry on actively their ministry of witnessing through the home, the Church and the community.

And these are also people like the Amicks, the William Browns, the Lamar Williamsons, and others whom we visited in Guerrant Presbytery and found them to be great selfless, radiant spirits pouring out their love and devotion to Christ by dedicating to His service their minds and hearts and whole selves. All of them are ones who could fill any top position in our Church, but they have chosen to serve their Lord in this mountain and mining area of our Assembly. And their joy in Christ's service is contagious. We caught it and were blessed. The people among whom they labor cannot but be influenced by the genuine Christian love they see expressed in the hearts and homes of these friends who give their witness for Christ in these communities.

And then we have seen this spirit of joy in those who serve through the Division of Radio and TV of our Board of Christian Extension; the third objective for our Birthday Offering. A visit to the Protestant Radio Center brings us into fellowship with these friends as they labor for long hours, but ever in happy spirits in producing radio programs, transcriptions and television films. What a wealth of radio and TV material is made available through this Center and to what far ends of the world do these Christian messages reach!

The 1954 offering is to be equally divided among these three objectives—Goodland, Guerrant Presbytery and Radio and TV. The sum of \$70,000 is urgently needed to match a conditional grant for the work of Evangelism in that wide-open mining area of Guerrant Presbytery. Could that not be an incentive to us to make our gift \$210,000 and thus make possible the needed amount for Guerrant

Presbytery? With God's help and in a spirit of sacrificial giving, we can! May every phase of our Birthday season be observed to His glory—the reading of the excellent publicity material, presenting the program at the May meeting, bringing of our gifts for the three objectives, and continuing in prayer for all who will through these gifts be reached for Christ!

—Janie W. McGaughey.

### *Every Week A Week Of Spiritual Enrichment*

If we would only accept in simple faith the fact of the Indwelling Presence of Christ in each of us who is a Child of God, we would have a real revival. We would be saved from so much self-effort and planning even in working for God.

The Holy Spirit is longing to “take over” in our lives. But He cannot, so long as we are in the way. Until we die to self, His life will not be fully manifested. And yet all the riches that are in Christ Jesus’ are ours if we would only possess them.

Have we come to the place where we want His Will, whatever the cost? If so, then we will see the outworking in our lives.

There will be a continual heart-searching, that our hearts may be kept cleansed. There will be a new sensitiveness to sin.

There will be a constant feeding upon His Word. “Let the Word of Christ *dwell* in you richly in all wisdom.” That means more than a hasty perusal of a chapter a day. Do you love the Word so much that you just cannot get enough of it? Has it become a Living Word? The Holy Spirit will “open the eyes of the understanding” of every hungry heart.

But Satan uses every means, even good things, to keep us from concentrating on Christ. Hence the need of meeting Him face to face at the beginning of the day, no matter what the cost.

When the Word abides in us, there is obedience. “Whoso keepeth His Word in Him verily is the love of God perfected.”

A prayer-life of power will be inevitable in a life that is obedient. Andrew Murray in his book, “With Christ in the School of Prayer,” has said, “It is living in the Name of Christ that is the secret of praying in the Name of Christ. It is abiding in Christ that gives the right and power to ask what we will: the extent of the abiding is the exact measure of the power in prayer.”

I wonder if when we, on Eternity’s Morning, look back to the limitless possibilities that were ours as joint-heirs with Christ, will not hang our heads in shame that we claimed so little.

Maybe we think it doesn’t make any difference if we cut short our devotional time because of “so

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many pressing duties.” Yet perhaps there are souls who have passed into Eternity this very week, lost, because we were unfaithful. Are there laborers who might be on the harvest field if we had only obeyed His Command to pray for laborers?

It is a solemn thought.

When we come to know the significance of the Cross and our relation to it, then we are bound to be stirred out of our complacency.

And Christ is longing to live out His life through us, to shed His love abroad in our hearts that we may touch others.

Every week may truly be a week of Spiritual Enrichment if it is lived, moment by moment, in the Power of the Holy Spirit.

Alexander Maclaren has said, “Waiting hearts which have ceased from self-will may receive a leading as real as ever the pillar gave to Israel.”

Oh, that we might hear His slightest whisper!

—Madaline (Mrs. W. B.) Ardrey.

### *What The 1954 Birthday Offering Will Mean To Guerrant Presbytery*

When word came that the Women of the Church had selected the mission work in Guerrant Presbytery to share in the 1954 Birthday Offering, we could not believe it. We had been praying for something like this to happen and now that the Great Head of the Church, through the Women of the Church, has answered our prayers, like Rhoda of Old, we just could not comprehend the mercy and power of God and the generous heart of the Women of the Church.

The 1954 Birthday Offering has already done much for Guerrant Presbytery, and will mean more for the future of the work in these 18 counties in Eastern Kentucky of 500,000 souls—both directly



and indirectly. Four counties with a population of 136,000 have been added to our original 14 counties.

The mere fact that the Women of the Church had selected Guerrant to share in the Birthday Offering gave a new heart and lift to the workers on the field who have been laboring against great odds. It will make it easier to secure workers to man the open fields.

Directly the Birthday Offering will enable us to secure and put in the field a full-time evangelist. On account of distance and other obstacles, we cannot get many to come from the outside to hold evangelistic meetings, therefore the workers on the field have been carrying an almost impossible load. Since 1946 the never-ending plea has been not for funds for a new church or additional equipment, but for someone to help in the harvest of souls, which is so ripe unto the reaping.

Dr. Conley Gamble of Union Theological Seminary held a one-week meeting at Doermann Memorial Church, Blackey, the home of Stuart Robinson School. Seventy-three made a first decision for Christ and 36 were received by profession and baptism on Sunday morning, November 22. The next Sunday a middle aged mother and her 12-year old son, a father in his late thirties and a son in his teens were received by profession and baptism. All in all, there were 48 additions as a result of this one-week's meeting. One man giving his full time to evangelism would result in many more such gatherings.

It will enable us to meet the financial conditions of a Foundation gift which will mean the addition of at least two mission workers and two ministers to man the openings now pressing.

It will mean three or four new churches where there is no church or just an old ramshackle one-room building—sometimes 24 feet by 44 feet, into which from 75 to 100 people are stacked for Sunday School and preaching service.

It will mean the opening of new Sunday Schools and Young People's work in communities where the old churches do not have and forbid such religious work, for example, Pike County with 81,720 people has only 68 Sunday Schools and only 42 churches doing any of Young People's work. The writer knows of one seven-mile creek bisected by a Federal highway, along which 1500 or more people live and there is not a single Sunday School.

Indirectly the promotion of the Birthday Offering will make this untouched and unreached section in the heart of the Kentucky mountains known to the entire church, and enlist the prayers and support of the whole church behind this mission field. God only knows which will be the greatest.

—D. C. Amick, Supt.

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## BOOKS

THE DAWN OF WORLD REDEMPTION (Pages 207) and THE TRIUMPH OF THE CRUCIFIED (Pages 207) by Eric Sauer, translated from the German by G. H. Lang, price each \$3.15 including postage. American Prophetic League, Inc., Eagle Rock Station, Los Angeles 41, Calif.

These are two wonderful books on Bible study, tracing the rise and progress of redemption in the O. T. and its consummation in the N. T. No review of such books is possible. They have to be read and studied to be appreciated. They are true to the whole Word of God, and contain a magnificent view of God's revelation and redemption, which I wish I had had forty years ago.

The author is no mean scholar who knows how to express his thoughts in a clear, convincing way. The translation is done so well that one is not conscious of its being a translation. Every minister should have a copy, and laymen will find it most helpful. Bible teachers will revel in it! If you can only afford one get *The Triumph of the Crucified*, and I will guarantee you will buy the other later!

All may not agree with the learned author at every point. His view point is Premillennial and he advocates trichotomy. But those who do not accept these views will be stimulated to search the Scriptures as did the Christians at Berea long ago. The books are a mental stimulus and a spiritual tonic—just what is needed for this atomic apocalyptic day in which we are living!

—Martin A. Hopkins.

THOSE OF THE FOREST. By Wallace Byron Grange. Flambau Publishing Co., Babcock, Wisc. Price \$4.75.

This is more than an ordinary "nature book." The story is woven around the lives of Snow-shoe rabbits and covers those of deer, wolves, owls, ants, birds, frogs, insects, trees—lots of species that together form the inter-locking wilderness community. The author reveals a world most of us never see—the world of nature with its inexorable forces, daily miracles and bizarre relationships welded together in "unbroken, timeless continuity which is

life." This book is intriguing in interest and carries with it a great regard for God's works in nature.

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CRUDEN'S UNABRIDGED CONCORDANCE. By Alexander Cruden. Baker Book House, Grand Rapids, Michigan. Price \$5.95.

This is the large unabridged edition of Cruden's Concordance as it came from the desk of the original author, Alexander Cruden. No feature found in the original edition has been eliminated or abbreviated in the interest of economy or cost of production. The comments of the author on key words have been reproduced in full. For the advanced students of the Bible as well as the average student of the Bible in the home, this work will be highly beneficial because of its completeness. In addition to the concordance section, there are also valuable aids to the Bible student such as "Collection of names and titles given to Jesus Christ." "A Collection of the Appellations given to Church of God in the Scriptures.", etc. There is also a concordance to the books of the Apocrypha that will be of interest to the more advanced student in the field of Biblical History.

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ELLCOTT'S COMMENTARY ON THE WHOLE BIBLE—Volume 8—*Ephesians to Revelation*. By C. J. Ellicott. Zondervan Publishing House, Grand Rapids, Michigan. Price \$5.95.

Bishop Ellicott had as his associates in the preparation of this commentary a number of leading Christian scholars of England. There is a verse by verse treatment of each of the books covered in this volume. This particular work is of great value as it clarifies many of the complexities of the book of Revelation. It is a real contribution to Christian knowledge and designed to be a genuine help to ministers and Sunday School teachers who teach Adult Bible Classes.

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GUIDEBOOK FOR DAILY VACATION BIBLE SCHOOL. Scripture Press, Chicago, Illinois. Price Free, in limited quantities.

This is the 1954 director's guide book for Daily Vacation Bible School. It is written to inform and to inspire. It is brimful of stimulating helps for eager Bible School workers.

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"THE DAWN OF THE POST-MODERN ERA." By E. J. Trueblood. Philosophical Library, New York, N. Y. Price \$3.75.

This volume seeks to offer a comprehensive sketch of the more significant aspects of the post-modern world, giving special attention to immediate challenges of the atomic age. The book will be of interest to readers who desire to gain a deeper understanding of the issues of both individual and social life in our troubled era.

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"A FOUNDATION OF ONTOLOGY." By Otto Samuel. Philosophical Library, New York, N. Y. Price \$3.75.

This volume is a critical analysis of Nicolai Hartmann. Here the author tries to familiarize the American reader with their German thinker. This work is highly technical and its appeal will be limited to readers with a philosophical background.

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"FORGOTTEN FOUNDING FATHERS." By William Thomson Hanzsche. Christopher Publishing House, Boston 20, Mass. Price \$3.00.

This volume is a pungent, illuminating treatment of seven men whose lives and work have been ignored or forgotten by a generation which has too smugly taken the American way of life for granted and which has been too easily influenced by false propaganda from both the right and the left. It gives biographical sketches of Francis Makemie, William Tennent, Jonathan Dickinson, David Brainard, Gilbert Tennent, Samuel Davies and John Witherspoon. The author has done a good job on these seven colonial figures.

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"THE QUEST FOR COMMUNION WITH GOD." By Matthew Henry. Wm. B Eerdmans Publishing Co., Grand Rapids, Mich. Price \$1.50.

This devotional gem was originally published in 1712 under the title, "Directions For Daily Communion With God." It constitutes the disciplines which the author himself practiced in his constant effort to "begin, spend, and conclude each day with God" and "the three goals which comprise the parts to his treatise." Modern readers hungry for devotional reading of solid worth would scarcely find more helpful and stimulating reading than this model exercise in the daily walk with God by one who literally spent his life in His fellowship.

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"THE JOURNAL OF JOHN WOOLMAN." By John Woolman, Edited by Thomas S. Kepler. World Publishing Co., 2231 W. 110th St., Cleveland 2, Ohio. Price \$1.50.

This volume is the portrait of a great and good Christian whose sympathy for all humans and all stations of life made him one of the great contributors to humanitarianism in America. He was a religious mystic and applied his experience of God to the betterment of humanity's social lot. His dying word was: "My dependence is on the Lord Jesus, whom I trust will forgive my sins."

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"CHRISTIAN PERFECTION." By John Wesley, Edited by Thomas S. Kepler. World Publishing Co., 2231 W. 110th St., Cleveland 2, Ohio. Price \$1.50.

This is one of the volumes in the World Publishing Company's series known as World Devotional



Classics. This series of time-narrowed devotional writings brings to us some of the best productions of religious men which have been the inspiration for generations of Christians. While Calvinists do not follow Wesley in all his interpretations on the subject of Christian perfection, it is to be freely admitted that this work is suggestive and stimulating to the Christian life.

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"THE BAPTIZING WORK OF THE HOLY SPIRIT." By Merrill F. Unger. Van Kampen Press, Wheaton, Ill. Price \$2.00.

This is an illuminating work on the baptizing function of the Holy Spirit. It is an intensive effort to present systematically the truth from the Word of God itself. It sets forth first what is taught in the Gospels, then in the Acts of the Apostles and the Epistles. Finally the theme of his study resolves in the baptizing work of the Holy Spirit in power.

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"THOUGHTS IN THE NIGHT." By Frank Johnson Pippin. Christopher Publishing House, Boston 20, Mass. Price \$2.50.

This work is a collection of essays and meditations of perennial interest. The author writes in a colorful manner, applying the principles of religion, through life's problems.

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"THE DEVELOPMENT OF NEGRO RELIGION." By Ruby F. Johnston. Philosophical Library, New York, N. Y. Price \$3.00.

This book is an interpretation of Negro religion in terms of the American culture. It is vivid in its portrayal of the Negro in relation to God in the search for the ideal. It begins with the coming of the Negro to America and concludes with the picture of the Negro today in American life.

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"IMMANUEL." By Fred C. Ruffe. Christopher Publishing House, Boston 20, Mass. Price \$3.50.

This is the story of the living Christ as the Lord of the Church. The purpose is to point out as simply as possible the main currents and cross-currents in the life of Christ so that the reader might have an accurate picture of the New Testament portrait of Christ.

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"THE BIBLICAL FAITH AND CHRISTIAN FREEDOM." By Edwin Lewis. Westminster Press, Philadelphia, Penna. Price \$3.50.

"What have historical, literary and other forms of modern Biblical criticism done for the common belief that the Bible gives to men the veritable Word of God? If after such criticism has done its work, is it still possible to speak of 'the Word of

God'? May we also still use with complete justification the concept of revelation?" These are the questions Dr. Lewis, former professor in Drew Theological Seminary, raises and seeks to answer.

Dr. Lewis writes from a point of view of one who seeks to maintain the main tenets of Christianity without holding to the full inspiration of the Scriptures. Apparently he agrees with Davies who spoke of "the Medieval era that the source of authority is necessary to be found in some place wholly outside the individual." The writer does not look with favor upon the idea of Biblical infallibility. He tells us that the Protestant slogan was "the Book, the whole Book, and nothing but the Book" and then he adds his own conclusion, "Bibliolatry was born." He states that Biblical infallibility blends Divine authority "on behalf of folklore, legends, superstitions, numbers, genealogies and the like."

Referring to the instructions concerning worship reported in Exodus 35-40 the author comments, "When we remember that these instructions were ostensibly given to a people largely nomad and living under conditions of extra austerity, we cannot resist the conclusion that these instructions represent a 'reading back' in the history by interested persons—in particular priests—of the later time. We must pronounce a like judgment on the ethical code and the numerous agricultural instructions contained in the short form of 'the book of the covenant' in Exodus 21:1 to 23:19. The great bulk of the cultus instructions and of the instructions concerning conduct are simply not germane to the wilderness period." Carrying out the same line of thought he tells us that the books of Samuel and of Kings contain some historical objectivity but in the later books such as first and second Chronicles "history is very definitely written to support a point of view. This point of view belongs to that which characterized 'the priestly party.' Indeed to the extent that priestism covers Old Testament history is a question that will never be completely answered and its influence is not entirely wanting as we shall see in the New Testament. It was certainly not wanting from the way in which some of the simplicities of the New Testament were quickly interpreted in the church. Especially did the Chronicler idealize the character of David. By every indication the real David is the David of the books of Samuel."

On page 56 Dr. Lewis affirms that the Bible contains some good history but "dependability on the part of Biblical history is not uniform and we have no reason to expect it to be. In this respect it is like all other ancient history. It picks and chooses. It presents folklore and legend equally with demonstrable fact. Its writers are not free from bias. It rarely gives a photographic panorama and this is true even of the accounts of the life of Jesus. Often what is preserved is that which interested parties determined should be preserved and we need not doubt that much passed into oblivion for Protestant reasons."

Dr. Lewis is considered one of the ablest theologians in America but his views certainly do not coincide with the positions set forth in the Westminster Standards and other similar Christian doctrines written to give testimony to the Reformed Faith. The Seminary student who desires to know what Liberals of our day are saying in regard to the Scriptures will find this work to be of some interest. The ordinary Christian who finds comfort in believing the Bible to be the veritable Word of God would not be edified through the reading of this work.

—John R. Richardson.

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**"A PATTERN FOR LIFE."** By Archibald M. Hunter. Westminster Press, Philadelphia, Penna. Price \$2.00.

Dr. Hunter is professor of New Testament in the University of Aberdeen. He is one of the most attractive writers in the field of New Testament interpretation that we know anything about. He writes with clarity and his works are always marked by sound scholarship.

This volume is an interpretation of the Sermon on the Mount. The text that he uses is based on the Revised Version. Occasionally he does his own translating.

The author reminds us that sometimes in Christian history it has seemed as if men had almost forgotten the Sermon on the Mount or tried to put it in cold storage but always it has leapt to life again to serve as inspiration and challenge. He holds that the only way to account for this is that this sermon preached by our Lord is the most searching and powerful utterance we possess which concerns the moral life.

Dr. Hunter raises such questions as "What is the truth about the sermon? Was it delivered as it stands? To whom? The Church or the world? In what sense is it original? What was its place in early Christianity? Did Jesus design it as a new law to be as binding on the new Israel as the Torah had been on the old? And what is the Sermon's relevance and importance for us today who live in other times under other skies, and are vexed by other problems?" These are some of the questions which are discussed in a lucid fashion in this slender volume.

The comments in this volume on various portions on the Sermon on the Mount are characterized by conciseness and sanctified common sense. For instance, on the subject of fasting, Dr. Hunter remarks: "There were still men, who, to impress people with their piety, smeared ashes on their faces and looked lugubrious. Jesus does not condemn fasting. He says that a man with a truly contrite heart will let his fasting be known to God alone . . . For us Christians, fasting raises the whole of the matter of personal self-discipline . . . Such discipline He would have said is a good thing—if it does not breed spiritual pride and hypocrisy and He would

have added that a lowly spirit does not necessarily mean a long face."

Since discussion is going on at the present time in regard to the matter of divorce and remarriage, his comment on Matthew 5:31-32 is of interest. He writes, "First Christ described the Law of Moses as a concession to human hard-heartedness. Second, quoting Genesis 2:23-24, he reaffirms the Divine ideal of marriage as an indissoluble union—physical and spiritual—of man and wife. Third, he condemned re-marriage after divorce." Put it another way, Dr. Hunter states, "Marriage, in Jesus' view, is a God-given institution, having for its aim the lifelong union of a man and a woman and divorce is a declension in the Divine will for them."

It is evident in this volume that Dr. Hunter does not hold to the same view of inspiration as this reviewer. He does have a reverent attitude toward the Scriptures even though he seems to be quite willing to designate certain passages as interpolations. The interpretation, however, of various portions of the Sermon on the Mount are well done and will meet with approval by the majority of our readers. Even where we disagree with the author, we will find his comments stimulating. This volume will be of help to ministers preparing a series of sermons on the Sermon on the Mount.

—John R. Richardson.

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MAY 19, 1954

## *A National Challenge*

BY WM. E. DOUGHTY

(See Anglers)

O America, America, stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to heaven from any land; O America, let thy Master make thee a saviour of the nations; let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over mountains and seas, through fire and flood, through sickness and pain, out—out to that great hour when all men shall hear the call of Christ, and the last lonely soul shall see the uplifted cross, and the whole world be bound back to the heart of God!

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## EDITORIAL

### A Vote To Send The Plan Of Union To The Presbyteries Is A Vote For Union

We are in receipt of a copy of a letter asking that the commissioners vote to send down the Plan of Union in order that the members of presbytery may have a vote on the matter. This letter further states that a vote to send down the Plan is not a vote for the Plan, but only an effort to "play fair" with the presbyters and let them vote.

The letter is a very skillfully presented argument designed to get votes in this 1954 Assembly for the Plan of Union. But consciously or unconsciously, the writer has engaged in a bit of sophistry, or specious reasoning.

A vote to send down the Plan of Union to the presbyteries is a vote for union, both directly and indirectly. Paragraph 168 of our Book of Church Order makes three requirements for organic union, of which the first is the approval of the proposed union by the General Assembly. Those who vote in the 1954 Assembly to send down the Plan of Union to the presbyteries are directly voting to accomplish the first requirement of full organic union as provided in our Book.

Further, they are indirectly adding their votes and influence toward the end of securing organic union, because an affirmative decision of the 1954 General Assembly will be used as an argument in favor of union in the presbyteries. In the matters which have come before our Church in the last two decades, many presbyteries have been swayed wholly and solely by the action of the General Assembly.

It has been argued that the Assembly knows more than the presbytery, therefore we ought to approve what they have done. So on occasions presbyteries have dodged their own responsibilities and become echoes of the General Assembly. Similar methods may be expected to be used in this issue.

Again, the vote of the 1954 Assembly will be used as an argument in the 1955 Assembly, and perhaps in efforts to get the Church to change its requirement of three-fourths of the presbyteries. Then, each one who votes to send down the Plan will have put himself on record as voting for the Plan and the fact of his affirmative vote can and likely will be used in arguments favoring the union in presbyteries and future assemblies.

It is the duty of every commissioner to vote the conviction God gives him on this matter. One ought not, on a specious plea of fair play to other presbyteries, be untrue to his God and to the Word of His truth. The house of God is the Church of the living God: THE PILLAR AND GROUND OF THE TRUTH. The best thing we can do for the peace and harmony of the Presbyterian Church, U.S., is to vote against sending this Plan down to the presbyteries and to kill it now. That may well be also the best thing we can do for the whole Presbyterian family in these United States of America. By voting down the Plan we will be saying to the spokesmen of New York Presbyterianism (Look, March 23; Time, April 19), No, we are unable to go with you on a latitudinarianism which permits Presbyterian ministers to reject the virgin birth of Christ, His physical resurrection, and the blessed hope of His personal return in glory. And that may be the stimulus which God will use to bring our brethren to sounder thoughts of Him.

—H.B.D.

(See "Revolt In Britain" — Pages 6-9)



# It Is God That Justifieth

**The Gospel Is The Power Of God Unto  
Salvation. Son, Be Of Good Cheer,  
Thy Sins Be Forgiven Thee.**

These texts remind us that the Gospel is not a mere set of human ideas. It is the power of God. In and through the preaching of His Gospel, God acts. Justification is an act of God's free grace. God *acts* in justifying a sinner not less than He acts in judging an impenitent person. There are writers and speakers who treat the one as well as the other as though they were both matters of human intellectualization, or mechanical cause and effect. But the Bible sees God in action. For it, God turns the wicked into hell and the Son of Man says to those on His left hand: Depart from Me, ye cursed into everlasting punishment. For it, Christ says to the paralytic, Son, thy sins be forgiven thee; and it is God that justifieth.

Let us also keep in mind that according to the Book, we are to pray continually: Forgive us our debts—trespasses—sins. Our Confession testifies, "God doth continually forgive the sins of those that are justified." If we confess our sins, He is faithful and just to forgive us our sins. Whenever we sin, we have an Advocate with the Father, Jesus Christ the righteous. Calvin well writes:

"Our first entrance, therefore, into the Church and Kingdom of God is the remission of sins, without which we have no covenant or union with God." "Nor does God only once receive and adopt us into His Church by the remission of sins; He likewise preserves and keeps us in it by the same mercy." "Wherefore it ought to be held as a certain conclusion, that from the liberality, by the intervention of Christ, through the sanctification of the Spirit, pardon of sins has been, and is daily, bestowed upon us, who have been admitted and grafted into the Church." "Whatever holiness may distinguish the children of God, yet such is their condition as long as they inhabit a mortal body, that they cannot stand before God without the remission of sins." Institutes IV :i:20-22.

Finally, it ought to be emphasized that this is God's work, not man's. It is not a mere matter of brushing guilt-consciousness from our minds, as one might brush cobwebs from his face. In our sin we are guilty before God, obnoxious to His wrath. God must deal with us. Blessed be His Name, He does—He forgiveth all our iniquities. And He does this out of free grace through the redemption that is in

Christ Jesus. The ground on which God's great mercy acts is the righteousness of Christ. It is not because of our faith as some too loosely say. Paul never uses *dia* with the accusative when he speaks of faith. Jonathan Edwards found that men were misconstruing the covenant into an agreement or legal bargain between equals. Dragging God down to man's level, they described faith as the condition of the covenant, and then they made it the cause of our forgiveness - - and ended by having God in debt to man and obligated to forgive him. Away with such humanistic conceits, Edwards thundered. Here again let us re-read our Confession: God freely justifieth those whom He calls by pardoning their sins for Christ's sake alone—by imputing the obedience and satisfaction of Christ unto them. Moreover, this justification is only of free grace, inasmuch as Christ was given by the Father for us, His obedience and satisfaction are accepted in our stead, and even the faith by which we receive and rest upon Him alone for salvation is the gift of God, the inward work of the Holy Spirit.

Brother, draw the confidence God has for you in this blessed assurance: It is God that justifieth: who is he that condemneth? —W.C.R.

## The Kingship Of Christ And The Plan Of Union

### In Our Book Of Church Order And In The Form Of Government

#### CHAPTER II

The differences between these two documents may be concretely exhibited by quoting our chapter in full, italicizing the words that are taken over in the 1954 Plan of Union and adding in parentheses with italics the few words the Plan adds, thus:

#### "(Of Jesus Christ), The King And Head Of The Church.

(1). 8. *Jesus Christ*, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth, even for ever; *having all power given unto him in heaven and in*

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earth by the Father, who raised him from the dead, and set him on his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be (is) the Head over all things to the Church, which is his body, the fullness of him that filleth all in all; he, being ascended up far above all heavens, that he might fill all things, received gifts for his Church, and gave all officers necessary for the edification of his Church and the perfecting of his saints.

(2). 9. Jesus, the Mediator, the sole Priest, Prophet, King, Saviour, and Head of the Church contains in himself, by way of eminency, all the offices of his Church, and has many of their names attributed to him in the Scriptures. He is Apostle, Teacher, Pastor, Minister, and Bishop, and the only Lawgiver in Zion. It belongs to his Majesty from his throne of glory, to rule and teach (*Since his ascension to heaven he is present with and governs the Church, through his Word and Spirit, (and) by the ministry of men; thus mediately exercising his own authority, and enforcing his own laws, unto the edification and establishment of his kingdom.*

(3). 10. Christ, as King, has given to his (*The Lord Jesus Christ as the Head of the Church has given (it) to his Church, officers (the ministry), oracles, and ordinances (of God)*); and especially has he ordained therein his system of doctrine, government, and worship; all which are either expressly set down in Scripture, or by good and necessary inference may be deduced therefrom; and to which things he commands that nothing be added, and that from them naught be taken away.

11. Since the ascension of Jesus Christ to heaven, he is present with the Church by His Word and Spirit, and the benefits of all his offices are effectually applied by the Holy Spirit.

\* \* \* \* \*

As to other sections, the 1954 Plan includes our paragraph 18, but it omits our paragraph 19 which had a place in the 1943 Plan of Union. This deleted paragraph reads:

"19. The exercise of ecclesiastical power, whether joint or several, has the divine sanction, when in conformity with the statutes enacted by Christ, the Lawgiver, and when put forth by courts or by officers appointed thereunto in his Word."

\* \* \* \* \*

Chapter 5 of the *Form of Government* in the 1954 Plan repeats the position that the "radical principles" of Presbyterian Church government and discipline are that a larger part of the church, or a representation of it shall govern a smaller, that is that a majority shall govern. Here again we see the intrusion of eighteenth century principles in lieu of

the Bible doctrine that "the LORD is our judge, the LORD is our Lawgiver, the LORD is our King, He will save us."

Subordinate to this rule of rational principles, we have sections taken from our paragraph 58, B. C. O. Here, however, the FORM OF GOVERNMENT omits the following good statements of our paragraph, thus:

"First, They (Church Courts) can make no laws binding the conscience; but may frame symbols of faith, bear testimony against error in doctrine and immorality in practice, within or without the pale of the Church, and decide cases of conscience. Secondly, they have the power to establish rules for the government, discipline, worship, and extension of the Church, which must be agreeable to the doctrines contained in the Scriptures, the circumstantial details only of these matters being left to the Christian prudence and wisdom of church officers and courts. Thirdly, they possess the right of requiring obedience to the laws of Christ."

Why should these clearly marked out limits of Church jurisdiction and authority be omitted—except that the 1954 Plan of Union does not hold to Christ as the sole King, the only Lawgiver in Zion, as our Book of Church Order teaches it?

\* \* \* \* \*

When one turns to the new *Book of Discipline* in the 1954 Plan he finds that its chapter 1 paragraph 8 defines an offense in some of the same language used in our par. 179. But there is a significant difference. Our Book defines an offense as anything contrary to the Word of God and places a period there. Instead of the period the Plan goes on to state "or to those expositions of its teachings as to faith and practice which are contained in the Constitution of the Presbyterian Church in the United States." Further the Plan omits the following statute of limitation given in our paragraph 179, thus:

"Nothing, therefore, ought to be considered by any court as an offense, or admitted as a matter of accusation, which cannot be proved to be such from Scripture, as interpreted in these Standards."

It seems to us that the 1954 Plan opens the way for condemning men under those "general principles" or "radical principles" which the Plan of Union has taken over from eighteenth century thinking and included at significant places in the Plan. Slavery to Christ alone is the true and only freedom of the human soul. In His Body, the Church, one ought to be subject only to His Word and His Spirit, and officers and courts ought to be expressly instructed that their exercise of church power has the divine sanction only when it is in conformity with the statutes enacted by Christ the Lawgiver, B. C. O. par. 19.

—W.C.R.



# The Cumberland - U.S.A.

## Presbyterian Dis-Union

"Although the union of the Cumberland Presbyterian Church with the Presbyterian Church, U. S. A., is frequently alluded to by proponents of organic union as an example of successful union, the actual results tell a different story. In 1906, the Cumberland Presbyterian Church numbered 185,212 communicants, together with 1,514 ordained ministers. More than half of the ministers, but not more than one-third of the members, went into the "union." It is probable that another one-third of the membership eventually drifted into other denominations, due to the general discouragement which existed and the inability of the Cumberland Presbyterian Church to supply its congregations with preaching. In the litigation which followed, the unionists were generally successful in obtaining possession of the property. The civil courts, as a rule, refused to go behind the rulings of the General Assembly. Only in one state, Tennessee, did those who remained in the Cumberland Presbyterian Church succeed in holding any considerable portion of their property. The ruling of the courts in Tennessee was to the effect that where a division existed in a congregation the property should be awarded to that portion of the congregation which continued to hold to the system of doctrine for the propagation of which the property was created. All of the schools and publishing interests were awarded to the unionists except Bethel College, which at that time was under the control of the Synod of West Tennessee.

"Material losses, however, were not the most serious results. Resentment against the coercive measures of unionists too often degenerated into an unchristian strife in which the unionists and anti-unionists alike participated. Epithets were freely hurled, and church courts swore undying opposition to the Presbyterian Church, U. S. A.

"Another result of the attempted union, on the side of those who remained in the Cumberland Presbyterian Church, was a general discouragement which it has taken years to overcome and which has not even yet ceased to exert its influence. Instead of taking the resources and men that remained and enabling them to render the greatest possible service, by which losses in numbers and property might soon have been compensated for, there has been a tendency to compare the present reduced state of the church with its former glory and to weep over its losses instead of setting to work to repair the damage and aggressively carry forward the work of evangelism which the Cumberland Presbyterian Church traditionally has stood for.

"Another result of the attempted union was to make the remaining Cumberland Presbyterians 'isolationists.' The unfortunate experience of an attempt to force union transformed the attitude of the Cumberland Presbyterian Church from one of co-operation with other evangelical churches and a

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willingness to enter into closer relations with other Christian bodies for the promotion of a common cause to one in which not only all 'union' movements, even among other denominations, are viewed with suspicion, but there has been an unwillingness to co-operate in interdenominational movements which do not have organic union as their purpose. As an example of this, the Cumberland Presbyterian Church has been in and out of the International Council of Religious Education two or three times in the last fifteen years. Furthermore, this known attitude has given occasion to factions within the church to oppose new measures intended for the progress of the church by imputing to them some supposed mysterious connection with a movement toward organic union. This means has been used successfully to defeat proposed reorganizations of the machinery of the church, for the principal reason that those who sought to inject the "union" question into the proposed changes knew it would have the desired effect of lining up votes against the measure. There is, and has been since 1906, no movement among Cumberland Presbyterians looking to organic union, for the Cumberland Presbyterian Church had an experience which created a distaste for such movements, and it is a safe prediction that there will be no such movement at any time in the near future.

"Furthermore, the Presbyterian Church, U.S.A., has not made any outstanding progress with the churches and institutions it received from the Cumberland Presbyterians. Several presbyteries might be pointed out in the bounds of which the total strength of Cumberland Presbyterians and Presbyterians, U. S. A., today is not equal to that of the Cumberland Presbyterian Church alone in 1906."

—"Studies in Cumberland Presbyterian History," by Thomas H. Campbell, M.A., B.D., Editor of Cumberland Crusader. Author of History of the Cumberland Presbyterian Church in Texas.

# The London Campaign

## *"Revolt In Britain"*

Taken From "Intelligence Digest." A Review Of World Affairs. Edited By Kenneth de Courcy.

14, Old Queen Street, Westminster, London, S.W. Issue Of May, 1954.

*This article goes far to show the potential world-impact of the London Campaign. Realizing its importance, Dr. Bell had a photostatic copy made and forwarded to this JOURNAL by air.—H.B.D.*

### Revolt In Britain?

Is a revolution brewing in Britain?

A good many observers are asking this question, because of the "Stop: Look: Listen," Billy Graham Crusade.

Billy Graham has done what no one else has ever done in London: he has filled the big Harringay Arena almost every night for two months. Nor is that all. There has been an open-air rally in Trafalgar Square of 12,000 people, and one in Hyde Park of 50,000. Into the bargain, there are anywhere from ten to twelve all-night devotional vigils in London churches every two weeks, at which there is often standing room only.

### *What Does It Mean?*

What does this mean? What does it portend?

The historical facts are these:—

There have been revivals at certain intervals throughout the Christian era.

Each has followed a period of decline.

Each has taken the overall Christian position to a new high peak.

There has never been a lasting overall decline.

Every revival has met with opposition from both good and bad people.

Classic awakenings have been many: St. Francis of Assisi; Savonarola and the Florentine revival; Wesley; and the revival of 1859. There have also been others of some importance.

### *Influence Of Wesley*

#### *And St. Francis*

It has been argued that every Protestant in the world is still influenced by the life and work of St. Francis; and that every Roman Catholic has been, and is, influenced by Wesley.

St. Francis created an enduring sense of piety. Wesley aroused a fresh evangelistic sense, of which every Church has become conscious in some degree.

Be that as it may (it is only an argument), the fact is that every revival has taken the overall

Christian position to a higher level—and there have been many revivals.

### *Possible Influences*

#### *Of Billy Graham*

If the Billy Graham campaign proves to be the beginning of yet another revival, it will affect politics, economics, social conduct, and foreign relations.

I. POLITICS: because the present awakening has a conservative theological background, which is nearly always related to a somewhat conservative political outlook.

The left-wing Socialists know this; and that is why they dislike Billy Graham. It is no good pretending that they do not; because they plainly do. They not only dislike but fear him.

2. ECONOMICS: because this awakening stresses duty and service in the place of advantages, rights, and demands. The trend of the awakening is to make converts convinced that they should do more rather than less than what is asked of them.

3. SOCIAL CONDUCT: because this movement puts emphasis on the Divine origins and responsibilities of family life, and the obligation to churchmanship. Inasmuch as our correspondent has seen typical cosh boys and others of that kind stream up to the front at Harringay publicly to profess conversion to churchmanship, the implications are clear.

4. FOREIGN POLICY: because the movement is distinctly anti-Marxist; is creating goodwill towards America; encourages a vigorous attitude to life; and snaps its fingers at mere material power.

### *Overall Significance*

The overall significance of the Billy Graham campaign is that a newly convinced body of opinion is arising, which accepts the supernaturalistic concept of the world and the universe, and does not believe that humans have the last word.

In consequence, it is not to be frightened by H-bombs; it will not compromise with anti-Christian forces; it is convinced that God has a plan for the world which will prevail; and it is more interested in acquiring treasure in the Heavenly Kingdom than personal advantages upon this planet.

Any observer can see the implications of all this. It is the concept which Marxism dislikes and fears above all else.



## Remarkable Impacts

A few facts:—

Billy Graham has had over 800,000 at Haringay; with over 18,000 applications for spiritual aid—besides scores of thousands of letters.

Churches of nearly all denominations have felt the impact.

The Press has been impressed, and many journalists have been personally moved.

Businessmen have sat up with a start, to realise that labour problems may find an unexpected solution.

The Archbishop of Canterbury and much of the Anglican Church has now publicly or privately declared for Billy Graham's campaign.

Many Ministers and M.P.'s have been both impressed and moved. We have considerable evidence of this—much of which is surprising.

## An Agreed Doctrine

What does Billy Graham preach? One simple theological point only—upon which *all* the Christian Churches are in agreement; viz., the doctrines of Holy Week.

Emotionalism is entirely absent. Dr. Graham is a normal man, without the faintest sense of self-importance or emotionalism.

If you are anywhere within reach of the Haringay Arena (whatever your churchmanship), be sure to take an evening off to go. If you run a business, hire a bus and take your staff. They will be interested; and, even if they do not agree with Dr. Graham, they are likely to appreciate the chance to hear and see him.

## Fleet Street Conclusions

The Assistant Editor of one of Britain's biggest popular newspapers (himself a Roman Catholic) lunched with us the other day and said:—

*"The big story is that Graham has had from 10 to 12 thousand people six nights a week for many weeks. No entertainer, no statesman, in fact no other personality of whom Fleet Street has knowledge could do it. Why?"*

*"It can only be a genuine public hunger. If that be true, it is all the more top news."*

## A Worker's Reaction

One of our printer's men said—when the *London Free Press* was going to press with a Billy Graham story:—

*"Billy Graham; that interests me. I live in north London and find it difficult to get into the train at night because of this campaign. I mean to go myself. I noticed something: when Haringay empties of an evening you can tell who has been to the*

*dog races and who to Billy Graham's meeting. Even those who have won at the dogs look fed up—those who have been to Billy's meeting look happy."*

## The Graham Team

We have been asked what the relationships are between Billy Graham and his team.

We have the impression that they all accept him as undoubted leader—but don't hero-worship him.

Their minds are wholly on a Divine leader—that is very clear.

They seem to be aloof from personalities; while, at the same time, being close friends.

They all seem to have attractive wives and numbers of children. All seem to have a degree of physical fitness and mental alertness of an exceptionally high order.

## A Typical American

Billy Graham himself is a typical young American. One would guess his father to be a farmer—which he is. One would guess him to be of old stock—which he is. One would expect his origins to be British—which they are.

He is one of those satisfactory men who turns out to be, in fact, very much what he appears to be on the surface. He gives one a curious sense of being a key man in a big design in which other big men are playing a part in all sorts of odd places; each, without realising it, playing a distinct part in an amazingly clear design.

## Servanthood

Billy Graham's strength probably lies in his sincere sense of servanthood. He neither desires nor attempts to put himself over. He is patently surprised at his *role*; and we have the impression that he tends to become the more humble-minded the bigger his work grows.

## An Appointed Time

*He himself is convinced that the world has reached an appointed time. He thinks that the clock has struck, and that an awakening is about to spread to every part of the free world—changing the whole international outlook.*

It is not difficult to agree with him. Somehow or other, despite the H-bomb, the sky has curiously brightened; while alarm has increased amongst those whose outlook is wholly materialistic. In other areas of thought, there is a sense of calm conviction that dawn rather than night lies ahead.

## Pressing Need For

### More Leaders

The need for more leaders amongst those who are coming to accept the revived supernaturalistic concept is, however, very pressing. Too few men have too much to do just now. From the thousands

of converts, however, real and new leadership is certain to arise.

### ***Harringay Methods***

The efficient methods used by the Billy Graham team have impressed many of the clergy in Britain.

The Graham office sends any clergyman or minister who is involved or interested a periodic chart showing:—

1. The Harringay attendances each day (with sermon title) divided into:—
  - (a) men and women;
  - (b) age groups.
2. The number of decisions divided into:—
  - (a) categories of decisions;
  - (b) sexes;
  - (c) ages;
  - (d) Church status or otherwise.

### ***Latest Statistics***

Total attendances up to April 19 were 736,750. An analysis of figures up to April 10 showed:—

TOTAL ATTENDANCES: 575,350, of which 35 per cent were men and 65 per cent women.

AGES: Men: 5-11, 7 per cent; 12-14, 28 per cent; 15-18, 30 per cent; 19-29, 18 per cent; 30-49, 13 per cent; 50 plus, 4 per cent.

AGES: Women: 5-11, 8 per cent; 12-14, 23 per cent; 15-18, 31 per cent; 19-29, 16 per cent; 30-49, 14 per cent; 50 plus, 8 per cent.

DECISIONS TAKEN IN PUBLIC: 14,210 of whom 62 per cent had been non-church-members, and 38 per cent unconvinced or cold church-members. (Total decisions up to April 19 were 17,006, but the analysis is not available at the time of going to press).

Every person who professes a decision is at once sent to a church. The Minister is notified and helped by a carefully prepared documentation. Every person who has made a decision is followed by both the church and the Crusade movement itself.

### ***Mass Ignorance Of Christianity***

In many cases, it has been found that the convert has had virtually no Christian instruction at all, and must be taught everything as if he or she were a child.

The follow-up work is revealing the extent of ignorance prevailing amongst great masses of the British nation. Facts about the Christian religion which one would think anyone knew are, it seems, quite unknown.

### ***Future Needs***

Everyone concerned in the Harringay movement feels that the most important needs are:—

1. To establish each convert or re-awakened person in the full Sacramental life and practices of a recognized Church.

2. That the impression created by a big evangelistic campaign must find continuity of expression in an effective churchmanship.

3. That the Harringay methods—which seem to have proved suitable for creating a contact between the masses and the Church—should be developed. The Bishop of Barking and others feel that, inasmuch as Dr. Graham is clearly on the contemporary wave length, the discovery of this should be put to use.

### ***Christian Objectives***

A problem which now faces the Churches is to provide attractive fare for converts. It must be recognized that an overwhelming majority of the public are almost totally ignorant of Christian dogma. It is felt that services must be made inspirational in a special sense, and Christian objectives very precise.

It is known that certain headings have been suggested:—

Converts should be taught to:—

1. Attain maximum intellectual and physical fitness in order to combat antagonistic forces in scholarship, and provide an attractive example to youth—intellectual and physical fitness both being popular modern achievements in the eyes of most young people.

2. Infiltrate key positions, both in their careers and in movements like the trade unions. Instead of key jobs going to Communists, they should go to Christians.

3. Become propagandists in the widest sense. The Christian religion is based on an overall design; and this should be applied by the convert to every action in private and public affairs.

### ***Outbidding Communism***

In fact, the Billy Graham movement has been asked to set up an objective for converts which would outbid the Communists in every sense.

It is interesting to notice that a number of leading business houses have applied to the Graham team for names of converts; the reason given by directors being that it is believed that such persons will show greater promise than many others. This is food for thought.

### **STRENGTH AND WEAKNESS OF THE GRAHAM CAMPAIGN**

The strength of the campaign is that it devotes all its energies and influence to send people to the recognized Churches. Dr. Graham presents no new movement which one may join.

He uses methods which attract the modern pagan; and uses them with notable restraint and dignity.



## Influential Backing

He is backed and aided by men of unquestionable integrity, such as the Bishops of Worcester, Barking, and Croydon—representing moderate, low, and high Anglican churchmanship respectively.

Dr. Graham has one of the most important and influential British Church organizations behind him, viz., The Evangelical Alliance, which is under the Chairmanship of that unemotional, cold, unimaginative Lieut-General Sir Arthur Smith. This fact is of importance only inasmuch as it tends to discount the illusion that Dr. Graham represents some kind of American freak revivalism.

No one who knows Sir Arthur Smith could imagine his lending his support to emotionalism in any form.

Doubtless, Sir Arthur is a sincere man: but he is certainly an ice-cold staff officer, incapable of the faintest trace of emotionalism.

Dr. Graham has the support of the much more warm-hearted Lieut-General Sir William Dobbie—a professional soldier of stern character but extremely kind heart, whom no one can know without liking. One might disagree with Sir William; but one could not dislike him, nor, indeed, his sensible and delightful wife.

## Campaign Expenses

Dr. Graham's position is also strengthened by the fact that neither he nor any member of his team receives one penny piece from the campaign, either as salary or expenses. Indeed, Dr. Graham's charitable foundation has, on the contrary, subscribed £50,000 towards the expenses.

In order to avert the slightest criticism, Dr. Graham and his team are staying at a somewhat second-class hotel, and are depriving themselves of comforts with which they ought to be supplied in view of the almost intolerable physical strain imposed upon them.

## Some Weaknesses

The weaknesses of the campaign lies in certain factors which it is somewhat difficult to pin-point. Having attended some twenty meetings, and having made personal contact with all the leading members of the team, our correspondent has reached certain conclusions:—

1. *Some popular British preachers are jealous; the Graham team having achieved what others would have wished to achieve themselves. Amongst these is Royal-family-baiting Soper.*

2. *Some of the Churches which invited Dr. Graham and are supposed to support him, although sincere, lack a sense of urgency. They do not fully comprehend the need for dynamic action.*

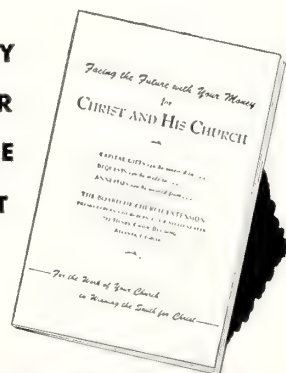
3. *Dr. Graham is involved in a world-wide publicity which pleases him inasmuch as it helps the cause to which he is devoted, but seems to disturb*

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him in so far as it creates a somewhat worldly atmosphere which he clearly detests.

He would be relieved of this spiritual disturbance if an awakening occurred which swept all personalities aside in its momentum.

Our correspondent has the feeling that he is, at present, imprisoned in a situation which he detests. The movement is big enough to make him world news—but not powerful enough to loose him from its distractions. He would like to be lost in an awakening which swept him away in its magnitude—leaving only the Churches as news.

This weakness seems to make him uncomfortable. It is to be felt in his meetings. He seems nostalgic for the acceptance of the Church, and anxious for the oblivion of himself. Yet, his personality is, in this phase at least, clearly an essential to his mission. But he does not like it.

4. *Neither the Churches nor the new converts seem yet to produce the new British leadership which is clearly essential. The old guard of evangelistic leadership is either over age or lacking in character. Some prominent people have bad personal morals, which it is hard to believe will ever be overcome. Others are stale or lack natural gifts. Nearly all are inclined to be suspicious of new entrants. All rely far too much on the American team.*

## ***Impossible To Disapprove***

Despite these weaknesses, it would seem true to report that, unless one actively disbelieves in the Redemptive dogma of the Christian religion, it is impossible to disapprove of Billy Graham's work and methods—because their success is so striking.

If one disbelieves in the dogma involved, then—and perhaps only then—is objection valid.

The churchman who dislikes modern evangelicalism cannot object if this movement seeks new entry to his precise churchmanship—which it does.

## ***What Else Can Be Taught?***

If we object to the dogma, however, we must certainly ask what should be taught? Billy Graham says "Stop; Look: Listen." To do so when the echoes of an H-bomb explosion linger in our ears, does indeed seem common sense; because the Redemptive dogma of the Christian Church includes a total design which, if true, explains all, and promises an overall solution appointed for a certain moment in history which may not lie far distant from the scenes of carnage which now perplex and distract us all.

## **BRITISH PUBLIC OPINION BACKGROUND**

Until the new British revolution started, the average citizen wanted only to be left in peace. No changes of any kind were desired. Consequently, Bevan lost ground because he is much too disturbing. It is very doubtful whether he has improved his position by his new challenge to Mr. Attlee.

This desire for domestic and general peace favours the Conservatives. Churchill, who well understands this mood, does everything to conciliate it.

## ***Escape***

The British people wanted to make a separate peace with the outside world—peace with Russia on her terms; peace with China on hers; peace with Europe on its terms; peace with America on hers.

It wanted no quarrels; no arguments; no disturbing changes. It wanted to escape.

The reason for all this was tiredness; the debunking of old faiths, beliefs, and convictions; plus a purposelessness in life.

This mood found expression in popular phrases: "Couldn't care less," "so what?"; etc. It found expression in all forms of escapism—the newspapers that sell; the books that hit the headlines; successful political slogans, and so on.

## ***And So To Harringay***

But all this may be about to change; perhaps because the British public secretly realizes that it cannot contract out of the world struggle; cannot make separate peace all round; and that its escapism does not bring contentment. And so to Harringay.

Many hundreds of thousands now unashamedly say they have found a peace there which nothing can ever again disturb or destroy.

If some do not like to search for truth in an arena amongst 12,000 people, if some are disinclined to like religion from a popular platform; nevertheless, the masses can be approached in no other way, and even the London *Times* has inclined to conclude that Harringay is both necessary and desirable.

## ***The Choice***

Inasmuch as *The Times* strongly opposed the 1859 revival, its attitude now is all the more interesting and significant. Those who do not like public evangelism will doubtless realize that the choice lies between allowing the masses to drift into almost total paganism, and measures of this kind—measures which are, nevertheless, accompanied by considerable safeguards and much dignity.

## **— LETTERS —**

### **An Open Letter**

#### **To All Members Of The Presbyterian Church In The United States**

Friends in Christ:

We who have been privileged to serve as Moderators of our Church would now call upon its entire membership to join us in earnest prayer for the approaching 94th General Assembly.

Many difficult problems are before our Church for consideration and decision. In the Scriptures we are told if we lack wisdom to ask of God who gives to all men liberally, and it shall be given us. We are also told to ask in faith, nothing wavering.

First, let us pray that the Holy Spirit may have complete control of our own minds and hearts. Then let us pray that all the commissioners to the 1954 General Assembly may be given grace and understanding for their serious responsibility. May God's will prevail in all the Assembly deliberations, both in the Christian atmosphere that pervades them and in the actual results that are achieved.

The magnitude of the issues that confront our Church today—especially the proposed union with other Presbyterian bodies—makes it imperative that we seek to discover and to follow God's leading. What does He want us to do? Do we have the courage to obey? The discerning and acceptance of His will is far more important than the vindication of any private judgments or personal biases.

Men of earnest faith and strong character will be found on different sides of debated questions. Let us remember that unity of spirit can exist even where there is difference of opinion. Christian love



demands that we grant to others the same right to personal conviction that we exercise ourselves. Words unwisely or hastily spoken or written make it more difficult to realize that kindness and generosity in discussion which honors our Lord. And questioning the motives of Christian brethren is certainly foreign to the genius of our faith and the best tradition of our Church. Ephesians 4:15-16.

Only as we confess our sins and rededicate ourselves to God and His holy purpose can we expect to receive His guidance and blessing. However the voting goes in the General Assembly, may our whole Church experience a great revival of faith and love, witnessing and prayer, a Pentecost of new spiritual power.

We invite you all to unite with us in daily and fervent petitions to Almighty God, that His perfect will may be done in the transactions of our highest church court, and that in all things Christ may have the pre-eminence.

Faithfully yours,

Walter L. Lingle  
(Moderator of 1920 General Assembly)

Samuel H. Sibley  
(Moderator of 1934 General Assembly)

P. Frank Price  
(Moderator of 1936 General Assembly)

F. C. Brown  
(Moderator of 1940 General Assembly)

Charles E. Diehl  
(Moderator of 1941 General Assembly)

Donald W. Richardson  
(Moderator of 1943 General Assembly)

C. L. King  
(Moderator of 1944 General Assembly)

J. B. Green  
(Moderator of 1946 General Assembly)

J. R. Cunningham  
(Moderator of 1947 General Assembly)

Darby Fulton  
(Moderator of 1948 General Assembly)

W. E. Price  
(Moderator of 1949 General Assembly)

Ben R. Lacy  
(Moderator of 1950 General Assembly)

J. R. McCain  
(Moderator of 1951 General Assembly)

W. A. Alexander  
(Moderator of 1952 General Assembly)

Frank W. Price  
(Moderator of 1953 General Assembly)



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*From "Mr. and Mrs" in Virginia:*

Enclosed check for renewal. We do not want to miss a number. And let us say we think you are doing a good job against this (proposed) union. We hope and pray that our Southern Presbyterian Church may hold fast to its own, and not be swallowed up in something that certainly cannot do us any good, and may cause such a split as to be regrettable in the future.

*From a grateful West Virginia Elder:*

Thanks to you and your staff and friends for making the Journal such a wonderful publication. If I can serve you in any way please command me.

*From a Presbyterian U.S.A. Minister in Iowa:*

Enclosed find check for renewal. We appreciate the Journal for its firm stand on the tenets of the Christian Gospel. If these fundamental teachings of Scripture are discarded, then there is nothing left but chaos and despair. A social Gospel cannot save.

*From a North Carolina "elect lady":*

Enclosed find \$2.50 for renewal of my subscription to the Journal. "The constant dripping of water wears away a stone." Keep "plugging" for non-union with the Presbyterian Church U. S. A. so long as it tolerates such flagrant modernism.

# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson Number 59

### This Generation Could ... IF ... !

Our older Presbyterian men will recall very vividly "The Laymen's Missionary Movement," back in the 'teens of the present century, under the able leadership of Charles A. Rowland, J. Park McCallie, Alf D. Mason, A. J. A. Alexander, J. Fred Johnson, Wm. J. Martin, J. D. Eggleston, H. C. Ostrom, H. B. Arbuckle, Marion McH. Hull, Chas. M. Norfleet, Walter H. Robertson, J. Leighton Stuart, Lacy I. Moffett, J. Fairman Preston, and others. They will recall five great conventions held for the purpose of arousing our Southern Presbyterian Church to a new and larger conception of her missionary task in the world, the conventions being held in Birmingham in 1909, Chattanooga in 1912, Memphis in 1913, Charlotte and Dallas in 1915. Attendance at the Charlotte convention was nearly 4,000, the largest missionary convention ever held by a single denomination. They will recall even yet with a thrill the stirring addresses made by Drs. Wm. Ray Dobyns ("As-So"), Egbert W. Smith, J. O. Reavis, Homer MacMillan, and speaker friends from other denominations like J. Campbell White, Fred C. MacMillan, Wm. E. Doughty, George Innes and Phil Shanks. Many of these have gone to their eternal reward in Glory, but the Laymen's Missionary Movement of 40 years ago served a great purpose and left its indelible stamp of missionary zeal upon our beloved Church, a zeal which has continued to glow to the salvation of many many thousands both at home and abroad. As a direct result of the L. M. M.'s activities our gifts to missions increased (an estimated) 57%, lifting us out of the few hundred thousands into the million dollar bracket. Many churches for the first time took on the whole support of one or more missionaries. A vast amount of informing and inspirational literature was distributed throughout the church and we emerged as a leading denomination in the world of missions.

These reminiscences have been evoked by the present planning in the Division of Evangelism Department (341-B Ponce de Leon Ave., Atlanta, Ga.) for an Assembly wide campaign in Evangelism, to be in full force by 1955; and also by letters which have come to the writer during the past week from two of the old "war horses" who served us so well in the L. M. M. 40 years ago, namely, Fred C. MacMillan, now living in Kansas City, Mo., and J. Campbell White, residing in Mansfield, Ohio. Both these octogenarians are still active in personal evangelism (and I mean *active*) losing no opportunity to witness to the saving and keeping power of Jesus Christ to the "prospects" with whom they come in touch. Nor do they write a letter without enclosing an evangelistic tract which goes right to

the heart and core of the matter. A sentence uttered in one of Dr. Campbell White's addresses to the L. M. M. can never be forgotten: "If you are not building your life in the will of God, Jesus Christ is losing!" Fred MacMillan electrified the conventions with his life story and incidents in his personal work. Wm. E. Doughty, a Phil Rizzuto short-stop of a man, brought the convention to its feet with fresh purpose and zeal in life commitment.

As pertinent to the Evangelistic campaign now being planned, here follows three paragraphs from Dr. Campbell White's letter above referred to:

"If habitual personal witnessing to what Christ has done for us can become the chief recognized method by which the community and the world are to be reached for Christ, this generation may yet see the world filled with the knowledge of how to find life in Christ. There are over fifty millions of Protestant Church members in America alone. If there are one million who, by personal witnessing, will bring one other person each year into the fellowship of Christ, and those thus won to him do the same, in twelve years each person in the world would have the knowledge of the gospel.

"To be effective in this work, one further word of Christ should be followed. 'If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them.' Matt. 18:19-20. It is of real importance that these small groups of personal witnesses meet together at stated intervals, to share each others experiences, and agree together on objects of united prayer.

"About one half of the children of America are not in Sunday School. Presumably, most of them are not being taught how to pray. How can they be expected to meet their temptations successfully under these conditions? Even children three years old can be taught to pray successfully. Neighborhood groups of children, including pre-school children, can be brought together, and led into a vital Christian experience. Can we not all be on the lookout for such children in our own neighborhoods, and try to get them together for such instruction? If the children are won, it opens wide the door to reach their parents also."

See one of Wm. E. Doughty's impelling perorations on front cover.

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## *A Layman's Views On The Merger*

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# *Elisha Reveals Spiritual Resources*

**Background Scripture:** *II Kings 4:9-37;*

**6:8-23. Devotional Reading:** *Psalms 125.*

The contrast between Elijah and Elisha is very similar to that between John the Baptist and Jesus Christ. John came in the spirit and power of Elijah, to prepare the way for the Saviour. His mission was to arouse the people to a sense of sin and need for repentance: to fill up the low places, level off the high places, and make straight the crooked places. The Mission of Jesus, while including repentance, was a mission of teaching, preaching, healing; filled with many miracles. He stated it in His first sermon at Nazareth: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax he will not quench, till he send forth judgment unto victory."

We are struck with this difference in the two prophets, but we must not criticize the work of one to the disparaging of the other. God needs different types of messengers; He makes them differ in their personality and message. I saw this illustrated in Lynchburg. Billy Sunday held a meeting in that city and did a tremendous amount of good. The following year "Quiet Talks Gordon" came. He was as different from Billy Sunday as Elisha was from Elijah, but he also did a fine work. God needs and uses all types of messengers.

Elijah has been commissioned to anoint Elisha to take his place. (See I Kings 19:16, and 19-21) Elisha was a farmer, and Elijah finds him in the field plowing. He leaves his farm and follows Elijah. When the older prophet is taken up to heaven in a chariot of fire his mantle falls upon the younger man and he becomes the head of the prophets and begins his ministry of kindness and service; a ministry that abounds in miracles. The two selected for our study reveal the "Spiritual Resources" which may become ours through prayer. The unseen and eternal things are very evident in the experiences of this man of God. We, today, have the same resources, if we will by faith lay hold upon them.

Psalms 125 has one verse especially which forms a good introduction to our study: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." In these days when the forces of evil are so strong and so active, overwhelmingly strong at times, it seems, let us not forget the encircling and protecting mountains. We are not alone or helpless;

all the power of God is ours through prayer and faith. A man was in a storm at sea and fear had taken possession of many hearts. "Just think," said one, "there is nothing between us and a watery grave but an inch or two of steel." "Nothing but the Everlasting Arms," replied the Christian. In the storm which is rocking the world, let us remember our spiritual resources: let us remember the mountains round about Jerusalem; let us rest ourselves in the Everlasting Arms.

*I. Elisha, and the Great Woman of Shunem:*  
II Kings 4:4-37.

## 1. Her Hospitality and Reward.

In his journeys from place to place Elisha came often to Shunem where there was a "great woman." She was not only great in the usual meaning of that term, but she had a great heart and great faith. She prepared a room on the wall and furnished it simply, so that Elisha could make it his regular abode when he came that way. All of us have heard of "The Prophet's Chamber," and all know of homes where preachers are welcomed and entertained. One of the blessings which we have largely lost in these days of hurry and strain is this sort of entertainment. Usually when noted speakers come for a series of lectures they are sent to a hotel. I heard one once in Mooresville who expressed his deep appreciation of the local preacher having him as a guest in his home. When we went to Presbytery in our buggies, or on the train, and stayed several days and nights, the ministers and elders were entertained in the homes of the congregation. There we had splendid Christian fellowship and made personal friends. Such a meeting was long remembered. The Moderator would stay over and preach for the pastor of the church. We miss a great deal these days when we have our meetings of Presbytery. I do not wish to go back to the "Horse and Buggy Day" of our fathers, but I do feel sometimes that we have lost more than we have gained by many of our modern inventions.

Elisha did not have to worry with the expense and danger of an automobile; and he did have time to rest in the Prophet's Room; and his presence did bring a blessing into the home of the "great woman of Shunem."

He naturally feels under obligation to his kind and thoughtful hostess and asks what he can do for her. Would she like to be spoken of to the king, or to the captain of the host? (This was no idle boast on the part of Elisha; the prophet could have asked for almost anything from either the king or captain, for he was a national figure). She proudly answered, "I dwell among my own people." Then Gehazi, Elisha's servant suggests the one great desire of this woman for a child. Elisha calls her and promises that she will have a child. We can easily imagine the joy in this home when the child is born.

## 2. Her Deep Sorrow.

The child grew up, but one day while in the harvest field with his father he complained of his head. They take him to his mother. He sat upon her knees until noon, and then died. In her sorrow she immediately thinks of her prophet friend. One of the rewards of a true minister is that people come to him in their griefs and trouble.

I want us to stop a moment and think about the question which Gehazi was instructed to ask her: "Is it well with thee? Is it well with thy husband? Is it well with the child? Can we not transfer this question—or these questions—to our day, and ask them of each husband and wife; every father and mother: Is it well with thee? Is it well with thy husband (or wife)? Is it well with the child? Would these not be timely and heart-searching questions for every home in America?

She answered, It is well. She was not to be satisfied with a mere servant, however, but went on to Elisha. Perhaps her faith was strong enough to make her realize that "it was well with her child." She goes to the prophet and "caught him by his feet." He realized then that she is in trouble which has not been revealed to him. When she tells him, he dispatches his servant with orders to lay his staff on the face of the child. She is not yet satisfied, and says, "As the Lord liveth, and as thy soul liveth, I will not leave thee." He goes with her to the home, and her son is restored to life.

Let us notice the difference between this miracle and the miracles of Jesus. Elisha performed his mighty works through the power of God. He drew from the Almighty Resources of God. Jesus as the Son of God, raises whom He will; He has the power in Himself; He and the Father are one, and work together. The difference is between a servant and a Son.

## II. *Elisha and the King of Syria:* II Kings 6:8-23.

Both Elijah and Elisha had much to do with kings. Elijah was used to rebuke and warn Ahab

and Jezebel. This was part of his duty as a true prophet of the Lord. Elisha was used to help and teach the King of Israel, and to frustrate the plans of the king of Syria.

There was war between Syria and Israel. The king of Syria found out that his secret plans were being made known to the king of Israel so that he was foiled in his attempts to set an ambush and take the King of Israel by surprise. At first he thought that there must be a traitor in his own camp who was giving information to his enemies. When he enquired of his own men, one of his servants spoke up and said that there was no traitor in his own army, but that Elisha was revealing to the king of Israel what the king of Syria was planning in secret: "the words that thou speakest in thy bed-chamber."

The Syrian king very naturally wanted to capture such a man. They find out that he is in Dothan and immediately send a host of horses and chariots to lay hold upon the prophet. When the servant of Elisha awoke he was greatly alarmed to see that the hill was surrounded by an army, and cried out: Alas, my master, what shall we do? Elisha's reply and prayer teach us a great truth; that the spiritual resources of every child of God are greater than all the forces which may combine against him. This is a fact that we are all too prone to forget, or overlook. We see, for instance, the great Communist movement, which threatens to engulf the world. We view with justifiable alarm its rapid spread, its shrewd tactics, its insidious propaganda, and we are apt to cry out, Alas, What shall we do? How are the Christian forces to overcome such a powerful enemy? How are those who love truth and freedom to stem the tide of falsehood and enslavement which seems to be on the verge of overwhelming the world?

It is of vital importance to remember the words of Elisha: Fear not: for they that be with us are more than they that be against us. We, too, should make for ourselves, and other fearful ones, the prayer: "Lord, I pray thee, open his eyes." When the servant's eyes were opened he saw "and behold the mountain was full of horses and chariots of fire round about Elisha." If we had eyes to see, God's people are always surrounded by horses and chariots of fire.

We get a second, and rather unusual lesson, from this incident. In answer to Elisha's prayer, the army of the Syrians is smitten with blindness and they are led by the prophet into the city of Samaria where they are at the mercy of the king of Israel. He asks Elisha, My father, shall I smite them? No, said the prophet, feed them, and send them home. This unusual "retaliatory" measure reminds us of what Paul says in Romans 12:20, 21: Therefore if thine enemy hunger feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head: it worked in this case, and the bands of Syria came no more into the land of Israel.



YOUTH PROGRAM FOR MAY 30

## Seeds Of Peace

## DEVOTIONAL:

Hymn: "Peace, Perfect Peace, In This Dark World Of Sin"

Prayer

Scripture: Romans 5:1-11

Hymn: "Dear Lord And Father Of Mankind"

Offering

Hymn: "In The Cross Of Christ I Glory"

## PROGRAM LEADER:

(Again we are offering suggestions for you, and the others who help you with the program, to put into your own words. We believe the program will be more meaningful to you and to those who hear, if the ideas are presented in your own words and your own way.)

Sometimes in discussions of peace we get the idea that individual, personal peace is one thing, and that international peace is quite another. Most Christians believe that all real peace comes from God, and that the difference between personal and international peace is mainly a matter of quantity. Point out that God's peace is real and permanent. Remind your hearers that what we sometimes call peace is not really peace at all, it is just a short rest, by mutual agreement, between the hostilities. There is a great deal of difference between an uneasy armistice and the permanent peace of God.

Most Christians also believe that men cannot very well lead the nations to peace until they first know personal peace in their own lives. This personal peace is the gift of God, according to Scripture, and is enjoyed by those who are rightly related to Him. The speakers will show why both men and nations have lost their peace and how peace has been secured and may be restored.

*First Speaker:*

It is your responsibility to show that the presence of sin among us has destroyed our peace. In the beginning the creation was in harmony with its Creator, but the entrance of sin into the creation means that the creatures have become the enemies of God, the creator. Romans 8:7. We can have no peace with ourselves, or with each other, or with God until the power and effects of sin are overcome in our lives. Give some specific examples of where sin in the life of an individual has destroyed his peace. Show how sin in the life of a nation can destroy the peace of the nation.

*Second Speaker:*

You are to show that the only basis for real and permanent peace is to be found in the redeeming

work of Christ. If sin is the enemy, the destroyer of peace, then Christ made our peace possible when He overcame the power of sin. How did Christ overcome the power of sin? Being altogether sinless Himself, He became responsible for our sin, and since we were due to die as punishment for our sin, He died in our place. II Cor. 5:21. Those who accept by faith the release from sin which Christ provides and the righteousness which He gives us in place of our sin, are acceptable in the presence of God. We can be in the right relation to God, and that means that we automatically have peace in our hearts. Tell of some specific person, without using his name, who really found peace by believing in Christ as his Saviour from sin. How do you think Christ's death and resurrection serve as the basis for international peace?

*Third Speaker:*

It is your place to show what part Christians can have in bringing peace to individuals and to nations. Since the Gospel is the good news about Christ, and since Christ is the way to peace, then those who publish the Gospel are sowing the seeds of peace. Tell how peace came to an individual or a home because someone told them the Gospel. What effect does knowing the Gospel have on the life and peace of a nation?

## PROGRAM LEADER:

No one is really satisfied with the kind of compromise, uneasy peace that we know between nation and nation today. We ought to realize that there is no short-cut to real peace, the peace of God. The only way this permanent peace can be realized is by the whole world, person by person, receiving the salvation of Christ from sin. Let us pray that all the members of the World Council of Churches will come to rededicate themselves to publishing the Gospel to the lost people of the world. This is the only sure way to sow the seeds of peace.

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## LIQUOR

### *Movement To Halt Sales Of Pernicious Literature*

The House Interstate and Foreign Commerce Committee has granted a hearing on the Bryson Bill (H.R.1227) for May 19-20-21, 1954, in the House Interstate and Foreign Commerce Committee Room 3—on the third floor of the House Office Building. This bill would prevent transportation in Interstate

Commerce of magazines and periodicals, carrying such offensive advertising as the Home Life in America Series of beer ads, one of whose latest atrocities was "Mother's Night Off," with the family serving the dinner and a bottle and glass of beer at mother's place.

The prospectus of the United States Brewers Foundation for 1948, about the time this series was being started, rejoicing over its acceptance by McCall's, frankly states:

"Further, because McCall's contains so many pages of food advertising, it will help to associate beer and ale with food in the minds of its women readers who are the shoppers for the home."

One result of beer going into the home was brought out in testimony before the Senate Judiciary Subcommittee on Juvenile Delinquency when a Harvard professor and his wife who have made a study of juvenile delinquency, of 500 families of delinquents and 500 of non-delinquents in the same underprivileged surroundings, testified to the effect that one difference between delinquent and non-delinquent homes was that in the homes of delinquents "a high proportion of the mothers drank to excess and 62 percent of the fathers."

*It would also take alcoholic beverage ads off the air, so that our children would cease singing, "It's Blatz, Blatz, Blatz wherever you go," and asking for that good Blue Ribbon Beer.*

## Why I Quit Liquor Drinking

By Channing Brewster

My abstinence was self-imposed. No public disgrace drove me to repentance. I took no pledge. I simply considered the problem in its totality and made my decision.

Considering the over-all picture, I had to admit that drinking, as a contribution to the enjoyment of life, was for me a bust. It cost a lot of money, even though I was no big operator. But I was spending at least a dollar a day for drink. Thirty dollars a month is a very substantial fraction of a middle-bracket income.

On a level of greater significance, I said thumbs down to liquor because I was kidding myself about it. I lacked classic excuse of the alcoholic—I was not escaping from anything. My life contains no deep maladjustments. My excuse was the usual defense of the moderate drinker: I was tired and tense.

But I have found during the past year that I am not so tired that a brisk walk or an hour's work-out on the school grounds with my son's four-man baseball team won't untire me. Alcohol gave me a lift and then let me go, and I was tired-er and duller than before.

For the true enjoyment of life, I find a muddled head is no asset. I want to grasp the quality of an experience or the meaning of an idea in its natural state, not refracted through the obfuscating haze of a pint of liquor.

Why did I give up drink? Above all because I resented its power over me. Yes, I was a moderate drinker. I did not crave drink. Yet liquor was my master. One or two drinks make me see the world as the world is not.

I guess it was really pride that put me on the water wagon. I have the reputation of being "independent." I resist vigorously even fancied attempts to boss me around. Yet liquor was acting as my boss. I didn't like the idea of not being my own master. — From the Ontario Temperance Federation.

## Women's Work

### *The Christian's Greatest Privilege*

A genuine Christian is the most God-like being on earth. To produce a Christian is the greatest privilege in the world. Christ-likeness does not consist chiefly in the absence of certain traits of character and certain activities, but has mainly to do with what a person is and does. It is a serious error to put principle over against service.

A Christian reaches up to God and out towards his fellowmen. It is of the utmost importance to keep both of these elements in full and constant view. A Christian is like Christ and works like Christ. The most distinctive act of Christ when on earth was the salvation of men and women from sin. It is his distinctive work in glory. True: He was a social reformer, but his plan is to save society by saving individual men and women. He begins with their souls, but ends with the redemption of the whole man. Here, then, is the Christian's supreme duty and most exalted privilege. It is to win men to the acknowledgment of Jesus Christ as Saviour and Lord and to introduce them into his service.

Whatever of Bible study and teaching, of prayer, of missionary work, of social service a man may do, if he leaves undone the winning of people to Christ he has failed to do the most distinctive work of a Christian, to enter into the enjoyment of this supreme privilege. The recognition of this great trust needs to be burned into our very souls.

Do you want to do the one thing that is distinctively Christian? Then win people to Christ. Do you want to stamp out sin from the world? Then win souls. Are you interested in making good-



ness abound everywhere? Then lead men to Christ. Do you desire to be a builder of human welfare, a real constructive force in society? Then bring men to Christ. Do you really long to make men happy? Then acquaint them with Jesus. Do you desire, above all else, to honor the great and good God? Then tell people of Christ. Are there not times when, your soul aflame with devotion to Jesus Christ, you really long to show your allegiance to him? Then at once lay hold upon men, upon women, upon children, and with irresistible love compel them to surrender to him.

God the Father awaits to bless you. God the Son yearns for your fellowship in the concern of his soul for people. God the Holy Spirit stands ready to clothe you with power. Do not delay. Enter now into the greatest privilege in the world.—Adapted.

### *The Hidden Life*

"For ye are dead, and your life is hid with Christ in God."—Colossians 3:3.

Two trees stood side by side in an orchard. The one gave every sign of health and was laden with ripe and luscious fruit. The other had many sear and yellow leaves, and its fruit was sickly and imperfect. The difference between the two was simply this: The one was sound at the roots, the other was not. The root, though unseen, tells the story of the tree's state of health.

So is it with the Christian. What determines his state of health is the soundness, or unsoundness, of his hidden, or inner life. And that simply raises the question: How does he stand related to Christ? Does he own Him as his Lord and Master? Has he found in Him an answer to his longings and his prayers? Is he in real union and fellowship with Him? Can he say of Him, "He is mine and I am His?" Does he love Christ, and does he love the things Christ loves? Have his affections changed from attachment to things earthly, sinful and perishable, to things heavenly, and holy and abiding?

If he is rightly related to Christ, he is sound and healthy at the roots; for in Christ alone do we attain to newness of life, and in Him are our lives hid, just as living seed is hid in the ground as it issues into life and fruit.

Dwell Thou richly within me, Lord Jesus, that I may be partaker of Thy life, and grow into spiritual loveliness and beauty like unto that which was Thine. May Thy Holy Spirit make me beautiful within, so that my outer life may become a copy of Thine own. In Thine own name, Amen.—Selected.

\* \* \* \* \*

"Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or anything; but that it should be holy and without blemish." Ephesians 5:25-27.

### *Mother Of The Year*

COLUMBUS, GA. — An active laywoman in the First Presbyterian Church here, and mother of a Presbyterian minister, has been named as America's "Mother of the Year." Mrs. Love McDuffie Tolbert of Columbus, Muscogee County school librarian and former member of the Georgia Legislature, was made the nation's "Mother of the Year" according to official announcement April 27. Mrs. Tolbert has been active in church and civic affairs for a number of years.

Shortly after the announcement was made a member of the committee said of the winner, "Here is a mother who is a real, living example to mothers today. A mother's devotion and a home like hers for every family in America could wipe out juvenile delinquency completely." Mrs. Tolbert is the mother of five sons. Her husband, Wheeler Howard Tolbert is a traveling salesman and an elder of the First Presbyterian Church of Columbus.

She was selected by the American Mothers Committee of the Golden Rule Foundation. Nominees were from many states and U. S. territories. The national committee will present the award at its annual banquet May 7, at the Waldorf-Astoria Hotel in New York.

Mrs. Tolbert is the daughter of the late Dr. and Mrs. J. H. McDuffie of Columbus. She is a graduate of Converse College, Spartanburg, S. C., where she earned Phi Beta Kappa honors.

### *One Million Tracts Per Month*

Despite the fact that THE AMERICAN TRACT SOCIETY has completed its greatest year in its 128-year-old history, their 1953 production schedule of *one million tracts per month* falls far short of the great need represented around the world. From all corners of the earth eager hands are outstretched pleading: "Give us to eat of the bread of life."

"We have the message," said Henry G. Perry, the Society's Executive Secretary, "but we must depend upon Christians everywhere to underwrite our ministry financially. *Someone* must pay for the printing and publishing of the good news of salvation through Jesus Christ in tract form. It stands to reason that the unsaved will not; thus the responsibility rests upon those who know the Lord."

The Society is raising its sights in an effort to far exceed the twelve and one-half million tracts circulated last year. Letters received during the past year from those won to Christ, and Christians strengthened in the Lord through American Tract Society material is a living challenge to press forward with all their resources to ATTRACT the world to Christ. New leaflets just off the press include:

HE EVER LIVETH. By Dr. Keith L. Brooks, is a tract which should be widely distributed during the Easter Season. Beautifully illustrated with an open Bible and Easter lilies, the leaflet asks and answers

the question: "Suppose that the silence of the tomb in which Jesus Christ, the crucified Saviour, was laid had never to this hour been broken!"

**WILL CHRIST RETURN?** Answers by Scripture such question as: "Were two comings of Christ prophesied?" "Did Jesus promise to return?" "How will He come?" etc. Written by Dr. David J. Fant, author of several of the Society's most popular leaflets, it fills a real need for a short treatise on this important subject.

**LIFE'S MOST AMAZING FACT!** Is a brief testimony of the love of God, revealing that even though He knows *all* about us, He loves us just the same. It was written by a prominent business man, Waldo Yeager, President of the Cortland Produce Company and a Director of the Christian Business Men's Committee International.

**I LIKE IT BECAUSE . . .** By Edwin Raymond Anderson, cleverly uses the familiar words of many advertising schemes to "fill in the blank spaces and win an award." A four-page gospel leaflet for general distribution, it should prove popular and useful.

**HIDDEN HUNGER.** By R. C. Logefeil, M.D., contains the personal testimony of the Doctor, along with a challenge to those who are unsaved to accept Christ in their heart, giving the steps necessary to be saved. A man of considerable Christian experience, Dr. Logefeil has written a tract which will set many hearts thinking about eternal things.

Sample copies of these and other tracts will be sent, without cost, to any writing **THE AMERICAN TRACT SOCIETY**, 21 West Forty-Sixth Street, New York 36, N. Y.

***I Will Serve You  
All Your Days***

"I am here because you erected me. You built me because you knew that your life would be incomplete—that it would not be full—without me.

"But I am not here simply to adorn. I am here to serve.

"Your children and growing youth come to me to be taught the ways of honesty, industry, morality and religion.

"Your brides and grooms come to my altars that their wedlock may be hallowed and sweetened by divine blessings.

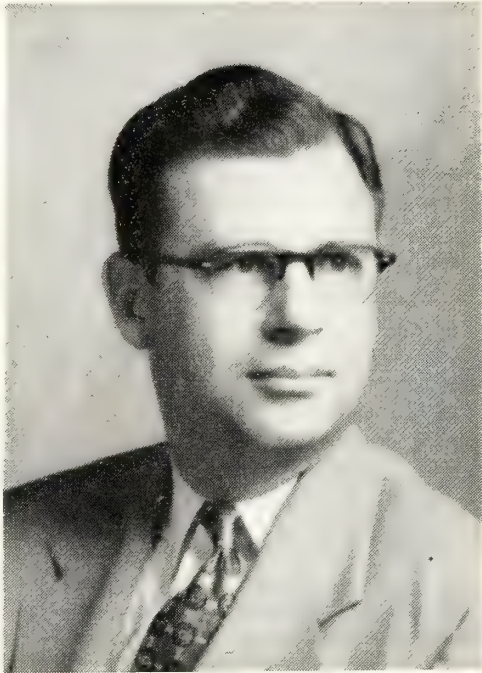
"I comfort your sick and sorrowing. I bury your dead and offer rest and solace to the weary.

"Pardon and peace are my boon to the sin-burdened soul, and my message of mercy brings new life. To your aged I give courage and quiet, and cause their children to call them blessed. My doors spring open to all—sick, poor, bond, and free. My pulpit rings out the message of good-will to men, of

peace and pardon and a Saviour's love to all. I teach you the way of life, and guide you on the road to heaven.

"Come, worship with me, and support me, and I will serve you all your days." —Selected.

**Church News**



The Rev. James J. Alexander of Birmingham, Regional Director of Christian Education for the Synods of Alabama and Tennessee, has accepted a call to become an assistant in the Division of Negro Work, Board of Church Extension, effective July 1.

**The General Fund And  
Interchurch Agencies**

**STATEMENT OF RECEIPTS**

**Jan. 1 - Apr. 30, 1954**

**The General Fund**

Budget for 1954 .....	\$716,899.00
Receipts to Date .....	95,507.86
Percentage of Annual Budget Re-	
ceived to Date .....	13.32
Balance Needed for the Year .....	621,391.14

**Interchurch Agencies**

Budget for 1954 .....	\$ 22,000.00
Receipts to Date .....	3,298.81
Percentage of Annual Budget Re-	
ceived to Date .....	14.99
Balance Needed for the Year .....	18,701.19
Total Number of Communicants .....	756,884
Total Number of Ministers .....	3,069

E. C. Scott, Treasurer.



## World Missions Receipts

Budget for 1954 .....	\$ 2,874,900.00
Receipts to Date .....	705,382.57
Percentage of Annual Budget Received to Date .....	24.53
Balance Needed for the Year .....	2,169,517.43

### A Correction

In the Church News column, Journal issue of April 14, giving account of Rev. Wm. J. Stanway's call to the pastorate of the First Presbyterian Church of Hattiesburg, Mississippi, Faith Seminary was erroneously given as his alma mater. Mr. Stanway is a graduate of Westminster Seminary, of Philadelphia.

### Columbia Seminary

Dr. Claude F. A. Schaeffer, M.A., D.Litt., of Seine et Oise, France, Professor at the College de France and the Ecole du Louvre, member of the French Academy, Director at the National Center of Scientific Research, Paris, and Field Director of the French Expedition to Ras Shamra, will deliver the Smyth Lectures at Columbia Theological Seminary May 17-22, 1954. The titles of Dr. Schaeffer's six lectures in the field of archaeology will be as follows:

I. Digging in the Near East: Why, Where, How. Ras Shamra—Cyprus—Malatya.

II. Ugarit, a north Canaanite city.

III. Ugarit and the History of the Near East during the 2nd millennium B. C.

IV. The Palace of Ugarit and its cuneiform archives.

V. The Temples and the Pantheon of Ugarit.

VI. Poetic and Religious texts from Ugarit.

Dr. Schaeffer will lecture in the chapel of Columbia Seminary at 8:00 o'clock each evening from Monday, May 17 through Friday, May 21, inclusive and his final address will be delivered on Saturday morning, May 22 at 9:30 a.m.

An additional lecturer during the week will be Dr. James I. McCord, Professor of Systematic Theology and Dean of the Austin Presbyterian Theological Seminary, Austin, Texas. The general theme of Dr. McCord's lectures will be "The Grace of God," which will be discussed under the following five headings:

The Grace of God in History.

The Grace of God in the Incarnation.

The Grace of God in Predestination.

The Grace of God, Common and Providential.

The Grace of God in the New Community.

Dr. McCord's lectures will be delivered in the seminary chapel at 11:00 o'clock each morning from Tuesday, May 18, through Saturday, May 22.

The annual luncheon meeting of the Alumni Association of Columbia Theological Seminary will be held in the dining room of the Decatur institution on Tuesday, May 18, at 1:00 P.M. Dr. Harry K. Holland, pastor of the First Presbyterian Church of Marietta and President of the Alumni Association, will preside. The Commencement Exercises of the Seminary will be held May 23 and 24.

—J. McDowell Richards, President,  
Columbia Theological Seminary,  
Decatur, Ga.

### Commencement Exercises At Union Theological Seminary

On Tuesday, May 25, at 11:30 a.m., Union Theological Seminary will graduate the largest class in her 142 year history. This class graduates in the year in which the Seminary has successfully completed a \$2,510,000.00 Mid-Century Development Program that there may be more ministers for a growing Church.

The Baccalaureate sermon will be delivered by Dr. H. Kerr Taylor, Associate Pastor of the First Presbyterian Church, Dallas, Texas. The Commencement address will be delivered by Dr. Charles E. S. Kraemer, member of the Board of Trustees, recently elected President of General Assembly's Training School, formerly pastor of the First Presbyterian Church, Charlotte, North Carolina.

In this graduating class there are fifty-nine candidates for the Bachelor of Divinity degree, one candidate for a diploma, nine candidates for the Master of Theology degree, and eight candidates for the Doctor of Theology degree.

### N. C. Synod's Campaign For Home Missions

RALEIGH, N. C. — The Executive Committee of Church Extension of the Presbyterian Synod of North Carolina voted unanimously to recommend a goal of \$2,000,000 for the 1954 Church Extension Financial Campaign for Home Missions. More than fifty persons, including Committee members, Executive Secretaries, presidents of the Women-of-the-Synod, Presbyterials, Men of the Synod and Presbyteries, Chairmen of Presbytery Church Extension and Home Mission Committees, and others

attended an all-day meeting, during which H. F. Reinhardt, of the New York firm of Ward, Wells, Dreshman, and Reinhardt, addressed the body on the merits of the campaign and the chances of success in raising the fund. This is the largest single undertaking ever launched by the Synod of North Carolina. Half the funds raised will be used directly by the Synod's Committee and the other half will be returned to the Presbyteries proportionately to their contributions to the over-all contributions.

The meeting was presided over by A. E. Gibson, Wilmington layman, and Chairman of the Committee. A summary of the history of the plans for the campaign was given by Dr. Harold J. Dudley, Raleigh, General Secretary of the Synod. The Rev. Sam M. Inman, pastor of the Selwyn Avenue Presbyterian Church, Charlotte, brought in the report of the special committee which had been named to study the division of the fund.

The campaign will actually be launched January 1, 1955 and will close sometime during the month of May. There are nine Presbyteries in the Synod. Recently they reported needs for Home Missions in the Synod totalling in excess of \$3,000,000.

Final approval of the campaign, which was endorsed by the Synod in September, 1953, is anticipated at the 1954 Synod meeting to be held at Queens College, Charlotte, July 13-15. By that time a lay chairman will have been secured who will be co-speaker with Mr. Reinhardt at the Synod meeting in connection with the report of the Committee.

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### *South Carolina Presbytery*

South Carolina Presbytery will meet in Stated Session on May 25, 1954, at 10:00 A. M., at the First Presbyterian Church, Ware Shoals, S. C. Rev. T. Layton Fraser of Presbyterian College is the retiring moderator and will bring the morning message. Elder George B. Sheppard of the Wayside Church, Laurens is the moderator in nomination. Reports will be heard from the permanent committees on Church Extension and Christian Education. Candidate French B. O'Shields will be examined for licensure and ordination, with a view to his accepting a call to become pastor of the Upper Long Cane Church.

—Roy W. Coker, Stated Clerk.

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### *Winston-Salem Presbytery*

The Presbytery of Winston-Salem met May 4 at the First Presbyterian Church, Winston-Salem, N. C. The roll call showed an attendance of 23 ministers and 25 Ruling Elders. The devotional service was conducted by the retiring Moderator, the Rev. George Staples.

The Rev. James B. MacLeod of North Wilkesboro was elected Moderator. The Communion sermon was preached, at the request of the retiring

Moderator, by Candidate James R. Jackson after which the Communion Service was conducted by the pastor of the First Church, Dr. Julian Lake, assisted by the Rev. Robert A. White, assistant pastor.

Candidate James R. Jackson was received by transfer from East Hanover Presbytery and examined for licensure and ordination. After a most satisfactory examination Mr. Jackson was licensed to preach the Gospel and a Commission was appointed to ordain and install him pastor of the Jefferson Church, June 13, 1954.

The resignation of the Rev. W. R. Smith, Jr., as Executive Secretary of the Presbytery, a position which he has filled with great distinction for the past four years, was accepted and he was granted permission to accept a call to become the pastor of the Reynolda Church. A commission was appointed to install Mr. Smith as pastor of the Reynolda Church, May 30, 1954. By special invitation his son, Rev. W. R. Smith, III, of Athens, Tenn., will preach the sermon on this occasion.

By invitation Dr. Wm. C. Pressly, President of Peace College and Mr. A. M. Cunningham were present and spoke on the \$500,000.00 Development Campaign for the College, which has been authorized by the Synod of North Carolina. Presbytery endorsed this Campaign and heard Mr. Chas. Sprinkle, a Trustee of the College, on measures for promoting it in this Presbytery.

Presbytery sent up the following overture to the General Assembly: "If and when the General Assembly sends down to the Presbyteries the question of union with another church body or bodies that all absent ministers of each Presbytery (thinking particularly of the Foreign Missionaries) be granted the privilege of recording their vote, the details of voting to be worked out by each Presbytery."

And also overtured the Synod of North Carolina to reopen the question of changing the boundary lines of the constituent presbyteries.

The next Stated Meeting of the Presbytery will be held at the First Presbyterian Church of Lexington, September 14, 1954.

—J. Harry Whitmore, Stated Clerk.

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### *Southwest Georgia*

Southwest Georgia Presbytery met in Holt Church, Columbus, April 20th. Retiring Moderator Rev. T. J. White of Cuthbert, preached the opening sermon. Rev. W. D. Stewart of Bainbridge was dismissed to Florida Presbytery to organize a new work in Tallahassee. Candidate Perry Mobley was dismissed to Florida Presbytery, and Candidate Hugh McClure was dismissed to East Alabama Presbytery. Both these young men will graduate from Columbia Seminary in May. The Presbytery called Rev. L. B. Colquitt, Jr., of Cartersville, Ga., to become Executive Secretary of the Presbytery



and he is expected to begin the work in May. The Committee on Evangelism reported evangelistic services held in twelve churches during a week of simultaneous evangelism recently when ministers from Savannah Presbytery did the preaching. The ministers from Southwest Georgia Presbytery are expected to hold similar services in Savannah Presbytery in May. Rev. McKinley Weaver of Sherwood Church, Columbus, was elected Moderator. Presbytery adopted a resolution appointing October the 17th as "Laymen's Sunday" and requested each church to send its pastor to the Men's Convention in New Orleans, and have a layman fill the pulpit on that Sunday. The Committee on Home Missions announced that two seniors from Columbia Seminary would take churches in the Presbytery after their graduation, Charles L. McDonald for the Dawson Church and James L. Spencer for the churches at Dawes and Dillon. The Presbytery Youth Camps will be held at Georgia Southwestern College in Americus. The Pioneer Camp from June 7th to 12th, directed by Rev. John C. Neville, Jr., Holt Church, of Columbus, and the Senior Camp from June 14th to 19th, directed by Rev. B. F. Ogletree of Albany.

Presbytery adjourned to meet in Albany for a special meeting on May the 18th. The Summer meeting will be held in Sherwood Church, Columbus, on July 6th. The ladies of Holt Church served a fine meal to the members of the Presbytery in their Sunday school rooms.

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### ***How A Visitation Program Brought A 40 Percent Gain In Membership In First Presbyterian Church***

Liberty, Tex.—A program of Visitational Evangelism was held the week preceding Easter Sunday as a part of our observance of the Easter Season. First a prospect list was prepared by the Session, and five couples were chosen to do the visiting. A League of Prayer Support was then arranged, with each member of the congregation receiving a letter requesting that they pray for this program during a specific period of time each evening while the visiting teams were making their calls.

Each evening for four consecutive days these five couples met at the Manse at 6:00 o'clock for a light supper and a period of instruction by our Pastor, Rev. James D. Caldwell, following which each couple was given names from the prospect list and the calling was done between the hours of 7:30 and 9:30 P.M. The purpose of these visits was to secure a commitment for Christ or to re-enlist those who had once been active Christians.

After the first night each couple would relay to the others at supper the response they had received the preceding night. This proved very inspirational to all who took part in the visiting.

As a result of this Visitational Program 18 persons were received into the membership of our

Church on April 25. Of these 11 were received on Profession of Faith, one by Re-affirmation of Faith, and six by Transfer of Church Letter.

Prior to this program the membership of our Church was 47, with only 36 of these being active, resident, communing members. The total membership was increased to 65 as a direct result of this Program of Visitational Evangelism.

Our Church was organized on February 17, 1952, with 39 charter members. We are currently preparing to start our third building program.

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### ***Montgomery Presbytery***

Montgomery Presbytery met in its 232nd Stated Session in the Second Presbyterian Church of Roanoke, Virginia, on Tuesday, April 27, 1954.

Rev. James C. Clark was elected Moderator.

Rev. Jack W. Ewart was dismissed to Fayetteville Presbytery that he may accept the call of the Bethesda Church of Aberdeen, N. C.

Rev. Hugh Smith was dismissed to Winchester Presbytery that he may become the pastor of the Capon Bridge group of churches.

Rev. R. E. Huey was received from the First Presbytery of the Associate Reformed Presbyterian Church and arrangement made for his installation as pastor of the churches at Altamont and Mallow.

Arrangements were made to organize a church at Cannaday Chapel and to install Al S. Burdette as its pastor.

Candidate Merle Bland Dudley was dismissed to Mecklenburg Presbytery that he may accept a call to become the pastor of the McQuay Memorial Presbyterian of Charlotte, N. C.

Candidate Beverly Roy Cosby was dismissed to the Congregational Christian Church that he may become associated with the Lynchburg Christian Fellowship.

Candidate Charles Wm. Moore was dismissed to Greenbrier Presbytery that he may accept a call from a church there.

Candidate James Byron Spencer was dismissed to Southwest Georgia Presbytery that he may accept a call from a church there.

Mr. Ronald Glover of the First Church of Covington, Virginia, was received under the care of the Presbytery as a Candidate for the Ministry.

Presbytery approved a program of Conferences and Institutes for Christian Education and Christian Vocational Guidance.

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### ***Presbytery Of Louisiana***

Every minister present but one who was excused due to illness. Twenty-two Ruling Elders present.

## Unusual Features:

Baptism of infant daughter of host pastor;

Presentation of Certificate of Merit to Baker Church and its Pastor.

The proposed amendment to the standing rules was defeated which means that the Nominating Committee will nominate Commissioners to the General Assembly.

The Committee on Education presented a complete schedule for conferences, rallies, institutes and training schools for the Presbytery.

The Committee on Church Extension reported progress in the investigation of Negro work in our area. They reported also, that the visit of the Rev. O. V. Caudill was most helpful and that Mr. Hyde will visit the Presbytery in June.

The Committee on Nominations suggested Mr. Quentin Payne to complete the Committee on Woman's Work; Dr. J. N. Brown for the Committee on Examinations and for the Commission on the Minister and His Work, Mr. Scott McVea.

The Central Treasurer reported a very encouraging increase in receipts for benevolences for the first quarter of 1954.

The Rev. J. Robert Durway was received from the Presbytery of Brazos and a commission appointed to install him as Pastor of Westminster Church in Maplewood.

The Executive Secretary presented "Home Missions Day." He was authorized to continue with present plans and emphasized the special offering for June 20, 1954.

Presbytery adjourned to meet in the Canal Street Church, New Orleans on Tuesday, July 20 following the evening session of the Synod.

—Robert D. Earnest, Stated Clerk.

## BOOKS

MODERN UNCERTAINTY AND CHRISTIAN FAITH. G. C. Berkouwer. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$1.50.

In 1952, Professor Berkouwer delivered six lectures at Calvin College and Seminary under the auspices of the Calvin Foundation. These lectures manifest Dr. Berkouwer's keen grasp of current thought and problems of contemporary theology. Unlike many Hollanders the author is able to express himself well. His thoughts are presented in attractive fashion. He possesses a remarkable facility in explaining historical Calvinism in a manner that can be grasped by the laity who have not been trained in the technical language of theology.

The first lecture deals with the timely subject, "The Authority of Scripture in Our Time." Here we are reminded that the Reformed Faith has among its first duties that of reflecting on the authority of the Bible. He is not like many unrealistic Christians today who seem to feel that there is no place for a defense of the Scriptures in Modern Christianity. Dr. Berkouwer tells us that the Authority of the Bible had to be defended against Roman Catholic detraction in favor of tradition. Today, he says it is necessary to defend it against modernism. He points out that from all quarters of the Church and Theology comes the declaration that it is impossible to maintain the old doctrine of inspiration and infallibility of the Bible. Such an attitude he holds is dangerous to overlook. The entire Church as well as Reformed Theology should be concerned enough to take a positive stand on the authority of Holy Writ. Holding that this is a major issue, he writes "Whether the Reformed Faith over-estimated the authority of Scriptures is one of the most important questions facing every Church member today."

Coming to grips with his subject, the author writes, "The confession of the Authority of the Word of God can never be isolated from the saving content of the Word of God. Christianity is a book-religion. But not a book-religion in the formal sense of the word. We should have to be sure of the character of our witness because its witness is full of richness and responsibility."

"How can we in these dark times be a blessing to the many who have lost their certainty under the impact of radical criticism?" he asks. This question, he answers not on the basis of rational apologetic but rather on the testimony of the Holy Spirit who convinces the Christian of the real authority of the Scriptures.

Realizing that many who have been engaged in defending the trustworthiness of the Scriptures are tempted to become weary in well-doing, Dr. Berkouwer counsels such "Let us not be tired in a strange and dangerous period of our history in which problems are facing us from every side. The Lord will bless us in our task. This task is not to be Protestant in the negative sense. The world is over-burdened with protests against the Word of God, against Authority, against the Gospel. New Protestantism is an attempt to combine the Gospel with the autonomy of reason and out of this attempt, its champions feel opposed to orthodoxy. We need not fear if we are in the obedience of Christ for we know what the world needs—a testimony, a thesis, a certainty."

Another outstanding chapter in this volume is on "Jesus Christ and His Church." Dr. Berkouwer insists that the Church's mission today is to preach the "Kingship of Christ." He believes it is a wonderful confession for now and the future. In this way, the Church will be enabled to tell the world that this King carries a scepter, that he does not



suppress life, he exercises no dictatorship but establishes new life. He asks, "Is there a richer task for the Church than bringing this message into a world full of fear? Is there a richer task for the Church than to be such a Church that she lets her light shine to be the light of the Light of the World because He is the Light of the World?"

Dr. Berkouwer concludes "And we will go forward on our way in the darkness of the times because of His Church and His Kingdom because of His Sovereignty though it is not manifested to natural eyes. He has irresistibly drawn us to ourselves and will eternally protect us in the midst of all powers. This is our immense task: it does not matter what age or what country in this task there will be unity and truth." The perils of the times should not be permitted to diminish the real activity of our Church, the writer insists; on the contrary, the hazards of our day is a challenge for the Church to really be the Church of Jesus Christ.

Every Southern Presbyterian should read this illuminating series of lectures.

—John R. Richardson.

**THE SONG OF RUTH.** Frank G. Slaughter. Doubleday and Company, 575 Madison Avenue, New York, New York. Price \$3.75.

Dr. Slaughter has taken one of the oldest and most beloved stories in the world and presented it in this absorbing new novel. He presents it as a panorama of kings and slaves, trials and tribulation, passion and tranquility—above all else a love story.

Moving pictures are frequently filmed from novels as well as from original plays. Occasionally the latter has been adapted for occasion in publication in novel form and usually after the story had been filmed or the picture released. Apparently the Song of Ruth represents the first time that the novel and screen play have been written simultaneously.

In the author's preface, he stated that Biblical authorities do not agree upon the exact status of the Book of Ruth and one group considers it to be a work of fiction. We would like to have it understood that this reviewer does not hold to this idea. We believe this book to be historical and pictures accurately conditions toward the end of the reign of the Judges and near the selection of Saul as Israel's first king.

All who love the Book of Ruth will find this novel full of interest.

**PREACHING THE GOSPEL OF THE RESURRECTION.** D. T. Niles. Westminster Press, Philadelphia, Penna. Price \$2.00.

This book emphasizes the "Gospel of the Resurrection" as the central message of Christian preaching . . . as it relates to the whole task of preaching. His theme makes it especially appropriate for the Easter season. It is written with conviction and

passion. It shows the deepest meanings of hope, death, love and life are to be found in the Gospel of the Resurrection. This is one of the better books of our day. It is written with real insight into man's deepest needs.

**FARTHER INTO THE NIGHT.** Mrs. Gordon H. Smith. Zondervan Publishing Company, Grand Rapids, Mich. Price \$2.50.

To press "Farther Into the Night" of heathendom with the light of the Gospel—that is the high calling of Mrs. Gordon H. Smith and her husband. What such a mission involves—the sacrifice, the courage, the faith—you will read about in this new and highly inspiring account of mission work among the tribes of Indo-China. A great number of photographs and the vivid language of Mrs. Smith will impress the reader with the value of Christian missions in our day.

**GOD SPEAKS.** Frederick W. Brink. Westminster Press, Philadelphia, Penna., price \$1.00.

Many series of meditations have been written for military service personnel. But this one is not just an ordinary volume. It is marked by more depth and theological insights than we usually find in such works. The selections are arranged into daily readings for periods of twelve weeks and divided into three groups. "God speaks" is the theme for the first four weeks; "Christ speaks" is the theme for the next four weeks; "Life Speaks" for the last four. This book is small in size but highly suggestive in Christian insight.

**THE BIBLE STORY A B C BOOK.** Arlene S. Hall. Warner Press, Anderson, Ind. Price \$1.00.

**TINY TOT SONGS.** Paul E. Brierstedt. Warner Press, Anderson, Ind. Price \$1.00.

These two new juvenile books give promise of being popular for small children. They are remarkable for beauty and also artistic taste in the presentation of Christian truth adapted to little ones.

**HOW TO STUDY EPHESIANS.** Joseph M. Gettys. John Knox Press, Richmond, Va. Price \$ .75.

Each lesson in this book is arranged with a brief introduction, a series of questions for original study, questions and comments for detailed study, and questions for discussions. This study guide is different from anything else available on Ephesians. It is very limited in the treatment of introductory problems. Advanced students will secure fuller treatment in commentaries already available. This guide proposes seven lessons. It is valuable not as a substitute for, but a supplement to the helpful studies already available on the great Epistle to Ephesians.

**ROGUE ELEPHANT.** Charles Ludwig. Scripture Press. Price \$1.00.

A missionary and adventure story for boys and girls. Each chapter is graphically illustrated.

# UNITY BEFORE UNION

If there is to eventuate organic union then spiritual unity must be achieved *first*.

At the present time, *without a shadow of doubt*, the emphasis is on *organization, numbers and ecclesiastical power*.

The present plan of union will but compound and increase this emphasis.

The great need is not for organic union but for a reaffirmation of the essential doctrines of Christianity. This is a vital matter, for the witness and testimony of an effective Church is bound up in its attitude to the basic facts of Christianity.

Until there is a change in emphasis from machinery to things of the Spirit there must be no union.

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THE ASSOCIATION FOR THE  
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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

MAY 26, 1954

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*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Will The Proposed Plan Of Union Reduce The Number Of Denominations?

A National Presbyterian Church in the United States is the fondly cherished dream of many of the brethren. Unfortunately, I am not disposed to live in dreamland when I recall some of the stubborn facts of history. In 1849 Alexander Campbell conceived the idea of uniting all the churches in the United States into one big church. He reduced the doctrinal requirement for union to what he thought was the lowest common denominator, and the only question he would ask of any one was this, "Do you believe that Jesus Christ is the Son of the living God?" Upon that historical statement Satan and his angels would agree. The result was instead of having all denominations united into one, he added two more.

Some years ago in Canada there was a move to unite the Methodists, the Congregationalists, and the Presbyterians. There is still a Presbyterian Church in Canada. Some years ago an effort was made to unite the Cumberland Presbyterians with the U. S. A. Church. There is a body of more than 80,000 Cumberland Presbyterians that are very much alive though they lost much of their property in the mixup. And a few years ago there were 30,000 Colored Cumberland Presbyterians.

Suppose the proposed plan of union goes through and 65 of our Presbyteries, a three-fourths majority vote for it and 21 or less vote against it, does any intelligent man believe that there will be one less Presbyterian church in the United States? Oh! but you say the majority should rule, and especially a three-fourths majority should rule. In matters of policy I would say, "YES!" but in matters of principal "NO!" We Presbyterians are a hard headed

lot and history shows we are not easily frightened even by a majority vote no matter how voluminous or vociferous it may be.

We subscribed to the Confession of Faith without any mental reservations, including the clause in chapter XX, paragraph II, which says, "God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word or beside it in matters of faith or worship." So that to believe such doctrines and to obey such commandments, out of conscience, is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also. No matter how the vote may go in the matter of union now before us it will not reduce the number of Presbyterian denominations in this country. The differences are far deeper than the matter of outward organization.

—J.E.F.

### Why Not Be Fair?

#### Who Can If We Don't?

"Our fathers trusted in Thee: they trusted, and Thou didst deliver them." Ps. 22:4.

When Israel looked back they saw the old Canaan, Egypt, the wilderness, and then Canaan, the promised land, again—Canaan their home. When they looked back they saw God, at the altar, in the foreign, hostile land, in the wilderness a guiding pillar, and so they set up their Stone of Help, their Ebenezer—"Hitherto Help." Present progress must rest back on past promises regally redeemed by God. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; then ye may tell it to the generation following. For this God is our God forever and ever: He will be our guide even unto death." Ps. 48:12-14.

I heard a Godly Presbyterian elder tell this story. In his younger days he had been a successful shoe



salesman for the Brown Shoe Co. of St. Louis, Mo., traveling out of Birmingham, Ala. There came to live in his hotel a splendid young man from Atlanta, Ga. He represented a very successful firm, of which his father was president. The young man had personality, good looks, the best sort of education and business training, and an assured position with the company. He did well, he built up his father's business in the territory. High success was knocking audibly upon the door of his life. Then he began to stop in on the third floor of the hotel, in a room where there was a friendly game going on and plenty of money changing hands. This laid grips upon the young man, deeper and deeper into its clutches he fell. Finally it was his undoing and wreckage, financially and morally.

This elder said it was one of the most painful tasks of his life, to go down to the station to meet the father and mother and take them to the hotel that they might take their boy home. The last the elder heard of the young man he was in the hospital for the insane.

These parents were fine parents, people of high standing and of marked success. They gave the boy a good name, a beautiful home, a careful training, an excellent education, and a golden opportunity for life. He had it seemed, every equipment to accomplish success in his business. "Yes," said the elder, "They gave their boy everything except Jesus Christ. So he had no final, inner power to meet the fatal thrusts of temptation and sin. When he looked back upon his home, there was everything there—except God. Why Not Be Fair to the oncoming generation? Who, who can prepare them if we fail?"

—S. McPh. G.

## The Generation To Come

(Some Thoughts From Psalm  
78 - Verses 4 And 6)

As I, an old man, shake hands with members of my congregation, and see the babies and the children, (I am *so glad* they stay for the church service) I cannot help but think of "The Generation to Come." The Psalmist was thinking of this when he wrote the long historical psalm from which I take my text.

The Generation to come is the most important generation there is, for our future is tied up in that generation; our Homes, our Churches; our Nation; our Destiny. What will America be twenty five years from now? It all depends upon the Generation to come. Will it be a Generation that "Knows the Lord," or one that does not "know the

Lord"? The greatest of statesmen said; teach these words diligently to thy children.

The Generation to come must be taught the *awfulness of SIN*. It was a "stubborn and rebellious generation," a generation that sinned, that caused Israel to be chastened and punished. I am afraid that we are "laughing at sin," and that we are teaching our children to do the same. Woe to those who make a mock of sin; only fools laugh at sin; and only fools will neglect to warn their children about the nature and consequences of sin.

The Generation to come must be taught the *wonderful works of the Lord*; all the glorious things He has done for us and them. History has many lessons, and inspired History, History written from God's viewpoint, has many lessons for our children. The whole Plan of Salvation unfolds before our eyes as we read. Blessed is the home where the little ones are taught the Bible—the Inspired account of His Wonderful Works.

The Generation to come must be taught "*The wrath of God*" which comes upon the impenitent. I know that I will be put down as an "old Fogey" when I mention "Sin" and "wrath," for these two words are "taboo," when teaching children in many places today. Nevertheless, God's holy wrath is revealed from heaven against all unrighteousness, and I believe our children ought to know the facts, for I still believe that God is wiser than men.

The Generation to come must be taught the *Love of God*; that He will forgive iniquity, transgression and sin; that He Loves the sinner and would have mercy upon him. We must tell our children that "like as a father pities his children," so the Lord pities us and will receive with open arms every one who comes to Him through Christ. We can never tell them too often that God so loved the world that He gave His only begotten Son.

We must teach our children to "know the Lord."

—J.K.P.

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## Are We Always Convinced By Evidence?

When I was in college my instructors urged me to be intellectually honest by following without fear wherever evidence might lead me. Then they went on to show that the evidence proved that the early narratives of the Old Testament did not reflect a true picture of the period they were supposed to portray and they claimed to come from periods when writing was not sufficiently developed to keep such records. A theory of late and composite authorship was composed to cover the supposed facts in the case and to unravel the book of books. But then the science of archaeology came along to show conclusively that the narratives do reflect accurately the periods from which they claim to come. Organically they maintain a unified theme and interdependent facts that mark them off as a single narrative, and now we know that the science of writing was not only developed sufficiently but custom was such that the writing of such records would have been normal and not unusual. But the liberals continue to hold on to the theory.

During the years between the wars many of us kept insisting that the old Federal Council of Churches was an organization primarily interested in social and economic policies contrary to those of our church. However, the advocates of the council in our church declared that we were wrong, and said were we right they would be the first to agree with us, but membership in the Council was absolutely necessary to keep us cooperating with other bodies. At the 1950 Assembly the representative of the National Council who came to explain the formation of the National Council declared that such bodies as the Foreign Missions Conference, the

Home Missions Council and the Stewardship Council had done the real work of Christian cooperation between the wars and that the matters of social and economic policy were the only major matters left to the Federal Council. But no one changed his opinion.

During the fight against Union those of us who believe that doctrinal purity is of paramount importance have pointed to dominant error in the northern church. We have been told by some in sympathetic terms that we were mistaken, and by others we have been beaten out of court as heresy hunters. Others assured us that they would stand with us if our charges are true. Now from the lips of Presbyterian ministers through the pages of "Look" and "Time" magazines America is being told that our charges are true. But is any one now being moved by the evidence?

For some time we have been told that we ought to unite so that Presbyterianism could have a clear united voice to America, but some of us have protested, claiming that when a small group speaks for Presbyterianism, it will be of such a nature that the trumpet will give an uncertain sound. The recent General Council letter of Dr. McKay certainly has given an uncertain sound and caused much concern. But has the evidence of concern and uncertainty come home to our people?

Are we really following realistically the evidence or are we so taken up with the Ecumenical movement of modern Christianity that we read every thing through rose colored glasses of ecumenicity that we have many blind spots when it comes to historic, Biblical, Presbyterian faith and order?

—W.G.F.

## More About The Charts

Keyes Replies To His Critics

During recent months many of those who have been urging organic union with the Northern and United Presbyterian Churches have become increasingly concerned about the facts that we have presented to the Church in chart form showing clearly that our Southern Church is doing a better job for the cause of Christ in practically every field of the church's work than the Northern Church is doing.

Our pro-union friends first tried to "laugh the charts away" by ridicule but they found that the figures and facts presented were far too serious for that. Then they said it was un-Christian to compare statistics but found it difficult to explain why, if comparisons are un-Christian, our denomination and every other great denomination uses hundreds of pages of statistical information in its annual reports, the chief purpose of which is to enable individual churches, presbyteries and synods to study and compare their work and accomplishments with other similar bodies.

Then they said that we claim to be better Christians than our Northern brethren—likening us to

the Pharisee whom our Lord condemned. We have never claimed that the members of our Southern Church are better Christians. We have steadily maintained that they are not one bit better as individuals. But we have repeatedly stressed our conviction that the reason our people have accomplished more, lies in our more democratic type of church organization and in the fact that our leaders have striven harder to uphold the great basic beliefs of the Westminster Confession of Faith than have the leaders of the Northern Church.

More than once have we been accused of deliberately attempting to mislead the people of our church in presenting these charts and the conclusions that we have drawn from them. If our charts do not honestly and fairly present a true picture of the facts, is it not strange that none of our opponents have up to this date attempted in writing to point out their errors?

Several pro-union speakers have attempted to disparage the charts by general statements questioning their validity and have introduced a few sta-



istics of their own to try to create the impression that our facts are misleading. Our purpose in replying to these critics is first to point out that they have not in one single instance proven that our charts are incorrect or that the conclusions which we have drawn from them are wrong; and second: to show conclusively that our pro-union critics have been guilty of using incorrect facts and figures in attempting to prove their case.

One of the first claims made by those favoring union was that our charts failed to take into consideration the very rapid population growth that has taken place in the south in recent years, implying that our Southern Church should be growing much more rapidly than the Northern Church because population in the Southern states had been increasing much more rapidly. If our pro-union friends had taken the trouble to check the U. S. Census figures they would not have embarrassed themselves by making this claim for the Census figures clearly show that population in the 16 Southern states\* where our church operates increased 12.4% between 1940 and 1950 while population in entire U. S. increased 13.6% during this same period! The true facts were therefore exactly the opposite of what our pro-union friends claimed them to be.

Speaking at the Hull Memorial Presbyterian Church in Savannah on March 1st, Dr. Ernest Trice Thompson sought to explain the fact that our Southern Church is growing much more rapidly than the Northern Church by saying:

"The growth in the Church comes largely from the people coming up in the home and in the Sunday School. The South has more children. For our nation as a whole, the proportion of population under 18 years is 546 out of 1,000. In the South every state ranges from a high of 881 per 1,000 in South Carolina to a low of 625 in Missouri. When you take that into account we're not showing the same rate of growth in proportion to our opportunity as the USA Church."

I don't know where Dr. Thompson obtained his figures but I have before me the Bureau of Census reports and they show that on April 1, 1950, for the U. S. as a whole, 312 of every 1,000 inhabitants were under 18 years of age instead of 546 as stated by Dr. Thompson. It shows that in South Carolina 408 of every 1,000 inhabitants are under 18 years of age instead of 881 as stated by Dr. Thompson; and in Missouri the census figure is 291 instead of Dr. Thompson's figure of 625.

The Census Report shows that in the 16 states served by our Southern Church the population under 18 is 352 per 1,000 as compared with 312 per 1,000 for the U. S. as a whole. I am sure that Dr. Thompson will in the light of these figures admit that this very small difference in number of chil-

\*New Mexico was not included in the states because of the small number of our churches in that state.

dren per 1,000 population could hardly account for our 40% increase in church membership in the last 13 years as compared to the 25% increase in the Northern Church and he will surely admit that it could never account for the 37% increase in our Sunday School attendance as compared with the 8% increase in the Northern Church.

Speaking at Fort Smith on April 1st, Dr. Thomas W. Currie of Dallas sought to offset our chart showing that the number of ordained ministers in the Northern Church has increased only 1/2 of 1% in the last thirteen years as compared to an increase of 19 1/2% in our Southern Church by stating that the Northern Church has more candidates per 100 churches studying for the ministry than has our church. He didn't tell us how many more and when I looked at the record I understood why he did not do so. At the end of 1952 the Northern Church had 8,636 churches. They reported 2,427 candidates or 28.1% candidates per 100 churches. Our Southern Church (year ending March 31, 1953) had 3,733 churches. We reported 1,046 candidates or 28.02 candidates per 100 churches. For Dr. Currie to make the bold statement that the Northern Church had more candidates per 100 churches without telling the people that they had only 8/100 of a candidate more, was it seems to me, misleading to say the least and to offer this as an offset to our 19 1/2% gain in ministers compared to their 1/2 of 1% gain is ridiculous.

Dr. Currie went on to make several other misleading statements in connection with the statistics that I had previously presented. I am sure that Dr. Currie did not realize that they were misleading or he would never have made them but they are typical of some of the confused thinking that several pro-union speakers have demonstrated in their efforts to discount our charts. These statements were given prominence in the April 26th issue of the Presbyterian Outlook. Here they are:

1. Dr. Currie said:

"With a smaller per capita gift to Home Missions (a fraction of the overhead) the USA Church reached a greater number and a greater proportion of people for Christ than did the US Church."

The facts are:

- a. During the church year ending December 31, 1952 the USA Church reported receipts of \$5,799,484 for National Missions (their agency corresponding to our Church Extension and Home Missions). They reported a net gain in church members of 43,924 and if net gain in members is the sole measure of Home Mission work you have a cost per new member of \$132 for the Northern Church.

During our comparable church year ending March 31, 1953, our Southern Church reported receipts of \$3,622,312 for Church



● Under our Annuity Gift Plan, hundreds of our checks go out every year to donors to Foreign Missions.

Not once, in the more than fifty years this plan has been in operation, has an annuity payment failed to go out, on time and in the fixed amount, to an annuitant of our Board.

Because of these payments, many men and women have been able to put their money in a safe investment that has paid them or their loved ones a good income through life.

And at the same time, the money they invested has been contributed finally to the spread of Christianity in distant lands.

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Extension and Home Missions. Our net gain in church members was 29,131 and divided into the receipts, you would have a cost per new member of \$126.

- b. If you use new members added on Profession and Reaffirmation of Faith as the sole measurement you have a cost per new member of \$51 for the Northern Church and \$104 for our Southern Church.
- c. If the expenditures for Home Missions are measured solely in terms of new churches organized, it cost the Northern Church \$85,000 for each new church while it cost our Southern Church \$61,038 for each new church.

The point I am trying to make is that it is utterly impossible to apply the dollar gifts to Home Missions to any single phase of home mission work. For Dr. Currie to make the broad statement that the USA Church reached a greater portion of people for Christ with their smaller per capita gifts to Home Missions completely disregards the money that was spent to build new home mission churches, open outpost Sunday Schools and carry on other church extension work. To attempt to apply the dollar investment in the work to one single phase ignoring all the others is certainly misleading.

2. Dr. Currie also said:

"With a smaller proportion of ministers (a fraction of the working capital) the USA Church reached a greater number and a greater proportion of people for Christ than did the US Church."

The facts are:

- a. The Northern Church reported 114,607 received on Profession and Reaffirmation of Faith in their church year ending December 31, 1952. They had 9,626 ministers. Therefore, the average per minister reached for Christ was 11.91 persons.
- b. Our Southern Church reported 35,246 received on Profession and Reaffirmation in our comparable church year ending March 31, 1953. We had 2,954 ministers. Our average per minister was 11.93 persons—the barest fraction higher than theirs—certainly not enough difference to claim any superiority for either side.
- c. If you include the members added to the Church on certificate the USA Church had a total of 205,805 or 21.83 per minister; our Southern Church had a total of 78,958 or 26.73 per minister.

Any way you figure it, Dr. Currie's statement that the ministers in the USA Church reached a greater proportion of people for Christ is not true if the records contained in the annual reports of the two denominations are correct.



Another striking example of the misuse of statistics by our pro-union friends was the press release by Dr. Harold J. Dudley, General Secretary of the Synod of North Carolina giving figures on Soul Winning. His first release dated January 12, 1954, said:

"A comparison of the two major Presbyterian bodies in the United States, the Presbyterian Church in the United States (Southern) and the Presbyterian Church in the United States of America (Northern) since 1940 reveals that the latter had led both in soul winning ratio and in spiritual birth rate every single year for the period compared."

When it was pointed out to Dr. Dudley that the Northern Church figures that he was using included those received into the church on Confession *and* those received on Reaffirmation of Faith while the Southern Church figures did not include those received on Reaffirmation of Faith, and that comparable figures for the two denominations were only available for the last three years, Dr. Dudley issued a second release on January 15, 1954.

In this second release, Dr. Dudley admitted his error but he still released figures purporting to be authentic for the 11 years—1941 to 1951 without telling his readers that only three years of his figures were accurate and the remaining 8 years were *his estimates* based on the three years. To present the figures for the 11 years without making it clear that he had *estimated* the figures for 8 out of 11 years was certainly misleading.

In his article in the April 21, 1954, issue of *The Christian Observer*, the Rev. F. B. Benton of Oakhurst Presbyterian Church, Decatur, Georgia, charged that "statistics can be made to prove whichever side of a case the user of them wants to prove," and he charged that I have pulled out "several groups of statistics from the total picture of a church's work" and exhibited them to prove my point. "It was only natural that he should use those figures and draw those conclusions that support the position he had already taken," he said.

When Mr. Benton made this accusation in our debate at Decatur I felt that it was a bit out of keeping with the spirit that our General Assembly asked us to preserve in these discussions of union, but I excused it feeling that even a minister might be forgiven for overstepping the bounds of Christian propriety in the heat of debate. But I was frankly surprised to see the accusation repeated in his written article.

My answer to the charge of unfair use of the figures due to bias is that I have earnestly sought to present accurate facts and figures covering the most vital phases of the work of the two churches. These facts have included:

1. Growth of Church Membership.
2. Growth of Sunday School Attendance.

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3. Growth in Number of Ordained Ministers.
4. Gain and Loss in Number of Churches.
5. Per Capita Giving — Total.
6. Per Capita Giving to Benevolences.
7. Per Capita Giving to Foreign Missions.
8. Per Captita Giving to Home Missions.
9. Figures on Soul Winning.

I believe that most fair-minded persons would agree that these nine studies present a rather complete picture of the major activities of the two denominations.

If, as Mr. Benton states, "statistics can be made to prove whichever side of a cause the user wants them to prove," why is it that none of our pro-union friends have come forward with statistics of their own to prove that the Northern Church is doing a better job than our Southern Church in some phase of the denomination's work? Why have not they presented to the church facts and figures to prove that our charts are inaccurate or biased—that the conclusions we have drawn from them are wrong?

The answer is that they can't. The figures and charts tell a story that they simply cannot explain away—that our Southern Church is accomplishing more for the cause of Christ in practically every major field of the church's work.

We have repeatedly stated that if we felt that our Southern Church could exercise an influence in the proposed United Church that would cause our better, more democratic plan of organization to be adopted and our more effective operating methods to be used—if we felt that by joining forces with them our church could lead those in control of the Northern Church to take a firm stand on the doctrinal beliefs set forth in our Westminster Confession of Faith, I would be speaking and writing in favor of Union instead of opposing it. But we see no possibility of this, for our church will be completely absorbed into the larger body with a 20% voice in its affairs.

Therefore we feel that the work of our Church at home and abroad will be adversely affected if Union takes place and that the cause of Christ will lose rather than gain by the proposed merger.

# I Saw Harringay

By L. Nelson Bell

## Foreword

Many readers will recognize that it is not easy for the writer to give an objective account, or an analytical appraisal of the London Campaign, for he has had a somewhat intimate knowledge of much of the early planning, the prayers and vision which lie in the background. However, the time has long passed when anyone need defend either the active agents in the Campaign or attempt to publicize the results.

No more eloquent testimony to what the Campaign has done can be found than in the simple fact that the Archbishop of Canterbury is delaying his vacation that he may participate in the final meeting at Wembley, an official seal of approval of the Church of England, and, as a matter of fact, of the State itself.

This report therefore is neither a defense of the Campaign, for it needs none, nor is it an attempt to describe the magnitude of its impact for, as a Britisher remarked this week, "The full effect of that which is now taking place will not be felt until the next generation, but it will not end there."

## Background

"You have to see this to believe it," a visiting American said to the writer as we watched the closing moments of the first meeting we attended at Harringay, actually bringing the tenth week near to its close.

After attending that and subsequent meetings we would reverse the remark of our American friend, for it now seems obvious that such a work of God can only be explained by saying, "*You have to believe this to see it.*" God has raised up in our generation men and women who have had the faith, the vision and the Spirit-guided imagination to undertake a mighty thing for God, relying solely on a program and methods of God's choosing and direction, and God has honored His Word.

There can be no question but that God has raised up for this generation a man of truly prophetic vision, for Billy Graham has a sense of divine call and destiny as impelling, in some measure, as the prophets of old. He also has that quality of moral and spiritual leadership which comes from an unquestioned sense of authority, the authority of the Scriptures, — "Thus saith the Lord." If one single element in his ministry might be singled out above all others it is his knowledge of, unquestioning faith in and constant use of the Word of God as the Sword of the Spirit. This so completely transcends all else in his preaching that it can well prove his outstanding and most lasting contribution to the preaching and theological thinking of a new era in the Church. More about that later.

But, no one recognizes more than Mr. Graham that what we are seeing is not the work of an individual. There are a number of key men in the organization, rightly spoken of as the "team," men who are specialists in a given field, all with a sense of mission, all wholly dedicated to the Lord and all loyal to each other. Added to these qualities are to be found the enthusiasm of youth and the approach to the dissemination of the Gospel, and the culture of individual Christians, as modern as the atomic age of which they are a part.

Another element of deepest significance is that group of churchmen here in London, and in England, who have shared in this vision of a mighty work for God and who have had the courage, the persistence and the deep faith necessary to lay the groundwork for these meetings. Even more important have been the importunate prayers of God's saints, praying as individuals, as small groups, as congregations, and each week, at a number of stated places, in *all night* waiting on the Lord in prayer. To American Christians many of our English friends have demonstrated an attitude of agonizing prayer to God for revival which we have considered almost *passe*, certainly in our present generation. We have been willing to look upon such meetings for prayer as extremes, reserved for lesser sects we are inclined to consider fanatical.

But, God has honored the prayers of His children here in England, and around the world. Unquestionably this Campaign has been the most prayed for event in all history—a staggering thought—and that which is being done is a lasting demonstration of the faithfulness and power of God. Here God is giving Christians an incentive to pray for a world-shaking revival, a challenge to ask and receive from Him a blessing for our entire generation across the earth.

## The Meetings

Harringay Arena is admirably suited for such a meeting. Those sitting in the tiers of seats which stretch almost to the vast roof have direct access to the main floor by stairs. Around the floor are rows of box seats and then the floor itself has three blocks of seats covering it. The main rostrum is built out from a platform at one end and behind that platform are 2000 seats for the choir. There are 5000 registered choir members, assigned from the various churches, and this gives a large reservoir from which to draw for each night's meetings. On our first Saturday night 2000 trained voices joined in singing Handel's *Messiah*. Never have we heard such singing, either by a choir or by an audience. These people of England love to sing and they know music.



One of the first impressions is the perfection of the organization. The stewards (ushers) are numerous and efficient and everything is kept in perfect order. The Counsellors are trained and the work in the counselling room is a rare combination of tact, spiritual insight and Christian common sense. Each person who makes a decision is counseled by one trained Christian, then interviewed by an Advisor and the individual and his problem are carefully considered. Our second night in attendance, among the more than 900 who came forward for the two meetings (Saturday afternoon and night), was a man who confessed that he had defaulted a large sum of money from his employer. He was truly converted and wanted to make restitution but said it would take a long time to do so. He was advised to go to his employer immediately, confess his theft, make arrangements for restitution and, if called upon to do so (by an unsympathetic employer), to face prison.

Out of that counselling room there are already stories to thrill one's soul and renew one's faith in the supernatural work of our Supernatural God. The foot of the Cross is level ground and in that counselling room there have sat side by side men and women from the gutter and men and women whose names are known around the world. Alcoholics have been transformed, separated and divorced people have accepted Christ and come together again. Two sisters who had fallen out over the division of an estate and who neither lived together nor spoke to each other went forward, each without the other's knowledge. They made their reconciliation with God through Christ, got up from their knees in different parts of that room only to meet each other face to face and fall in each other's arms in loving embrace.

### The Message

For the first week of the Campaign Mr. Graham preached nothing but the love of God. He told the writer he felt impelled by the Spirit to do this. Then a series of sermons on the Ten Commandments. Then on the great doctrines of the faith. Of the first seventy two sermons he preached sixty were new sermons which he wrote at some time during that particular day. Those who have shared in the meetings week after week speak of the sermons as being simple, clear and powerful. Their one characteristic has been that all come from the Bible and that many of the great themes have been repeated again and again. Those who have listened night after night have never tired of hearing them. On a Saturday afternoon, at 4:30 we heard him preach on "Reconciliation" to an audience of 12,600 and nearly 500 responded to the invitation. At 7:30, an *entirely new audience* of 12,600 (at both services hundreds were turned away), he preached the same sermon. And yet, it seemed to us there was even more power that second time. Again nearly 500 went forward.

One is deeply impressed with the *method* of the invitation. The call to accept Christ is given clearly

and simply. There is no request for hand-raising, just a request that those willing to surrender their lives to Christ should indicate that willingness by coming and standing in front of the platform. Then the invitation *stops* and the people stream forward, boys and girls, men and women, many of the latter well advanced in years. To the writer the most heart-moving thing was to see husbands and wives (some carrying children in their arms), come forward hand in hand. We have so far seen but one person weeping. There is no emotion, no pleading, no pressure. Mr. Graham himself says he feels it so much a work of the Holy Spirit that he is but a spectator.

On occasion he may be led to speak an additional word. One night he felt impelled to say, "I feel there is some one here to whom the Spirit is speaking but who is hanging back because of the fear of what people will say." *Instantly* one of England's best known actresses got up and came forward. She said she had had a longing to go forward but was afraid but when Mr. Graham said that, "I didn't care what anyone thought, I just had to go forward." Since that night she has not only made a clear-cut commitment to Christ but she is already using her special talents for His glory.

### The Impact

The immediate impact is such that the long-range effect must be stupendous. Those who have heard the Gospel at Harringay are now well over one million. Before the end of the campaign some million and a half will have attended. So far some twenty-five thousand decisions have been made publicly. But, there is reason to know that tens of thousands of others who did not make an outward decision have rededicated their lives to their Lord at Harringay. One night a "High" Church Anglican Bishop, who was to pronounce the benediction, made an humble prayer of confession and of rededication before he did anything else.

Our first day in London we went into a shop which sells the famous Scotch tweeds. We noticed leaflets advertising the Harringay meetings and mentioned them to the clerk. "Oh yes," he said, "I am one of the counsellors. My wife and I have four children, she goes one night, I go the other." On buses, on boardings (bill boards), in magazines and papers one is aware that something is taking place at Harringay. The morning after our arrival we went in one of the larger branch Post Offices to buy some stamps. "Good morning Dr. Bell," said the clerk. Of course the writer was not surprised but he was just a little curious. "Oh I go to Harringay, I saw you last night." One night we went to a small restaurant for something to eat after the meeting. Obviously the evangelist was the center of attention from the minute we entered the door. The manager and the waiters, probably all refugees from Central Europe, went out of their way to be helpful. As we left two fine looking Englishmen came up and apologized for speaking but said, "We just want to thank you for what you are doing for our country." Neither had been

to Harringay (they were unable to get in because of the crowds), but they knew what was happening and of its effect on contemporary British life.

This impact has reached and is reaching into circles about which the writer may not write. However, it can be truthfully said that *every* stratum of British society is being reached and affected. Not all, of course, but God's Holy Spirit is working in places and in ways none of us had the faith to believe possible.

The writer attended one of London's most famous churches this morning. It is Anglican and classified as neither "high" nor "low" but exceedingly influential. As we entered the vestibule we saw advertisements of the Harringay meetings. The order of service includes prayers for the royal family, then for the statesmen of the realm. *Immediately following* were special prayers for Mr. Graham and the Crusade. Incidentally the church was packed and the sermon everything a hungry heart or a mature Christian could ask for.

That which we have seen, which we have heard and which we sense here in London is a glorious work of God. The glory is His and His alone.

Let us covenant to pray for a world-sweeping revival which will solve the problems of individuals and of nations. Too long we have limited Him by our puny faith.

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW.

## ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

### Lesson Number 60

#### Simple Simon

One of the marvels of the Gospel is that salvation can come to the simple-minded. A poor ragged beggar can reach out his hand, and that is all he would have to do to accept a bag of gold or a bundle of currency if it were offered to him. The wealth in the gift does not in any way affect his ability to receive it. Our Lord told His audience in the synagogue at Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. Here was a poor fellow who was blind in his ignorance, a prisoner in his illiteracy, socially a pariah; yet the "Pearl of Great Price" came into his possession because it was offered to him and he had the faith in childlike simplicity to receive it. The "Angler" who sends in this "experience" writes: "A decision is only the first step, although the all-important one. Isn't our Lord wonderful to entrust the Gospel to our feebleness?"

Dear ANGLERS:

This experience happened on a regular week-day morning about three months ago. I had just come into the tool room of my dad's small manufacturing company to open up and begin the day's work. The janitor and general handyman, a 38 year old illiterate, tongue-tied man called "Doc," came in soon after to sweep up and to empty the trash.

I had been thinking about "Doc" for several days, wondering if he were a Christian and if he could understand the message of salvation. Suddenly I found myself saying to him in a saucy sort of way, "Doc, I know a secret on you." He stopped sweeping and looked at me expectantly, saying, "Wot you know on Doc Kirby?" His big dirty-faced grin prodded me on. "Well, eh . . . well," I stammered, "God loves you and wants you to be one of His own sons."

His grin changing to an absorbed, hungry look, he said slowly, "Me no know dot."

"Doc," I continued, "do you know what it is like to have a father?"

"Naw," he responded, "me grow up in orphan's home."

"Would you like to have one?"

"Sure!"

"Well, the Lord God Almighty would like to have you for a son."

As he stood there so intent and childlike, I took about a minute to explain the plan of salvation—how he could through Jesus Christ be counted worthy to be a son of God. (These simple ones seem to grasp and accept God's love so easily!)

A minute later he was alone in the adjoining room, on his knees, asking God to forgive his sins, and accepting this sonship through Jesus Christ. When he came out to finish his sweeping, all he said was, "Me dot water in my eye."

One change that was made right away was taking up his given name—Lonnie Kirby—and trying to discard the "Doc." That change is not complete yet (the boys in the shop tease him about putting on airs), but when he is called "Lonnie," he knows that he is an accepted, loved person.

During the next week, I noticed that he took much more care of his personal appearance. Lately, he even wears an apron to keep from getting so dirty on the job.

I began spending one noon hour a week with him for Bible study and writing lessons. It was easy to see that we were starting at the very beginning. Once when I asked him who his Father in Heaven was, he said, "Uh, me did know but forgot." He was just scared to answer. Now, he knows every answer to questions about basic doctrines and has



ventured to ask questions about things that have bothered him. One of the happiest times for both of us was the day he signed his own paycheck. Thinking surely no one could read it, he put his own circle and cross mark on, just to make sure!

Of course, from the first day, I had urged him to begin attending church. He always made excuses, and I was discouraged about the earnestness of his yielding to God. Finally, one Sunday morning, I went to his house and asked him to go with our family to our Presbyterian church. I had hesitated to ask him before, thinking he would not be at ease, but that was a mistake. He came to worship that day.

Next morning at work, with one of the biggest grins ever, he said, "Me like dot church. First time nobody laugh at me. Why, two or three people shook hand and said, 'So glad you here, Doc Kirby'." He has been in church, on time, with a tie on, every Sunday morning since that day. He wants to become a member soon.

This growth, from such a small seed, has all been the Lord's wonderful working. The simple ones are so easy to reach.

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## LIQUOR

To the Editor:

Last year I was interested in General Assembly's discussion on divorce and remarriage. Soon they will be meeting again and no doubt the subject will be up for discussion.

My interest stems from the fact that I am a divorcee myself, and I am certainly in favor of altering our standards in order to take care of innocent ones caught in the web of another's wrong doing.

I came from a long line of staunch Scotch-Irish Presbyterians, and six generations of my family have worshipped at this same church. Members of my family have always been outstanding Christians, and I am justly proud of this heritage. We've always had some member of the family to serve on the Board of Elders, as my father now serves.

I know that I am a Christian and have been since early childhood. I deeply respect the rules and regulations of my church, my Confession of Faith, yet I do not have literally a Scriptural divorce. I divorced my husband for being an habitual drunkard, for cruelty and for non-support.

He tried on several occasions to kill me; left black and blue marks on my neck, slapped me in the face, threw me on the floor, pulled my feet from under me causing a back injury. Is this cause for divorce? He got right down in the gutter, gave bad checks everywhere, humiliated me in front of friends, provided no support for myself and son. Is this sufficient cause for divorce? Or should I and my son be subjected to treatment of this kind and continue to live with this type of character?

I'm sure I could have used adultery as grounds for divorce. I knew, in my heart it was true, as it is with most alcoholics; but it meant getting proof. My word would not have been sufficient in court. Why go any deeper into a sordid affair like this? I had been sick for five months and did not have the money for private detectives.

There had never been divorce in my family, and it took me a long time to make up my mind. I was embarrassed and felt defeated, for my husband was good and fine in his sober moments, but they were so few. I solicited the help of my minister, the help of Alcoholics Anonymous, but with little success. After much prayer and a year of separation, I realized that I had no alternative. I had subjected my son, my family and myself to this terrible humiliation long enough. I knew that I had let my heart rule my life instead of my head, and that I should have taken this step many years ago.

That was more than three years ago, and now I have great Peace of Mind, for I feel that the Master directed my action. I also have great pity for my alcoholic mate, and I will never cease to pray that God will give him the strength of character to pull himself up from the gutter. It's a terrible tragedy to become an abnormal drinker, and no one can possibly know the heart break of it all, unless he has had actual contact with the situation. You don't get this from books.

Many, many divorces today are caused by too much drinking; and gambling, drinking and adultery go hand in hand. They are inseparable. I feel that our ministers should preach more on the evils of social drinking, for that's the way a great deal of it starts. Today there is drinking in the homes of some of our best church members, and even among our officers. No one can tell where this evil will end; dozens of times, in the divorce courts.

I did not get a scriptural divorce, yet I know that my Lord does not intend for me to live with the character that Joe had become. He was not the man I married twenty years ago, and he had broken every sacred vow of marriage. —M.S.

\* \* \* \* \*

Drink is the major contributing cause to the breakdown of the American home.

The Brewers' Association has on a drive to spend \$250,000,000 in advertising through radio, TV, billboards and magazines to get beer and liquor into American homes.

Are we asleep, or just hypnotized?

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## LESSON FOR JUNE 6

*Amos Condemns Social Injustice*

**Background Scripture:** *II Kings 14:23-29; Amos 7-8. Devotional Reading: Isaiah 58:1-8.*

The prophets were men who "spoke for God," and a large part of their messages dealt with Social Injustice. It is to be noted that the remedy they urged was neither Socialism or Communism, but a return to honesty, justice, unselfishness, and kindness. There was no question as to the private ownership of property. When the land of Canaan was divided up by Joshua it was given to the families of the people, not to the government, and even a king could not force a man to sell the inheritance of his father, as we have seen in the case of Ahab. Laws were given to protect the property rights of the individuals. Men were to acquire wealth by hard work and were to be strictly honest in their dealings with their fellowmen. There was to be no cheating, or oppression of the poor, but the poor were to be allowed to glean in the fields, and in the vineyards and orchards. Those in need were to be cared for and treated with kindness. There is no suggestion that the government was to institute a "Welfare State," or that property was to be taken by force from the rich and given to the poor. If God had wanted Communism or Socialism, He would have set up such a system when His people began their life in Canaan. The form of government was a Theocracy until the people insisted on having a king in the last days of Samuel.

In our Devotional Reading we have Isaiah rebuking the people because their religious life was mere form. He had done the same thing in chapter one of his prophecy. Here he takes up the nature of true fasting. "Is it such a fast as I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, or to spread sackcloth and ashes under him? wilt thou call this a fast, or an acceptable day of the Lord?" "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Job was a wealthy man. When his friends accused him of dealing harshly with the poor, he vindicated himself in these eloquent words: "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; Or have eaten my morsel alone, and the fatherless hath not eaten thereof - - If I have seen any perish for want of clothing, or any poor without covering - - If I have lifted up my hand against the fatherless, when I saw my help in the gate" etc. There have been many other wealthy men who have had the same spirit of Job. The prophets insisted that men be honest, industrious, just and fair, kind and generous in their dealings with others. In our day two great systems have sprung up, closely related to

each other; Socialism and Communism. These are attempts to force men to divide and share, and make a "Welfare State" out of every nation. The evils which inevitably result are far worse than the condition which they seek to correct. God is much wiser than man, and if we follow His revealed will in these matters we will have far better results.

*I. Prosperity and Sin:*

The Reign of Jeroboam:

*II Kings 14:23-29.*

The reign of Jeroboam II, the son of Joash, king of Israel, is a long, prosperous one—the longest of all the kings of Israel, forty-one years. He was of the dynasty of Jehu who was anointed by Elijah to be king, with the special mission to destroy the house of Jeroboam I. The Bible Dictionary says, "He was a man of unusual executive and administrative ability. He captured Damascus and Hamath and restored to Israel the territory from Hamath to the Dead Sea, successes that were predicted by Jonah. It was during his reign that the three prophets of Israel arose, Jonah, Amos, and Hosea, who spoke the doom of Israel."

However, he followed in the footsteps of Jeroboam I, who made Israel to sin. It was a time of military successes, of material prosperity, of great sin. The three often go together. Nations, like individuals, are more apt to depart from God in times of prosperity than in times of adversity. Our own country is a good example of this. We have won two wars; we have been having exceedingly "good times" for the last few years; we are steeped in sins of all kinds.

It is in such periods that the seeds are sown which result in disaster later on. The reign of Solomon was an outwardly glorious one, but Solomon allowed his prosperity to lead him into heinous sins, and the result was the division of the kingdom. In this prosperous reign of Jeroboam II Amos was sent from Judah to warn the Northern Kingdom of its impending doom. He begins by reciting the evils which are to come upon the surrounding nations and upon his own land of Judah, and then turns to Israel and spends the balance of his time in severe condemnation of that nation. (see chapters 1 and 2).



## II. *The Prophecy of Amos:* Amos 7-8.

### 1. Three Visions of the Prophet: 7:1-9.

First there was the Vision of the Grasshoppers. When they had made an end of eating the grass, Amos prays, O Lord, forgive, I beseech Thee, and God said, It shalt not be. Then came the Vision of the Fire which would have destroyed the land. Again the prophet prays, and God answers his prayer. The third Vision was of the Plumbline. It is a token of Judgment: "I will not pass by them any more - - I will rise against the house of Jeroboam with the sword." God is very patient, but judgment finally comes. He waited one hundred and twenty years before He sent the Flood, but it had to come at last.

### 2. The Reaction to the message.

This sort of preaching did not suit Amaziah, the priest of Bethel, and he reported to the king, telling him that Amos was predicting that Israel would be carried away captive. He also advised Amos to go back to his own land of Judah and eat bread and prophesy there, but not to speak thus in the king's chapel and court. (A very similar thing has taken place while I was preparing this lesson. Billy Graham is in London in the midst of a Campaign there. When he started across the water one of the British newspapers had a big headline, "Billy Graham, go back home." Then later they advised him to preach to the American soldiers, and the people of America who were worse than the people of England. This was only one paper, however, and he seems to be having enormous crowds to hear him).

The answer of Amos is simple and courageous. He was neither a prophet or the son of a prophet, but a herdsman and dresser of sycamore trees. "And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." His call and his message were of divine origin. If all of us who are preachers have such a call and such a message, then it matters not about any ordination by men. To be called of the Lord is sufficient. When He calls, He equips for service. When He needed a great Evangelist in our country He did not go to some pulpit, or to some College or Seminary, but to a clerk in a shoe store. When God needed a prophet to warn Israel, He chose a farmer for His Messenger.

Amos warns the priest, Amaziah, of the coming punishment upon him and his family, and repeats his prophecy, "Israel shall surely go into captivity." You cannot intimidate or silence a man of God, like Amos.

### 3. Vision of the Summer Fruit: 8:1-3.

When Summer fruit is ripe, it must be picked; when a nation is ripe for judgment, then judgment falls. The meaning of the Vision is obvious: the end is come upon my people of Israel: I will not pass by them any more.

### 4. The terrible Social Sins of Israel: 8:4-7.

In these prosperous days — prosperous for the wealthy — there was awful oppression of the poor: ye that swallow up the needy, and make the poor of the land to fail.

They were too impatient to even wait for Feasts or Sabbath Days to be over, in order that they might pursue their dishonest and greedy course: making the ephah small, and the shekel great, and falsifying the balances of deceit. They were cheating the poor as they sold the necessities of life to them: they were buying the poor for silver and the need for a pair of shoes, and selling the refuse of the wheat.

The remedy for these evils is not Socialism, or Communism but a complete change in the actions of those who were guilty, a change which would make them act justly and generously toward those who were poor. I am sure that the proposed remedies suggested today—Socialism or Communism—would make matters worse instead of better. For instance, the French Revolution came as a result of awful conditions in France, but the cure was worse than the disease. Communism has come to Russia as the result of oppression in Russia, but the condition of the poor is even worse than in the days of the Czars. Poor people fare better under what our enemies call "Capitalism" than under either of the proposed remedies. Free Enterprise, where Christian principles are practiced, is nearer the ideal. This promotes individual initiative. Where the government controls everything the individual is swallowed up. Then, too, there is always corruption in politics. Our system in America has resulted in the development of our country until she now stands as the most prosperous and free of all lands. We need, however, the admonition of Amos. Our Economic and Social Life *must be permeated* by the principles of Christ, and the poor must be cared for; otherwise there may be a revolt to extremes which will destroy us.

### 5. Punishment for such Sins: 8-14.

Terrible upheavals will come like earthquakes which will make the land to tremble, and floods will drown people; like the darkness of night. Sorrow and mourning will take the place of songs and gladness. There will even be a Famine of the Word of God.

## *Blue Book Of General Assembly—Corrections*

Holders of the Blue Book which has just been distributed are requested to make the following corrections:

Page 39, Joint Statement of Women's Organizations:

Delete 8th line.

Page 55: 4th line. Change 1908 to 1948.

Page 142: 10th line, beginning "Matthews . . ."

Delete entire line and substitute the following:

"the guidance of God's Spirit should be accompanied by the use of common sense, and"

8th line, under (3):

"amendable" should be "amenable."

Page 161: 9th line from bottom:

challenge" should be "challenge."

E. C. SCOTT, Stated Clerk.

YOUTH PROGRAM FOR JUNE 6

# *What My Church Means To Me*

## DEVOTIONAL:

Hymn: "The Church's One Foundation"

Prayer

Scripture: Acts 11:19-26

Hymn: "Holy Ghost, With Light Divine"

Offering

Hymn: "O Where Are Kings And Empires Now"

## PROGRAM LEADER:

(You are the only person who can say just exactly what your church means to you. In this program we are not trying to put words into your mouths, but for the benefit of you and the other participants on the program, we are making some general suggestions of areas in which the church is meaningful to its members. Both you and the speakers should give serious and prayerful consideration to this subject and prepare to tell in your own words what the church means to you. We believe this is the best way to stimulate all your young people into thinking seriously about the meaning of the church to them.)

Quite often you will come across some cynical person who will question the worthwhileness of the church and of your giving your time to it. If some such person should ask you, "What good is the church, and what do you get out of it?", how well could you answer him, and what would you say? All people who go to church and are active in its work feel that it is worth something to them. The purpose of this program is to find and state some solid reasons for this feeling you have that the church is worthwhile and meaningful.

Most church people believe that the church offers values or opportunities which can be received in no other place. The speakers are to discuss in their own words some of the opportunities and values which they have found in the church.

*First Speaker:*

The most important thing the church does for us is to open the door to salvation. Of course, the church does not save you, Christ does that when you trust Him and His atoning work on the cross. The church, though, is the custodian of the message about Christ and the salvation He provides. The church tells you about the Saviour and urges you to believe in Him and to receive Him as your own saviour. The church makes it clear to you that you need to be saved, and then it points the way to salvation. Tell how the church was instrumental in your own salvation. Point out the various ways that the church gives people an opportunity to be

saved: evangelistic preaching followed by invitation to accept Christ, members of the church visiting in the homes of the community seeking to win people to Christ, personal interviews between Sunday School teachers and pupils who have not accepted Christ, personal visits which the minister makes on those who are not saved, the class which the minister conducts for boys and girls who are not professing Christians, and the work of Christian (church member) parents in leading their children to Christ. If you can give specific examples of some of these, be sure to do so.

*Second Speaker:*

Another way the church is meaningful to its people is in giving them an opportunity to learn about the things of God. Once we are saved we need some instruction as to how saved people should live. We can be spiritually instructed only through a knowledge of the Bible, the Word of God. One of the tasks of the church is to give this information. Mention some of the ways by which the church has given you some helpful teaching. These are a few ideas: Sunday school lessons, sermons, Vacation Bible schools, youth programs, prayer meeting studies, special programs such as foreign and home mission studies, private discussions with church leaders, literature which your church provides, and the many ways in which the church better prepares parents to teach children in the home.

*Third Speaker:*

Still another value of the church to its members is the opportunity it affords for spiritual fellowship, first with God, and then with other Christians. Mention some of the ways in which the church makes it possible for you to have fellowship with God. You will want to take account of these: The Sacrament of the Lord's Supper, all the services of worship which the church provides, and the encouragement you receive for your own private devotional life. The church makes it possible for you to have fellowship with other Christians as you join together for worship and service. Name some of the specific ways your church provides wholesome fellowship such as suppers, picnics, class and group socials. In fact, is there any human association which cannot be enriched by the church?

*Fourth Speaker:*

No Christian life is complete until it is dedicated to the service of its Lord. The church recognizes this need and provides opportunities for its members to serve Christ. It is theoretically possible to serve Christ outside of a church organization, but



it would be difficult. Mention some of the ways that you and other of the young people are now serving the Lord through the church, and suggest some other opportunities for service which you might take. You will probably want to include some of these: conducting your youth programs, assisting the teaching of small children in Sunday school and Bible school, singing in the choir, playing the piano or organ for some of the services, helping with the care of the physical property of the church, helping with the office work, taking part in visitation evangelism campaigns, sharing in the overall teaching task of the church through your contributions to Christian education, sharing in the preaching of the Gospel everywhere through your contributions to home and foreign missions, and in preparing yourselves for future leadership in the church.

## Women's Work

### *Revival In Kentucky*

Harveyton, Kentucky,  
March 5, 1954.

To The Women of The Church.

Dear Friends:

During our Fall Revival here at Harvey 65 men were laid off. Since then many have left camp, some giving up their work in order to seek more stable employment elsewhere.

Columbus mine at Allais near our Hull Church closed on March 15. In Bill Brown's vicinity Black Gold and Four Seam are no longer in operation, and Glomawr employs only 13 men. Those camps remaining open work at most 2 or 3 days a week, so that a family as large as 8 or 10 may have to live on as little as about \$35 a week.

In Perry County there are 3000 on unemployment already. (This lasts 6 months). Jobs are at a premium. There is much talk of depression which is locally very real.

Even our own family shares in this sense of uncertainty. Harvey is closed this week and no one really knows if it will open again. If it does—for how long? Everyone is guessing. And we are wondering how long there will be folks in Harveyton to minister to. (Even more specifically we're wondering whether to paper the bedroom this spring or not!)

Whatever the answers to these questions, the fact remains that there are people here now who do need the glad news of Christ. Anybody's guess may be right about the future of coal, but for the Christian the basic need of these young people for the future is no guess. Organizationally speaking, the churches in mining districts right now aren't very challenging. Humanly speaking, they couldn't

be more so. There are so many children with little or no Christian home training.

Home Mission churches like ours at Harvey will never be big, will probably never be self-supporting even, but it is our hope and prayer that they may lead some folks to Christ, giving an eternal purpose and usefulness to their lives.

I've written you this since you have indicated to us in various ways your interest in the work here.

Sincerely,

Mrs. Lamar Williamson, Jr.

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### **First Presbyterian Church Hazard ... Kentucky**

To the Women of the Church:

Do you know the difference between the head and the mouth of a hollow? Well, neither did I until recently, but I found out—the hard way! The three other girls who work here in Guerrant Presbytery were going over in the eastern part of the presbytery to Phelps, Kentucky, to take a religious census. Would I go? Why, sure!

Shortly after noon, after several long hours of driving, we drove up before the white frame house which was the manse. A vacant lot's distance away was the attractive stone church, and on the other side of the manse was the large consolidated school. Across the highway ribboned Peter Creek, with its many forks and branches, was to become very important to us in the next few days.

Knowing that the Rev. Burriss Benders have five children, we wondered where in the world they were going to put four more people, but Mrs. Bender produced cots and opened up the couch and soon had a "dormitory" made for us in one of their three bedrooms. The rest of the family somehow managed to squeeze into the other two rooms, with the overflow on the couch in the living room.

After a light lunch we went into a huddle with Mr. Bender and a map of the Peter Creek area as we began to plan our survey. We immediately saw that it was to be no easy matter, for there was a lot of territory to be covered. When we had been briefed on how to go about getting the information asked for on our blanks, Mr. Bender drove out with us to one of the areas.

Stretched out on the bed after supper, we counted our blanks, arranged them according to areas, and marked in information on the map we were making of the survey. There were lots of experiences to share, of course. Once Mattie and I were to take a group of houses which were several yards down a steep bank from the highway. We slid and scrambled down the bank to the first house (this was our first stop, so to give each other courage we went to the first house or two together, but later we split

up). When we got ready to go on down the row to the next house we discovered that all the houses had long fences running from the creek bank at the rear of their lots clear up to the highway. We crossed a weedy field (getting burrs all over us in the process) determined to just climb the fences. We finally decided that climbing fences wasn't exactly in line with what a religious-census-taker should do, though, so muttering darkly about the unneighborliness of people who put up fences anyway, we toiled up the bank and down again for each house. All of us had at least one run-in with a biting dog, and all of us had innumerable stories of homes where we were made to feel so much at home that it was hard to tear ourselves away and continue with our work. We still had lots of energy that night, so after the lights went out it was a long time before the room quieted down!

The next morning was when I found the difference between the head and mouth of a hollow. Mr. Bender drove Mattie and me about two miles up the narrow, muddy road to the head of the hollow—or as near to the head as he could get with his station wagon (how he needs a jeep for those muddy roads!!)—and we worked all the way back out to the mouth. That night four mighty tired girls came dragging in, and you can be sure that there was little or no cutting up after lights out that night!

Our survey showed that Sunday Schools could well be established up just about any of the hollows we had surveyed. With the roads so bad people oftentimes couldn't get out to the mouths of the hollows to the little Holiness churches and Baptist churches along the highway. In many places we found people eager for a Sunday School . . . that was important for Mr. Bender to know. We also found the places where the people were already well-reached by churches. We found families on whom it would be well for Mr. Bender to call. We found some families with Presbyterian background who needed to be contacted about coming to the church there at Phelps. It would have taken Mr. Bender weeks and weeks (if he had had the weeks and weeks to spare, which he didn't) to gather this information.

Such surveys need to be made all over the entire presbytery, but *we* can't take time off from our work to make them. Someone is needed to come in to make these surveys wherever they are needed. This is one way in which you, through the Birthday offering, can help in the spreading of the Gospel here in Guerrant Presbytery.

—Helen Duke.

### *Thirty-Third Annual Christian Conference Of Negro Women*

The Thirty-third Annual Interdenominational Christian Conference of Negro Women, sponsored

by the Women of the Church, Synod of Georgia, will be held at Spelman College Atlanta, Ga., June 7-12, with Mrs. Leslie L. Blair, Marietta, Ga., Director. The Theme is "Love" and Memory Verse from Matthew 22:37 and 39b.

Courses to be taught are Bible, Christian Home and History of Christian Churches. Discussion periods each afternoon consist of Church School Methods, Parliamentary Law, Crafts, and one afternoon a panel composed of two Negro women and two white women, with a Moderator, will consider the "Christian's Viewpoint on Segregation."

Evening messages will be brought by Miss Hilda Keng, from Shanghai, China, now Director of Christian Education at Grace Methodist Church, Atlanta; Dr. J. K. Fancher, prominent physician and Elder First Presbyterian Church, Atlanta; Dr. Rufus Clements, President Atlanta University and the only Negro member on Atlanta Board of Education; and the Commencement and Consecration Service on the closing evening will be lead by the Rev. Mr. E. E. Newberry, who will serve as the Conference Pastor.

## Church News

### *Fraternal Delegates*

ATLANTA, GA. — Four fraternal delegates representing the Presbyterian Church, U. S., at annual Assemblies of other branches of Presbyterianism, have recently been announced by the Office of the Stated Clerk of Presbyterian Church, U. S., located at the Presbyterian Center here.

The appointments were made by the Permanent Committee on Co-operation and Union.

Representing the Presbyterian Church, U. S. at the General Assembly of Presbyterian Church, U. S. A. at its Assembly in Detroit, Mich., May 20-26, will be Dr. Albert Kissling, pastor of Riverside Presbyterian Church in Jacksonville, Fla.

On June 3, Dr. James Ross McCain of Decatur, Ga., will serve as fraternal delegate to the General Synod of the Associate Reformed Presbyterian Church at its annual meeting at the ARP's assembly grounds, Bonclarken, near Flat Rock, N. C.

Fraternal delegate to the United Presbyterian Church's General Assembly from Presbyterian Church, U. S., will be Dr. J. J. Murray, pastor of Lexington Presbyterian Church, Lexington, Va. The Assembly of the UP Church will convene May 26, at Akron, Ohio.

The Rev. Massey Mott Heltzel, pastor of Reid Memorial Presbyterian Church in Augusta, Ga., attended the General Assembly of the Presbyterian



Church in England, which met in London, May 3. Mr. Heltzel will also represent his denomination as fraternal delegate to the General Assembly of the Presbyterian Church of Scotland at its meeting in Edinburgh on May 18. The Augusta minister is spending the summer months in Europe in a pulpit-exchange with Dr. William Sutherland, pastor of Sefton Park Presbyterian Church, Liverpool, England, who, in turn, will fill the Reid Memorial pulpit in Augusta.

**Good News!**

**Better Health And Education  
Is Goal Of New U. S. Plan**

The government is ready to launch an exploratory cooperative plan to aid the children of the East Coast migrant stream, whose families winter in Florida and move north for the summer harvests. An estimated 25,000 are of school age.

Under the plan, Florida agencies would list the children, have them physically examined and immunized, start them in school and provide traveling report cards and health records. States along the route would be notified of their coming in advance and would continue health and education services and keep the records up-to-date.

The children, usually retarded because of irregular attendance, would carry special books with them, insuring continuity in their courses. Federal agencies involved include Children's Bureau, Office of Education, and the U. S. Public Health Service.  
—Harvester News.

**Passing Of Dr. P. Frank Price**

Dr. P. Frank Price, 89, former Moderator of the Presbyterian Church, U. S. A., died at McLeod Infirmary, Florence, S. C., May 10, after a long illness.

Dr. Price served as a missionary to China for more than 50 years and was a professor of theology at Nanking Union Seminary, Nanking, China, for a number of years.

He escaped death when the Communists moved into China in 1929 by refusing to kneel to be beheaded. Later he was rescued by Christian friends.

His wife, the former Miss Essie Wilson, died in 1949. She was South Carolina's mother of the year in 1946.

Survivors include four sons, Dr. Frank W. Price, New Monmouth, Va., present moderator of the Presbyterian Church, U. S.; Dr. P. B. Price, professor of surgery at the University of Utah; Dr. Julian P. Price, Florence pediatrician; and Harry B. Price, with the Economic Research Division of the Foreign Operations Administration, Washington.

Funeral services were held at Central Methodist Church, Florence, at 3:00 P. M., Wednesday, May 12.

Two  
New **BOOKS**

From John Knox Press

**Moments Of Eternity**

By Betty W. Stoffel

A poet who writes with her heart brings to her first collected work simple and moving poems about the things that mean most to everyone. Here are the poet's thoughts and discoveries about God, His world and His gifts, home, children, and the common things of life that all hearts feel and share.

"Simple and yet strangely haunting, these poems evoke deep thoughts about the meaning of life and the ways of God. Mrs. Stoffel has real gifts of poetic vision and memorable expression."—James S. Steward. \$1.00.

**Youth Looking To Jesus**

By Margaret Hoyt & Eleanor Hoyt Dabney

Designed to bring young people closer to Christ, these inspiring worship services each point to a different aspect of His creation through which one may know and worship Him. In each service the arrangement of the poetry, Scripture, hymns, stories and prayer creates an experience of worship which grows into a desire for dedication of one's self to God. For those who work with youth and for youth themselves here is fresh, new worship material that will inspire as well as inform. \$2.75.

**JOHN  
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BOX 1176 — RICHMOND 9, VA.

**Charleston Presbytery**

Charleston Presbytery met in the Moncks Corner Church May 4, 1954. There were eighteen ministers and sixteen ruling elders present. The Rev. J. C. Kovach was Moderator and the Rev. M. A. Wilmesherr, Temporary Clerk.

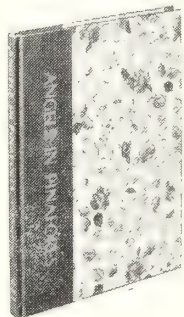
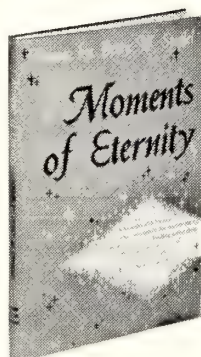
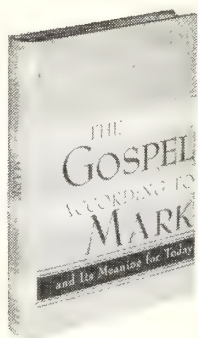
Mr. Robert Salley Crutchfield of the Orangeburg Church and Mr. Lawton W. Posey of the Park Circle Church were examined and received under the care of Presbytery as candidates for the Ministry.

The next Stated Meeting will be in the First Presbyterian Church of Charleston on September 14, 1954.

—Frank B. Estes, Stated Clerk.

A Few 1954  
Publications of

# John Knox Press



## The Gospel According To Mark AND ITS MEANING FOR TODAY By Ernest Trice Thompson—\$2.95

A fresh, stimulating interpretation of Jesus' ministry to men as revealed in the oldest and most vivid Gospel.

## Angels In Pinafores

By Alice Lee Humphreys—\$2.00

The charm and simplicity of childhood are revealed in this new volume of fascinating glimpses into the lives of six-year-olds.

## Moments Of Eternity

By Betty W. Stoffel—\$1.00

Brief poems that touch the very heart of life; simple and moving, in the author's first collected work.

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## BOOKS

WHOM GOD HATH JOINED. David R. Mace. Westminster Press, Philadelphia, Pennsylvania. Price \$1.50.

This is a book of instruction and counsel to help in guiding married couples toward a better understanding of marriage as a Christian institution. It is intended to be shared by the Young People as daily readings just before or just after their marriage. Each reading consists of approximately three pages beginning with a Scripture verse and perhaps a statement from the marriage service and a paragraph or two from carefully selected quotations. Each reading closes with a brief prayer. The author recognizes that the Church not only has a concern about what happens in marriage but has a contribution to make to the lives of its people in this vital relationship.

A CHRISTIAN IN BIG BUSINESS. Richard Elsworth Day. Moody Press, Chicago, Illinois. Price \$3.50.

A few years ago, the biography of Henry Parsons Crowell was published under the title "The Break-

fast Table Autocrat." It had a wide circulation and was an inspiration to Christian Laymen of America. This biography has been reissued under the caption "A Christian in Big Business." The first part of this volume is a portrait of the President of the Quaker Oats Company as an ideal Christian business man. The second part delineates Mr. Crowell as a Christian statesman. Chapter 32 called "The Intolerable Yoke" is worth the price of the book and its illumination upon the unhappy condition in a Northern Presbyterian Church will undoubtedly open many eyes. This chapter shows how the issue of modernism has led to the departure of a number of prominent Christian elders from the Northern Presbyterian Church.

This volume demonstrates how it is possible for a successful business man to be an eminent Christian. Mr. Crowell had a dynamic Christian faith and each reader of this book will find it contagious.

A COMMENTARY ON THE PAULINE EPISTLES. Charles B. Williams. Moody Press, Chicago, Ill. Price \$5.95.

This is a popularly written commentary built on a keen exegesis of the original language. It was completed just before the author's death about a



year and one-half ago. Dr. Williams is the author of the well-known "Williams' translation of the New Testament."

In his commentary, Dr. Williams has exhibited the ability to put in simple language the great concepts of the Greek New Testament. This is a book for pastors, students, and for use in courses on the Pauline Epistles in Bible Institutes, Christian Colleges and Seminaries.

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ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE, VOLUME I. Zondervan Publishing Company, Grand Rapids, Mich. Price \$5.95.

This commentary was designed for that large and increasing class of cultivated English readers who, believing the Holy Scriptures not only to contain God's Word, but to be God's Word, and earnestly desiring to realize that Word, and to be assisted in applying it to their own spiritual needs. Bishop Ellicott has always kept in mind the deep needs of the present time especially of those who are conscious of chilling doubts which have crept into the soul, and that modern criticism has seemed to them to make it doubtful whether the Scriptures is what it claims to be. In all the exposition of this volume, it is shown that the Bible is the truthful record of God's dealings with man, and a power to make man wise unto Salvation through faith which is Christ Jesus.

In this work, difficulties are met fairly. They are removed where they could be removed. They are left simply and frankly where it does not appear that God had yet vouchsafed to us the means of doing more than modifying them or reducing their gravity and magnitude. The Editor recognizes that the difficulties connected with the Old Testament are much more serious than those connected with the New Testament, and by the nature of the case should occupy more of the special attention of the interpreter. Such difficulties are neither evaded nor ignored in this commentary.

While exegetical details are not entirely avoided in this work they are minimized, and the emphasis is placed upon the sacred words and their application to Christian living. The author states "Scripture interpreted faithfully is the best evidence for the truth of Scripture and on that defence no anxious soul has ever rested in vain." This particular volume gives a concise and illuminating commentary on the books of the Bible from Genesis to Numbers. It will serve as a useful work in any Minister's or Sunday School teacher's library.

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OBJECT LESSONS FOR BOYS AND GIRLS. Elma L. Wilder. Zondervan Publishing House, Grand Rapids, Mich. Price \$ .50.

Two excellent aids for leaders of boys and girls work who desire to make Truth appealing through the means of interesting Object Lessons.

DEATH LOSES THE GAME. John D. Freeman. Moody Press, Chicago, Ill. Price \$2.50.

"Death Loses the Game" meets the need Dr. Freeman saw in the pathetic and sometimes tragic scenes in connection with his pastoral ministry. "Even devout Christians have a morbid fear of death," he observes. Over against the cringing fear of some who had no faith in the Redeemer and His promises, he often witnessed the triumphant passing of the well-informed believer. This book reveals the foundations of unshakable faith, so that death can be made to lose the game even before the final struggle. At present, Dr. Freeman is the head of the "Rural Life Department" of the Baptist Bible Institute at Graceville, Florida.

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ANGELS IN PINAFORES. Alice Lee Humphreys. John Knox Press, Richmond, Va. Price \$2.00.

Sometime ago, Miss Humphreys published a book for children called "Heaven in My Hand." It was well received and this volume is produced along the same line with appeal to children. These thirty stories "Angels in Pinafores" reveal the fact that the author has remarkable pedagogical ability and writes with understanding and real affection for children. This work is both entertaining and edifying. It is attractively bound by the John Knox press. It will make an excellent gift to children and also serve to assist leaders of program for little ones.

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GREATNESS AND GRACE OF GOD. Clarence H. Benson. Scripture Press, 434 South Wabash Ave., Chicago 5, Ill. Price \$3.00.

To read this book is to acquire a new concept of God's vast creation. It reaches beyond all human power to fully grasp. Here is scientific knowledge broken down in comprehensible pieces so that the layman knowing little of astronomy may acquire some understanding of it and thus be led to revel in the fact that he worships a great God. Dr. Benson proceeds to show also that the earth is the only habitable planet where God has chosen to display his amazing grace and love toward man. The author presents conclusive evidence that refutes evolution. The volume is splendidly arranged to be used as a textbook in Christian evidences. The author seeks to honor God at every step.

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CHUMA. Charles Ludwig. Scripture Press. Price \$1.00.

Another fascinating adventure story for girls.

---

MAN. Charles Ludwig. Scripture Press. Price \$1.00.

Another Missionary adventure story in Ludwig's excellent series for boys and girls.

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OBJECT LESSONS—EASY TO GIVE. Charles C. Ryrie. Zondervan Publishing House, Grand Rapids, Mich. Price \$ .50.

# **THOUSANDS OF PRESBYTERIAN MEN AND WOMEN SPONSOR THIS MOVEMENT — THE PURPOSE OF WHICH IS:**

1. To preserve the identity and testimony of the Presbyterian Church in the United States.
2. To prevent ABSORPTION by a much larger denomination.
3. To save a vigorous, "going" organization from being LIQUIDATED.
4. To maintain a Scripturally sound evangelical message to the world.
5. To promote the belief that political freedom and evangelical faith go hand in hand.
6. To preach and teach that personal holiness "without which no man can see the Lord."

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# THE SOUTHERN PRESBYTERIAN ... JOURNAL ...

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JUNE 2, 1954



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**WADE  
HAMILTON  
BOGGS, D. D.**

*Preacher - Pastor*

*Executive*

Elected Moderator  
Ninety-Fourth  
General Assembly

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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**Weaverville, N. C.**  
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## EDITORIAL

### Fallible Or Infallible?

Interesting days are ahead for the Church of Jesus Christ. We have now reached a new milestone in the Biblical scholarship of our day.

Following the work of the nineteenth century scholars the Bible became the object of extensive historical studies, mostly of a naturalistic and critical nature. The movement took root in the seminaries and churches of America and the critical view of the Bible has become the dominant view today. Many feel that this movement gave back the Bible to the people as a historical book.

Between the wars the drastic events of that era made Christians rethink their faith and life. They realized that the Bible as a book of history alone, be it trustworthy history or not, was not sufficient to meet the demands of a war-torn, sin-cursed world. Out of this feeling came the movement to rediscover the Bible theologically. Still holding to the critical views of Bible history this movement has sought to find the theology of the Bible and make it effective in the life of the people. Many feel this has put God back in the Bible.

Many of us have felt that the foundations of these movements were not sure, for once we get away from the historical trustworthiness of the Bible all of its theological implications become purely subjective. Now we are sure that we were right. We are now being told in the field of scholarship that the time has come when the restudy of the Bible historically, and the rediscovery of the Bible theologically, must be followed by a rewriting of our creeds to bring them in line with our newer historical and theological knowledge of the Bible. Increasingly we shall hear the old plea to rewrite the Westminster Standards and bring them up to

date for we have come a long way since the seventeenth century. Harold DeWolf, in his popular book, "A Theology of the Living Church" goes to the heart of the matter and puts it bluntly. He says "To the intelligent student who is more concerned with seeking out and declaring the truth than with maintaining a dogma it must be apparent that the Bible is by no means infallible. The signs of its fallibility are numerous." (p68). But Presbyterians are committed to the proposition that the Bible is an "infallible rule of faith and practice." Shall we change our standards?

This is a problem for the scholars to develop and defend but its answer is simple for the average man with logic and common sense. A Christian is one who follows Christ, but can a man follow Christ if he repudiates what Christ thought, especially about the Scriptures? A Christian belongs to the Church of Christ, can he be a Christian and repudiate the view of the Scriptures held by the early church and preserved by all branches since then? Our Westminster Standards take the exact view of the Scriptures that the New Testament portrays Christ as taking. The Westminster Standards take the same view of interpreting the Bible that the early New Testament church took in interpreting their Bible. Can we change the view of Christ and the view of our early Church and still honestly claim to be followers of Christ? Can we repudiate what the Bible says Christ is and disregard what Christ thought and still be a follower of Christ the Son of God?

—W.G.F.

### Are We At The "Crossroads?"

The paragraph below appeared in the January-March 1952 issue of *Crossroads*, page 32, the U.S.A. Presbyterian quarterly magazine for Adults, written by Canon Allen Richardson, of Durham.



"What is meant by the birth 'of water and the Spirit?' . . . he (John) is here giving us his interpretation of the significance of Christian baptism. In New Testament times entry into the Church and the right of full membership within it were obtained by means of the ceremony of baptism with the laying on of hands. There were no Church buildings, complete with fonts or baptistries in those days; and the ceremony of the initiation of new members usually took place by the bank of a river, into which the candidates (or catechumens) descended and were immersed. Their descent into

the water represented their dying with Christ and their burial with Him, for the ceremony was one of total immersion; their emergence from the water represented their being raised with Christ, as sharers in the resurrection . . . The going down into the waters of baptism represented not merely the washing away of the filth and stain of heathendom but also the death of their old, sinful self, the 'old Adam' in them . . ."

Does this mean that the U.S.A. Church is giving up the historic position regarding the Sacrament of Baptism?  
—R.F.G.

## The London Campaign Harringay Impressions

By L. Nelson Bell

*This is the second article in the series. The third will follow in next week's issue.—H.B.D.*

Last week we tried to give something of a picture of the meetings at Harringay Arena, their background, the meetings themselves, the message and the impact they are making on contemporary Britain.

Now, after ten days, certain patterns and impressions are beginning to emerge to the writer, even though there was an interlude of three days during which it was necessary for us to attend some surgical meetings in Edinburgh.

### Supernatural

The greatest single impression of these meetings is that we are seeing a mighty work of God's Holy Spirit. One London editor has written that there is but one man in England who could fill Harringay for even one night, and he is the world's greatest statesman. But here we are seeing the arena packed each night with 12,600 people and with thousands queued up outside waiting in the hope a few more seats may be made available. This has *continued unabated for eleven weeks*, and if seats were available for forty or fifty thousand they would almost certainly be filled each night.

Such sustained interest is not because of a man. Rather it is because of a message God Himself is honoring night after night. Only those who have seen the hundreds pouring forward when the invitation is given, later to be sent to the counselling room to be dealt with individually, can appreciate the impact of such an evidence of the working of

God in their midst. As one clergyman, sitting on the platform, suddenly exclaimed out loud: "Did you ever see such a glorious sight?"

Two nights ago the Lord Bishop of Liverpool was on the platform and was to make the final prayer and pronounce the benediction. When the invitation was given—and given only once—570 people came forward and stood quietly before the platform. It seemed to the writer that on that particular night there were more men than women, and one was impressed with the fine type of people who stood there. After they had all gone to the counselling room, while the vast audience stood, the Lord Bishop said: "I feel impelled to say that this meeting tonight has been a blessing and an inspiration to me personally. Here we have heard the Scriptures faithfully and powerfully proclaimed and we all have just witnessed these hundreds who have made a decision to receive Christ," then he fervently thanked God for that which He was doing.

### Statistics

There are those who decry the publication of the number of decisions. There are good Scriptural grounds for giving statistics. We are told our Lord fed 5000 one time and 4000 another. 276 people owed their lives to Paul's presence on the ship journeying towards Rome. The Holy Spirit fell on 120 people at Pentecost and later 3000 responded to Peter's preaching and the number of believers later came to 5000. Paul tells of those who saw the risen Lord; finally 500 at one time.

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The statistics of these meetings are no haphazard guess. They represent individual cards signed by individuals, men and women, who are counselled, then referred to the church of their choice and *followed up* carefully for from six months to a year. Incidentally the pastors are also followed up, to see that they contact the individuals who have indicated their interest in their own parish.

Down to this writing some 28,000 people have made definite decisions during this campaign. Of that number about 25% have had some kind of Church association, or, are Christians who feel they had never made a complete surrender. The other 75% have never had *any* Church connection *whatsoever*. In this connection a Hungarian Christian remarked to the writer, "It is that 75% which *frightens* me. In Central Europe almost everyone has some knowledge of the Bible, of the Church and of Christianity. I am a Protestant, speaking of both Protestants and Catholics and of the impress our Churches have made on us. Here it *frightens* me because so many people know absolutely nothing about religion."

### Do They All Last?

Foolish question. Not unless men's hearts have changed since the time of Christ. Our Lord tells us of four kinds of soil on which the seed of the Word falls and there is no reason to think there is a change today. But, a great host of men and women *do* stick and grow from grace to grace in the Lord. One of the leading British Christians recently said, "In every great business, in every Church, in every walk of British life, much of the strength that is there stems from the lives and Christian testimony of some one won to Christ by Dwight L. Moody eighty years ago."

But, already there are such a host of people who are showing transformed lives that one has but to look and listen to know that a mighty thing is being done by God. We know men who deny the fact of instant conversions and transformations but their unbelief could be changed to praise to God if they would only see. Of course many converts have come to the point of decision through a gradual work of preparation, often unknown, in their hearts. But there are hundreds of incidents where individuals have come to Harringay and by the power of the Holy Spirit have made a decision for Christ and immediately shown transformed lives. Some have been alcoholics, others pick-pockets, some actresses,

physicians, lawyers, others men and women holding titles of the realm. When the writer returned from Edinburgh he was met by a man at the hotel who gave such a radiant account of the meeting the night before we thought he was some local clergyman. However, he was the assistant hotel manager, he had accepted the Lord twenty hours previously and now he wanted everyone to know about it.

### Technical Arrangements

Some four hundred cities in Great Britain have at one time or the other been linked with Harringay by relay, some using four different auditoriums at one time. *Many* have been converted in these meetings. They were made possible by the vision and ingenuity of the broadcasting company's technician, who, *at that time* had not himself accepted Christ. The technical problems were very very difficult but they were overcome and a great blessing has resulted. At Harringay Arena all technical problems are handled in a way which has excited the admiration of all who have attended.

### Special Occasion

On Saturday night, May 15th, General Sir Wilson-Haffenden, Chairman of the Campaign Committee, and a giant physically and Spiritually, read to the audience which was standing, a telegram of welcome on behalf of the sixty-seven thousand attending Harringay and listening in by relay, assuring the Queen of their love, prayers and devotion, and then the Bishop of Barking offered a beautiful prayer for Her Majesty. The choir and audience then sang *God Save the Queen*. Before the service ended a telegram came from the Palace expressing deep appreciation for the message and assuring all of her deep interest.

### The Singing

All Americans who have attended Harringay agree that never have they heard such singing, not only by the choir but also by the audience as a whole. We have heard as many as 2500 in the choir at one time (there are 5000 registered members, only part of them coming each night), and the singing is glorious. Last night a business man, just in from America yesterday, leaned over to the writer as the choir and audience finished singing a local favorite, "And Can It Be," and with tears streaming down his cheeks, said, "I believe the singing in Heaven will be like that." Some of the choir's renditions are already being put on records.

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## The Preaching

The writer has tried to analyze the preaching with a cold detachment which is not easy. But, such an analysis is imperative because a million and a half people do not crowd in to hear a *man* preach night after night. Admitting that some come through curiosity and some even to ridicule, the vast majority are coming because of the message. Just what kind of preaching are they hearing?

We are sure that different people react in different ways. The master of homiletics may not always be pleased. The theologian may disagree at times, and, there may be other criticisms. But, despite any and all areas of possible disagreement London and the entire world are called to face this fact: "For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it."

To the writer there seem to be five outstanding characteristics of the preaching at Harringay, characteristics which are available for all preaching, anywhere, any time.

a. The preaching is with *authority*. There are no "ifs," no "perhaps," no "I believe," or "Dr. or Professor So-and-so are of the opinion that - - ." There is a simple faith in the entire Scriptures and an amazing facility in their use. One can picture a practiced fencer, using his rapier for repeated thrusts which are never parried. This use of "the Bible says" may seem repetitious to some but God is honoring it by a sense of authority in the message which is inescapable and deeply effective.

b. Second, the preaching is characterized by *simplicity*. The Gospel story is repeated, in many and telling ways, night after night. No man or woman can leave that arena without having heard those elemental truths of the Christian faith which produce in the hearers and believers a reason for the faith which they affirm.

c. Not only is the preaching simple, it is also *clear*, for this clarity is so greatly needed for that great element in the audience who know nothing of the Word of God. This clarity is made a reality by use of the copious quotations of passages which relate to the subject, as facets do to the composite diamond. To illustrate: one night Mr. Graham preached on "The Heart." By the use of *dozens* of passages one saw the infinite capacities of the heart for evil, and then the glorious transformation which comes when that heart is cleansed by the blood of

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Christ and filled with His Spirit. That night 600 men and women gave their hearts to Christ.

d. Another element in the preaching which is much in evidence is the sense of *urgency*, not the urgency of a world situation where man may destroy himself. It is the urgency which comes from the profound conviction that all men out of Christ are lost now and for all eternity. The certainty of the judgment of sin on the unrepentant sinner, coupled with the yearning love of God, as revealed in His Son, make for an urgency which reaches down into the hearts of men and makes the unsaved say, "This is the time."

e. The final element in the preaching at Harringay which we will mention is *preaching to a decision*. The writer, a layman, would suggest that failure to do this is one of the great weaknesses of much preaching today. If one preaches with authority, simplicity, clarity and urgency, it is but natural that one will also preach for a decision. And why not? The decision to accept Christ is the greatest of all decisions; life's crucial turning point. Mr. Graham preaches for decisions and God has given him the faith to expect them, and God works in the hearts of the hearers so that decisions are made.

### The Continuing Impact

One lone individual can only judge this from that which he experiences. Here are just a few such experiences in a week's time, (others were recounted in last week's issue). In Edinburgh, at the Royal College of Surgeons and in the Hospitals of the University, we found the keenest interest and appreciation of what is taking place in Harringay. At a hotel in the Lake Country, a Lancaster paper, carried pictures and a story on Mr. Graham's meeting at a near-by Air Base, that were prominently displayed. Last night, the editor of one of London's most influential papers told the writer: "I consider what is taking place here at Harringay the greatest event of several centuries." Last Sunday at an Anglican Church the Harringay meetings were advertised and prayed for and Christians were urged

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to take an unconverted person or otherwise stay at home and pray for the meetings. This Sunday, at Marylebone Presbyterian Church (used jointly by the congregation of that church and that of City Temple), Rev. Prof. James S. Stewart, famous teacher and preacher of Edinburgh, in the midst of one of the finest sermons we have ever heard, exclaimed: "How I do thank God for the Greater London Crusade and its lifting up of Christ to the people." Dr. Stewart and the pastors at Marylebone (Dr. Lewis and Dr. Leslie Weatherhead) have been loyally supporting the meetings. Later, at lunch with Dr. Stewart and Dr. Lewis we learned how deeply and wholeheartedly is this support.

One night an Anglican Bishop prayed for his own ministry, "that it may never be the same after this night," before pronouncing the benediction.

Last night General Sir Wilson-Haffendon, Chairman of the Campaign, received a letter saying one church had already doubled its membership; another had not had more than 50 for church on Sundays for years. For the past three Sundays the church has been packed, with standing room only left.

From their own lips the writer has heard the personal testimony of many: lives changed, families brought together, victory over sin for the first time in their lives, power to witness to others, etc. etc. To us the most amazing testimony came from a well-known and very successful psychiatrist. This we heard with our own ears, otherwise it would be hard to believe: All of his life he had been trained against any form of emotionalism. He hated it. He detested the idea of Christ as a personal Saviour and he certainly did not believe in dramatic and instant conversions. He heard of the "dismal procession" at Harringay and revolted at the idea. But, he was led to go to Harringay and there God spoke to his heart and he too got up out of his seat and joined that "dismal procession" to a place where he found Christ. Already he finds a solution

for the problems of many of his patients which formerly had completely baffled him.

But, the impact on Great Briatin is but beginning. Babes in Christ will be growing and developing. Revived Christians will be making their impress on their families, their associates and many others. The pebble dropped in the pool sends widening waves to the other shore. These Christians will make an impact which eternity alone can reveal. It can well be that among their number is one single individual who some day will make the present Harringay meetings seem small indeed. God grant that such may be the case, for it is His work and the glory is all His.

Luke tells us of the wonderful days after Pentecost and says: "And they - - - were - - - praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." He also tells us that the disciples continued to pray. We cannot close this report, (a third and final one will appear next week), without laying on the hearts of our readers our great responsibility to pray for these new Christians, for the churches into which they are being channeled, and for the shepherds of the flock, that God will keep and strengthen each one for His Own glory.

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# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson Number 62

### When To Abandon A "Prospect" — Never!

There are some fishing places I will never visit again. For various reasons. One is, I failed to catch anything. Another, the banks are so steep, so muddy and slippery. Another, the water is full of snags. Another, there is a powerful and vicious bull in the pasture nearby and he looks as though he could easily break out. Indeed he came to the fence, made a snuffing sound with his nostrils and looked arrogantly at me until I moved away. Still another, the fish in that place are so well satisfied by the abundance of natural food all about them that my lure fails to interest them.

Fishing for men is like that. I had a "prospect," but I didn't get him. He very deftly eluded me; rather, he didn't seem to be impressed. No use to go back there. Besides, it is an uncomfortable place to visit. The devil is in that place (like the bull in the pasture) and he leers at me, filling me with a sense of frustration. Too, my "prospect" is so filled up with the things of the world about him that salvation through Jesus Christ does not seem to attract him in the least. Shall I give him up? Never! My view of the situation is through human eyes. It can only be a partial view. The Holy Spirit sees all the way. He says go again—and again—"until . . ." (see Luke 15:4). Remember, the Holy Spirit works under the surface, and something can be going on down in that prospect's heart that the fisherman cannot see.

In a Southern Presbyterian Church, where the writer was conducting a meeting, one of the faithful personal workers drew the name of a man he had been trying for six years to win. He came to me with the card in his hand and the following conversation took place. "I have worked with this man six years, trying to win him to Christ and he has persistently refused. I have even prayed with him. He has gotten out of patience with me; indeed, he got so angry the last time I saw him that he insulted me, almost kicked me out of his office and said he never wanted to see me again. I think your plan of drawing the names is a good one, but the best rules must have exceptions. Don't you think I should turn this card in and take another in its place?" I said, "Do you realize that you are saying the Holy Spirit made a mistake when, after we asked Him to guide your hand to the name He wanted you to take, He allowed you to draw that name?" "Well, I had not thought of it that way." "How long since you saw him last?" "A few months ago; he has been absent from the city recently; I don't know if he has returned." "Are you willing, in faith and with prayer, to go see him again?" Rather reluctantly he agreed to do so, and this is

what took place: He went to his prospect's office the next morning, and to his amazement the man rose from his desk as he walked in the door, came forward to him holding out both hands, saying: "I'm glad you came. I have just returned from Michigan where I went to bury my brother — my twin brother, the only relative I had left in the world. It has been a great shock to me, and as I came down the Illinois Central yesterday I got to thinking. He was a Christian and I am sure he is safe for eternity; I thought just suppose it had been my turn to go instead of his, where would I be for eternity? Then I thought of how faithfully you had tried through these past years to make me think straight, and I resolved to look you up on my return and apologize for the way I have treated you and to tell you that I am ready to accept your Saviour as mine, too." He was baptized and received into the church the following Sunday.

Wouldn't it have been a pity for that fisherman to miss gathering the fruit of his labors? Don't be discouraged by surface indications. Remember, God is working down in the heart, out of your sight. Go again. And keep going "until . . ."

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## THE TITHE

### God's Portion First

"Should I not pay my debts first?" The answer of Scripture from earliest times seems to be a decided "No!" God is not pleased, we are led to see, with left-overs. He must be first, for if He is not given first place, then something else and not He is our god. Therefore He is not a deferred but a preferred creditor in the payment of our honest debts. There is abundant testimony, coming from the lips of those who have given Him first place in the settlement of their accounts, that when they are honest with Him, the remainder will actually go further with His blessing than the entire amount without it. Moreover it is as important to be honest with God as it is to maintain our credit in the community in which we live. Again, is a man really paying his debts when he robs God to do so? If we were a juror, would we vote to acquit a man of thievery who had stolen from one person to pay an honest debt to another? There doesn't seem to be much choice when we stop to reason it through. But there just isn't any at all when it comes to the teaching of God's word. Finally, no one was exempted.

"And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest: . . . And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: *it is a statute forever throughout your generations in all your dwellings*" Leviticus 23:9-10, 14.

—Layman.

# *Amos Denounces Intemperance*

## (Temperance)

**Background Scripture:** Amos 2:6-12; 4:

**1-2; 6. Devotional Reading:** Romans 13:

7-14.

Ever since Noah got drunk from the wine made from his vineyard, drunkenness has been one of the greatest sins, and greatest curses, of mankind. It is probably our most serious problem in America. With 7,000,000 alcoholics in our country and millions more who are habitual drunkards we are faced with an evil which is a menace to society. Just last night while we were at Shearer Church at a service, one of my elders came in and said that there was a man lying on the side of the road not far from the church. We went to see about him, put him in the car, and took him home where his wife and two little children were waiting for him. This could be duplicated in thousands of places each day. Our crime bill and our liquor bill, next to the billions we are spending for defense, comprise a burden which is increasingly heavy every year.

Paul, in Romans 13:13 includes drunkenness in his list of the "works of darkness" which we are urged to "cast off." If all the Christians of America would cast it off completely, refusing to taste, touch, or handle the poisonous stuff we could hope for sobriety in our land. As long as some who name the name of Christ insist on drinking, and even getting drunk, what can we expect from those who do not profess to be Christians?

It would seem certain that our slaughter upon our highways would wake us up to the awfulness of this curse, for a larger portion of these accidents and deaths is caused by liquor. A doctor told me that one drink of beer would sufficiently becloud the brain of a driver to make him an unsafe risk on the road. I had a man to turn his car over in front of my house. He came to the house bleeding from some cuts, and saying, I was not drunk; I only took a drink of beer up the road a piece. The fact is, that a person with just a drink or two is more of a menace than a drunk person; for the drunk will soon get off the road, while the other will take chances and perhaps run into a car full of innocent men, women, and children. Yet our licensed liquor stores brag on the amount of poison that they sell, and our politicians talk of the tax money which we get, and the poor ignorant people are fooled. I believe that all the tax money derived from such a source is a curse, not a blessing, and that we spend more in taking care of our alcoholics and drunks and the extra amount of crime, than we receive from all our "Blood-money." Think of the irony of the suggestion to label each bottle with a warning not to drink while driving! Wait until you get home and turn your home into hell.

### *I. Drinking mixed with Religion:*

Amos 2:6-12.

It was the usual custom for drinking to be a part of idolatrous worship, just as many other sins were a part of these heathen feasts. Here the proph-

et is warning them about drinking wine, "in the house of their god." The Revised Version uses the word "God," showing that the reference is to Jehovah, not to some false god. They drank the wine of the condemned in the house of their God.

If we will turn back to Leviticus 10:1 we will see an illustration of the sin of drinking in connection with the worship of the Lord. Nadab and Abihu, the sons of Aaron, offered "strange fire" before the Lord, and were devoured and died. Turn now to verse nine and we read the command of the Lord, "Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." It would seem clear from this command that the sin of Aaron's sons was drinking in the tabernacle.

The Nazarites were not to drink wine, or even eat grapes. In verse twelve Amos accuses the people of giving the Nazarites to drink, although they knew that they had taken the vow of total abstinence. John the Baptist was a Nazarite. When the prophets tried to rebuke them they condemned the prophets, saying, Prophecy not. In some places the liquor forces are telling the preachers to "shut their mouths," and intimidating them in other ways.

There are some things which do not mix with wine and strong drink; one of these is true Religion. We do not expect false religions to keep free from drunkenness, but we do expect the Christian Religion to separate itself from all sin. The Mohammedan puts the Christian to shame in this particular. Their religion has many other things even worse, but it does enjoin total abstinence. These heathen point the finger of scorn at the "Drinking Christians." Why are so few Mohammedans converted to Christianity. There may be several reasons. Is it not probable that this is one? Our indulgence in strong drink (the reputation of England and America, both nominally "Christian" countries, is known all over the world) may be a stumbling-block to these people in heathen lands.

Drinking is one of "the works of darkness" which Paul urges us as Christians, to "put off." If we walk in the light, we will keep ourselves from this terrible sin, both for our own sake and for the sake of others, for strong drink is enslaving and ruining the youth of our land, and will bring ruin upon us.



## II. *Drinking and Oppression in High Places:*

"The mountain of Samaria:" Amos 4:-13.

Samaria was the Capital of the Northern Kingdom. "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink." Drinking and oppression go hand in hand.

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink and forget the law, and pervert judgment of any of the afflicted." Could we not say in our day; It is not for Presidents and Congressmen and Leaders of nations, to drink wine or strong drink? It is disgusting and sickening to read of the special cases of favorite brands of wine and whisky which are sent to the various Conferences, and to the United Nations Assembly. I wonder how many of the terrible blunders—blunders which have gotten us into the "Mess" in which we find ourselves today—were caused by strong drink. If we can believe what we read, then the "Molotov Cocktails," and the "Stalin Vodka" had a good deal to do with our present perilous situation. Oh, for a William Jennings Bryan, with some moral backbone, to turn his glass upside down at such gatherings! I have read that Washington is the wettest city in the United States, and that the social life of many of our officials is one round after another of "Cocktail Parties." There are some splendid Christian men in Congress, but are there enough of them to save our land?

Belshazzar was drinking wine; drinking himself drunk, and desecrating the sacred vessels of the Temple, when the handwriting on the wall pointed to his impending doom. I wish that some angel could write similar words of warning before it is too late, upon the walls of our Capitol at Washington. It was too late for Belshazzar. It would not be too late for us, if we would see our peril and turn from our drunken ways. We, as a nation, have been highly favored of the Lord. We should not have to wait until we see the handwriting on the wall. We ought to have sense enough to see and know that our present drunken "spree" will result in national disaster. God is weighing us in the balances; will He find us wanting?

## III. *Drinking and Luxury in the Home:* Amos 6.

If all the homes which have been destroyed through strong drink could be put into one great motion picture, or shown on every TV set in the United States, perhaps those who are "at ease in Zion" might be aroused. Words cannot begin to describe the misery which strong drink has caused in the American Home. One of the vivid memories of my boyhood days is the home of a neighbor of ours, and the awful curse that drunkenness was in that home. Someone ought to write a book on "Ten Nights in a Drunkard's Home" to put beside "Ten

. . . whose alumni are serving God and man in pulpits throughout the world . . .

## PRESBYTERIAN COLLEGE

Marshall W. Brown, President — Clinton, S. C.

Nights in a Bar-room" which was a popular book in my boyhood days.

Verse four of chapter six describes the Luxury and the Drinking which was common among the wealthy people of Samaria. "That lie upon beds of ivory, and stretch themselves upon their couches and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant, (sing idle songs) to the sound of the viol, and invent to themselves instruments of music, like David; That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."

Change to modern words and you have a vivid portrait of the social and home life of many wealthy people in our day. Money is plentiful; every invention of man is present, and revelry and debauchery prevail. The cost of these expensive liquors is nothing to these men. If fiction is "true to life" then it would be impossible to exaggerate the shame and disgrace of these "parties." When we have any foreign visitors in our country we seem to think that we have to have wines and liquors of all sorts.

The prophet goes on to pronounce judgment upon Israel: "Therefore shall they go captive with the first that go captive — I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein." Sin always brings ruin. As we look on the ruined nations and cities and homes of the past, and ask the reason, one solemn refrain comes back like an echo from the dead past; "Iniquity has been our ruin," and drunkenness is a big part of this iniquity. Will America go the way of these nations? Will we heed the warning which comes to us from God's Word? Amos enumerates many sins which contribute to the downfall of nations. He puts drunkenness where it belongs; among the worst of these sins.

In our country Drunkenness is about at the top of the list of our disgraceful national sins. It is also at the bottom of many other sins, for drinking leads to all sorts of evil. What are we going to do about it? Sometimes we feel like giving up in despair, and feel that there is nothing we can do. There is much that every earnest Christian can do. First, let him resolve that he will never touch, taste, or handle the "stuff." Let him teach his children the truth, and warn them. Let us keep out of our homes all magazines that advertise beer, wine, or whisky. When the issue comes up in politics, let us vote as we pray, or ought to pray, and select men who will fight the liquor traffic. Above all, *let us pray for a Revival* that will make America a sober nation. God alone can save us from this curse.

YOUTH PROGRAM FOR JUNE 13

# What I Mean To My Church

## DEVOTIONAL:

Hymn: "I Love Thy Kingdom, Lord"

Prayer

Scripture: I Corinthians 12:4-14

Hymn: "Saviour, Teach Me, Day By Day"

Offering

Hymn: "So Let Our Lips And Lives Express"

## PROGRAM LEADER:

(Try to impress upon those who help you present this program that it should not be an abstract discussion of the value of young people to the church in general, but it ought to be an examination of your own local situation to determine what your young people are doing, or should be doing, for your own church.)

Last week we discussed what the church means to us who are its young members. The program ended on the idea that the church affords us an opportunity for fuller service. You will want to carry on with this same idea as you consider what the young people mean to the church. The questions you will be seeking to answer will be, "How are your young people serving the church?" and, "How may you serve more acceptably?"

## First Speaker:

You want to show that every member of the church is a representative of the church and of Christ, its head. This is a passive kind of service, but it is highly important. The kind of life a church member lives determines whether this representative service is good or bad. Church members represent the church to the unbelieving world. What impression does the world receive concerning the church from the lives of church members? Does it seem that the church makes any noticeable difference in the lives of its members? Do the church members show by their lives that they consider the church to be important? How can the faithfulness of young people to their church be meaningful to the church in the impression it makes on other people? We know that the Church of the Lord Jesus can be meaningful to its members, but how valuable are you to your church as its representative?

## Second Speaker:

The program last week mentioned some specific ways for young people to serve in the church. You may want to call attention to some of these same ways of service again. Add to the list if you can, and be sure to mention the acts of service in which your young people are already engaged. Try to sug-

gest some service activities which your group, or some of its individuals, might undertake. You will want to give particular emphasis to the fact that young people have countless opportunities to serve the Lord and His church now, and that it is not necessary for young people to wait until maturity or until old age before their lives can be meaningful to the church.

## Third Speaker:

You do not want to give the impression of disagreeing with the position of the foregoing speaker in his idea that young people are valuable to the church now, but you want to show that young people who mean most to the church are those who have an eye to its future. You can predict with a good degree of accuracy the future of a particular church by the kind of young people it has at present. Show how young people can prepare themselves for future leadership in the church by expanding their knowledge of the program and work of the church and by practicing faithfully the tasks of leadership. Mention some of the specific ways your young people are being prepared by their present work in the church. Suggest ways of improving the preparation you are receiving. What is the prospect for your church in the future judging by the quality of its young people today?

## PROGRAM LEADER:

(Another way of presenting this program would be to ask one of the officers of the church to speak to the young people on the subject of "What Young People Can Mean To Our Church.")



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per dozen, or \$20.00 per 100 copies, postpaid.



# Women's Work

## "We Hope ..."

Letters from our missionaries are filled with hope, evidence of faith, courage and devotion. Miss Margaret Pritchard, R. N., at the Presbyterian Medical Center, Chonju, Cholla Puk Do, Korea, wrote February 28. "Miss Janet Talmage, for whom we have been waiting so long, arrived two weeks ago and is fast getting into the hospital work and teaching in the Nurses' School. She is going to be a great help and blessing in our work here . . . The evangelists report the country churches growing by leaps and bounds and new churches springing up. The great need is for leadership both native and missionary. There has never been such an opportunity in this country. The big question is: Will the Church at home meet the challenge and supply the needed prayer, missionaries, and money?"

"Our hospital continues to have an overflow of patients in the hall. We hope to soon have more space as our addition to the present building is being built at the present time."

And this word from Mrs. Bruce A. Cumming, R. N., at Graham Hospital, Kwanju, Korea: "Thank each of you personally for the greeting cards, gifts and Relief and White Cross supplies." More recently Mrs. Cumming has written: "If you who send the White Cross supplies could only see how much they help our hospital, and what they mean to the patients, you would be forever grateful that you were able to prepare and send the articles. This way you are being missionaries even though you are at home."

Relief packages to Korea have meant so much to the missionaries as they have distributed the clothing and other supplies to the Korean people. Mrs. Cumming wrote: "The relief clothing was needed so much that sometimes I had difficulty supplying any to people who needed it. But for the sake of comfort, I gave what was available, even sometimes giving a man a woman's coat. If you are cold, what do looks matter?"

Such messages from our medical missionaries make us realize that we have a part in this work and that it should be more constant and more zealous.

## A Christian Wife

### I Peter 3:1-2

In First Peter 3:1-2 we read " . . . ye wives be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation (behaviour) of the wives; While they behold your chaste conversation coupled with fear." Recently I heard a beautiful story that illustrates this text so well I want to share it. The woman of the story, lives in a nearby

town. I do not know her, though I'd like to, for she is well worth knowing. Her husband was *not* a Christian and lived a most ungodly life. He would often be gone from home for days, drinking, gambling and wasting his substance with riotous living. When his companions in sin expressed a dread of going home, and facing their wives and hearing their just complaints, this man always boasted his wife *never* fussed or railed on him, no matter what he had done. The other men were skeptical if this was true. One night, after he'd been gone several days, he invited one of them to go home with him and see. When they reached his house, it was early morning and his wife came to the door and greeted them pleasantly. And with no trace of anger or any incrimination, prepared food. Her attitude was far from that of a martyr—rather of loving tender patience.

The next morning the visitor came into the kitchen as she cooked breakfast. After some hesitation he asked why she was not as other wives he had known. He told of her husband's claim and how he'd come to see. Her answer was the fulfillment of I Peter 3:1-2: "My husband never goes to church and I am the only Christian with whom he comes in contact or knows. I love him and know Jesus loves him even more. The only way I can show him My Saviour's love is by being gentle and patient as He."

As the man was leaving he said "Your husband will never be on a wild frolic again with me for I am not going any more. I want to know more of this Saviour who can make a person such as you."

The husband was not easily won but eventually he did accept Christ and become in Him a new creature.

This is a true story of a simple woman who let her light shine to glorify her Father in heaven. It makes me ashamed of how dim my own light is—how about you?

—Alice Barbour (Mrs. W. H.) Bennett.

## A Christian Soldier Reports

Horace A. Hamm, Jr. of Joanna, South Carolina, has just completed his term of duty with the Armed Forces. He was stationed in the Vienna Command Area, Austria. He loves people and is now preparing to enter the Christian ministry. In Vienna he had many opportunities to help those who were drifting through the city on their way to a free zone. Working with like-minded friends he gave many Bibles to these destitute people.

He writes:

I'm sure that in the future I will again have many opportunities to call upon your great organization for Bibles and Christian literature, but I would like to pass on to you the thanks of many scores of people for whom you have made the read-

ing of the Bible possible. *It is indeed a pity that each of you associated with the American Bible Society could not share in the great joy that comes from seeing a displaced person when he receives a Bible written in his own language.*

In closing I would again express my thanks to you for carrying on such a great and challenging work. I shall continue to pray God's richest blessing upon you.  
—Bible Society Record.

## White Cross Supplies For 1954

The following presents information regarding White Cross supplies which will be sent to our medical mission work in 1954. Listed first is the name of each sending Synodical; then follow the names of the medical hospital, dispensary or clinic, mission station and field in which the center is located. Last appears the name of the contact person for each Synodical.

Alabama: Graham Hospital, Kwanju, Korea, Mrs. Bruce A. Cumming, R.N.  
Appalachia: Dispensary, Luluabourg, Congo Belge, Africa, Mrs. Wm. H. Crane.  
Arkansas: Presbyterian Medical Center, Chunju, Korea, Dr. Paul Crane, and Miss Margaret Pritchard, R.N.  
Florida: Annie Edwards Morrison Memorial Hospital, Lubondai, Congo Belge, Africa, Dr. George R. Cousar.  
Georgia: Dispensary, Mboi, Congo Belge, Africa, Miss Julia Hampton, R.N.  
Georgia: Goldsby King Memorial Hospital, Mutoto, Congo Belge, Africa, Dr. Hugh G. K. English.  
Kentucky: Annie Edwards Morrison Memorial Hospital, Lubondai, Congo Belge, Africa, Dr. George R. Cousar.  
Kentucky: The Dental Clinic, Lubondai, Congo Belge, Africa, Dr. Sandy C. Marks.  
Louisiana: Lapsley Memorial Hospital, Bulape, Congo Belge, Africa, Miss Lena Reynolds, R.N.  
Mississippi: Presbyterian Medical Center, Chunju, Korea, Dr. Paul Crane, and Miss Margaret Pritchard, R.N.  
Mississippi: Hospital and Leper Colony, Soonchun, Korea, Rev. E. T. Boyer.  
Missouri: Kellersberger Memorial Hospital, Bibanga, Congo Belge, Africa, Miss Margaret Liston, R.N.  
Missouri: McKowen Memorial Hospital, Luebo, Congo Belge, Africa, Dr. John Knox Miller.  
North Carolina: Dispensary, Mboi, Congo Belge, Africa, Miss Julia Hampton, R.N.  
North Carolina: Dispensary, Kakinda, Congo Belge, Africa, Miss Alice Longenecker, R.N.  
North Carolina: Clinical Work, Quito, Ecuador, Dr. Donald R. Dilworth.  
Oklahoma: Lapsley Memorial Hospital, Bulape, Congo Belge, Africa, Miss Lena Reynolds, R.N.  
South Carolina: Dispensary, Moma, Congo Belge, Africa, Miss Lucille McElroy, R.N.  
Tennessee: Graham Hospital, Kwanju, Korea, Mrs. Bruce A. Cumming, R.N.  
Tennessee: Hospital, Kobe, Japan, Dr. Frank A. Brown, Jr.  
Texas: Lapsley Memorial, Bulape, Congo Belge, Africa, Miss Lena Reynolds, R.N.  
Texas: McKowen Memorial Hospital, Luebo, Congo Belge, Africa, Dr. John Knox Miller.  
Texas: Kellersberger Memorial Hospital, Bibanga, Congo Belge, Africa, Miss Margaret Liston, R.N.  
Virginia: Goldsby King Hospital, Mutoto, Congo Belge, Africa, Dr. Hugh G. K. English.  
Virginia: Goldsby King Hospital, Durados, Brazil, Rev. J. M. Sydenstricker.  
Virginia: Clinic, Patrocinio, Brazil, Mrs. George H. Hurst and Miss Frances Hesser.  
West Virginia: Dispensary, Kasha, Congo Belge, Africa, Mrs. W. F. McElroy, R.N.

## Prayer

*The weary ones had rest, the sad had joy,  
That day, and wondered "how?"  
A ploughman, singing at his work, had prayed  
"Lord, help them now!"*

*Away in foreign lands they wondered "how"  
Their simple word had power?  
At home, the Christians two or three had met  
To pray an hour!*

*Yes, we are always wondering, wondering "how,"  
Because we do not see  
Someone, unknown perhaps, and far away  
On bended knee!*

## — LETTERS —

### From a Mississippian:

I am a regular reader of the Journal. It is very fine. Am happy to see you running an article on Alcohol almost every issue. Those of us who are trying to train Christian young people appreciate this help. Drinking is so prevalent among teen-agers today. With every good wish for the continued success of the Journal . . .

\* \* \* \* \*

### From a N. C. Minister:

My wife and I have never read any religious periodical with the interest and profit as the *Journal*. Please find my check for \$5.00 to renew my subscription one year, and keep the balance to help in expanding circulation.

\* \* \* \* \*

### From a N. C. Elder:

I congratulate you most heartily on the great work which you and Paul Hastings are doing to prevent our being swallowed up by the Northern church. I greatly enjoy the *Southern Presbyterian Journal* and will be a life-long subscriber. The enclosed check is for your general fund.

\* \* \* \* \*

### From an Alabama Layman:

Enclosed check is my contribution for the maintenance of the testimony to preserve our Southern Church from liquidation through the continued publication of the *Southern Presbyterian Journal* and other proper media of publicity. You are performing a vital service in the above Cause and should not be handicapped through any lack of funds.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."



# Church News

## *Change Of Address*

Rev. J. Edward Craig, from R. 1, Bessemer City, N. C., to Effingham, S. C.

Rev. Wm. J. Anderson, Jr., from A. P. C. M., Mboi, Luluaburg, Congo Belge, to Mission Haven, Columbia Theological Seminary, Decatur, Ga.

Rev. John Morrison, from A. P. C. M., Luebo, Congo Belge, to Conseil Protestant du Congo, B. P. 4138, Leopoldville-Ouest, Congo Belge.

Rev. and Mrs. C. J. McClendon, from Colonia Pinzon, Teloloapan, Guerrero, Mexico, to 1411 Avenue "A," Brownwood, Tex.

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## *Traveling Representative*

Mr. Walter W. Fraley has been appointed traveling representative for John Knox Press it was announced today by Mr. Cameron Deans, general manager of the Division of Publication.

Mr. Fraley will contact book stores throughout the country as well as denominational headquarters to promote the books published by John Knox Press, most of which are religious in nature. He will take up his new duties in early summer.

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## *Relief Work In Hong Kong*

**(Excerpts from two recent letters from Mr. Frank Wang to Dr. Martin A. Hopkins reporting on how the Committee uses our gifts to the Hong Kong fire victims.)**

May 1st—We "investigators" went again to see those who had received masonite sheets (6 ft. by 4 ft. at 90 cents a sheet). All had used them to build cute small shelters beside the street. They came out with smiling faces to thank us again, and to beg for help for friends and relatives also in pitiful condition. Many children were walking naked about the streets, men and women were in rags. We measured those needing clothes and gave them cloth coupons. We promised more help. "Tomorrow everything will be changed." That's our vision. On each visit we do personal evangelism.

Our room here is like a factory. A mimeograph borrowed from a church is rolling, some are talking of methods for improving our work, some folding coupons, some writing, numbering, counting—all busy as bees and happy as birds—a real joyful work.

May 7th—This afternoon as we passed by many shelterless families sleeping on the pavements we realized it is impossible to help everyone. We decided to concentrate on a group of them. We chose ten families of fire victims. They were living in

ten small huts each 4 ft. wide, 3 ft. high, and 6 ft. deep, built with rugs. They looked like garbage boxes beside the walls. All the huts inside were dark, wet, with odorous smell. One even had a sick woman lying there. She looked at me with weak dreadful eyes in a very thin dark face. The fathers of the ten families are coolie, hawker, peddler, rattan makers, shoe makers, painter, carpenter, etc.—with a total of 13 young men, one 72 year old woman, 10 women, 12 children (3 below 1 year old). They had all lived in one village, escaped the fire together and still were neighbors. Their ten huts lined up together were only 40 feet long.

We gave them coupons for building materials and cloth for clothes. Tomorrow their representative, a Christian man (there are 2 Christians in the group) will help get the materials together and all the men are to give up a day's work to do the building. Two of our "investigators" will spend the day with them to help in the building. We take pictures of our work to show contrasts before and after.

\* \* \* \* \*

There is a detailed financial report on the funds both in Hong Kong and U.S.A. currency — too long for this letter. The Committee not only gives its time to this work but they often add gifts of their own as they "investigate." —M.A.H.

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NEW ORLEANS, LA. — A campaign to raise \$100,000 for a new Educational building at Canal Street Presbyterian Church here, was announced May 9 by the Rev. Thomas M. Davis, pastor, following a congregational meeting after the Sunday morning services.

Louis T. Frantz, elder, was named general chairman of the Educational Building Fund campaign. The Rev. Wade H. Harrell, pastor of the First Street Presbyterian Church, has volunteered his services to direct the campaign.

The proposed new building will adjoin the present Educational building next to the church. It will be a two-story brick structure.

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## *Synod Of North Carolina*

The One-hundred-forty-first session of the Synod of North Carolina, the Presbyterian Church in the United States, will convene at Queens College, Charlotte, July 13-15, 1954. This will be the first time that the Synod has held the annual meeting in the summer. Previously the Rules of the Synod required the meetings to be held in September, but with the change of the Church year of the entire denomination to coincide with the calendar year, it became necessary to move the time of the meeting of the Synod forward in order that the Stewardship Committees of the several Presbyteries might receive their benevolence objectives from the General Assembly and Synod in time to prepare budgets for the fall meetings of Presbyteries.

*Douglas MacArthur*  
GENERAL DOUGLAS MACARTHUR

*Dwight D. Eisenhower*  
PRESIDENT DWIGHT D. EISENHOWER

*Smygman Rhee*  
PRESIDENT SYNGMAN RHEE

*W. K. Harrison*  
GENERAL WILLIAM K. HARRISON, JR.

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## BOOKS

"THE SELF-DISCLOSURE OF JESUS." By Geerhardus Vos. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$4.00.

This book answers in a definitive way the liberal school of critics who have in one form or another attacked the Messianic self-consciousness of Jesus. It remains to be the finest exposition of this all-important subject that has been produced by conservative scholarship. In a review of the long history of discussion between the two contrasting points of view regarding the Messianic consciousness of Jesus, Dr. Vos offers an incisive and penetrating analysis of the various forms the denial of this consciousness has taken. The author has then given eight chapters to his own interpretation of this subject which is a masterpiece of exegesis. This valuable work has been newly edited by the author's son, Dr. Johannes Vos, with greatly improved readability of the original text and its usefulness to many theological students who have requested a new issue of this prime work.

"PARTNERS IN PRAYER." Edited by Charlotte Marvin Clough. Doubleday and Co., 575 Madison Ave., New York 22, N. Y. Price \$2.95.

This volume is a practical guide for those who want to learn to pray. It supplies aids to daily prayer and especially for those who are prone to let their minds wander during prayer. There is a Bible reading, a prayer and a devotional message for each day of the year. Each month's material is introduced by an essay from someone recognized as an authority in this field. This volume could be helpful if read with discrimination.

"ADVOCATES OF REFORM." Edited By Matthew Spinka. Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa. Price \$5.00.

Dr. Spinka has furnished a general Introduction to the volume, brief introductions to its several parts and a translation of Hus's significant treatise "On Simony" never before available in English. Despite the necessarily selected treatment of the subject to which this volume is devoted, its four separate sections possess a real inner unity. This volume is both illuminating and inspirational. It is a worthy addition to "The Library of Christian Classics."

"THE WORLD'S RELIGIONS." Edited by J. N. D. Anderson. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$2.50.

The aim of this book is to provide a short factual account of the history, philosophy and practice of seven of the great religions of the world. The authors of the various sections are all men who have studied these religions in the countries where they are most widely practiced. In a final chapter the editor discusses the attitude one should have toward other religions in the light of the Christian faith.

"THREE SHALL BE ONE." By Francena H. Arnold. Moody Press, Chicago, Ill. Price \$3.00.

This is another book from the pen of Francena Arnold whose readers now number thousands across the nation. It is another story with the depth and intensity which characterizes novels that live beyond their own generation. This is a story of man-and-wife tensions and it reveals the solution to the problem: conversion and inclusion in the home of the Lord Jesus Christ. You will like this book!



1896



1954

# FLORA MACDONALD COLLEGE

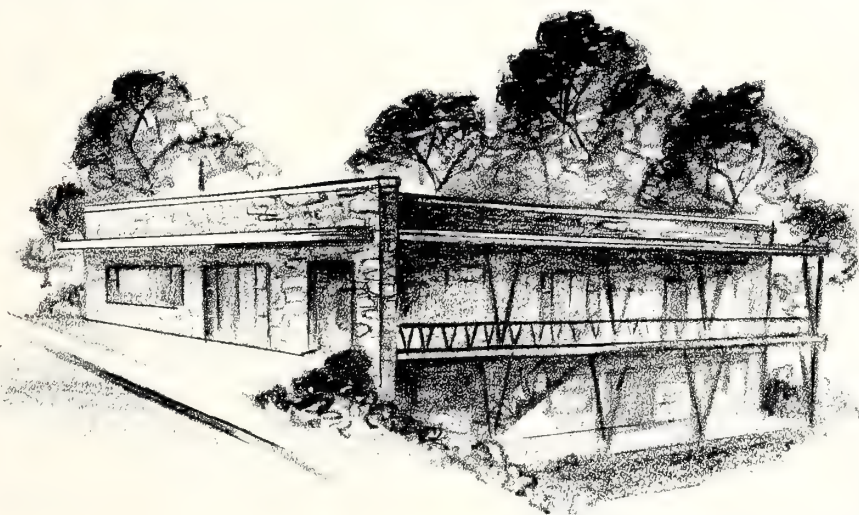
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Senior Colleges	President	Location
Agnes Scott.....	Wallace M. Alston.....	Decatur, Georgia.
Arkansas.....	Paul M. McCain.....	Batesville, Arkansas.
Austin.....	John D. Moseley.....	Sherman, Texas.
Belhaven.....	R. McFerran Crowe.....	Jackson, Mississippi.
Centre.....	Walter A. Groves.....	Danville, Kentucky.
Davidson.....	John R. Cunningham.....	Davidson, North Carolina.
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Flora Macdonald.....	Marshall Woodson.....	Red Springs, North Carolina.
Hampden-Sydney.....	Edgar G. Gammon.....	Hampden-Sydney, Virginia.
King.....	R. T. L. Liston.....	Bristol, Tennessee.
Mary Baldwin.....	Charles W. McKenzie.....	Staunton, Virginia.
Montreat.....	J. R. McGregor.....	Montreat, North Carolina.
Presbyterian.....	Marshall W. Brown.....	Clinton, South Carolina.
Queens.....	Edwin R. Walker.....	Charlotte, North Carolina.
Southwestern.....	Peyton N. Rhodes.....	Memphis, Tennessee.
Stillman.....	Sam Burney Hay.....	Tuscaloosa, Alabama.
Westminster.....	William W. Hall.....	Fulton, Missouri.
Junior Colleges		
Lees Junior.....	Robert G. Landolt.....	Jackson, Kentucky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, North Carolina.
Mitchell.....	John Montgomery.....	Statesville, North Carolina.
Peace.....	William C. Pressly.....	Raleigh, North Carolina.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, North Carolina.
Schreiner Institute.....	Andrew Edington.....	Kerrville, Texas.
Theological Seminaries		
Austin Theological.....	David L. Stitt.....	Austin, Texas.
Columbia Theological.....	J. McDowell Richards.....	Decatur, Georgia.
Louisville Theological.....	Frank H. Caldwell.....	Louisville, Kentucky.
Union Theological.....	Benjamin R. Lacy, Jr.....	Richmond, Virginia.
Assembly's Training School.....	Charles E. S. Kraemer.....	Richmond, Virginia.

**PRESBYTERIAN EDUCATIONAL ASSOCIATION OF THE SOUTH**

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JUNE 9, 1954

## THE TIME IS NOW

The General Assembly has sent the plan of union down for the vote of the Presbyteries and the issue will be decided during the coming eight months.

At the General Assembly it was obvious that there are two philosophies which seem irreconcilable.

To the one the ecumenical movement is paramount, and church union is a necessary part of church development and expression.

To the other the basic need of the Church is an uncompromising testimony to Christian truth, a testimony which is deeply compromised in the union movement.

This JOURNAL proposes to present a positive witness for the historic evangelical Presbyterian position, a position which cannot be sustained if the proposed union becomes a reality.

This is a matter of Christian conscience, and, we believe, of the gravest import to Protestant witness today. There are too many "uncertain sounds" in the Church today. By God's help we plan to present a positive and scriptural reason why doctrinal integrity must come *before* ecclesiastical organization.

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(See Report On General Assembly Meeting—Pages 5-12)

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Not Against Flesh And Blood

In our differences it is difficult to keep clear the distinction between the error—or what we regard as error—and the individual who is propagating the same. With the Word of God we oppose the errors of men, but we ought to love the brethren even when we have to oppose their errors. And it is not too easy to keep the line clear. The distinction has been made between what lies in the bottom of one's heart and what comes from the top of his head. It may be our call to oppose the latter and at the same time remember that only God is the judge of the heart. At the first World Assembly, an American theologian asked that one make a distinction in the addresses of a theologian from Prague—between the times when the latter was speaking as a man of God talking to the children of God, and when he spoke as an iron curtain politician railing against the Western nations.

The distinction given by the Apostle in Ephesians six is our best line of approach to these difficult matters. We are in a life and death struggle, we grapple with tremendous foes. But these foes are not flesh and blood—they are principalities and powers, spiritual forces of wickedness in high places. When we have to oppose views set forth by men professing the Christian faith, may we have grace to see these erroneous views as the work of the spiritual forces of evil and wrestle against these principalities and powers, while we pray for and sympathize with our brethren even though they have views we cannot accept. Christ has conquered in the things of God, Satan has been hurled by Michael out of heaven to give turmoil and agony on earth—but the gates of Hades shall not prevail against the Church of God in Christ Jesus. As we

come to the issue of union in the Church and to the issue of segregation in the schools, may we have grace to see that in our differences we wrestle not against flesh and blood.  
—W.C.R.

### The New Truth Will Not Contradict The Old

When John Robinson sent over the Pilgrims, he bade them expect new truth to break forth from God's Word. But Principal John Macleod of Edinburgh has well said that the new truth will not contradict the old. In our day there are interesting new studies coming out of Lund, Sweden. These have a healthy emphasis on the action of God Himself in our salvation, on the graciousness of His love or *agape*, on the triumphant nature of Christ's work. Let us welcome each ray of new light, but let us not take the logic of *motifs* or any other human logic for that matter—so far as to contradict the truths of God's Word.

All things are of God Who did reconcile the world unto Himself. God Himself was in Christ doing this blessed work. The third ecumenical council sets this forth in the doctrine that Christ's Person is Divine, eternal. Luther recognized it when he asserted that even in the work of satisfaction it was God—not another—that wrought the work. But let us not carry this idea so far as to forget that God took real and complete human nature into union with His eternal Person or that, like every priest, Christ was taken from among men to offer sacrifice for men.

These studies in the New Testament concept of love are bringing out the mighty force of God's great *agape*. They are properly telling us that God's love is not moved toward us by any worth or merit of our own. It comes out of His own great heart of mercy, it is spontaneous, "uncaused." *Agape*



seeketh not her own. But let us not carry this truth so far as to eclipse the teaching of the Word as to the justice of God, or to deny Him the position of the judge of the whole earth. In His infinite wisdom, God does not need to redeem one attribute at the expense of another. The new emphasis is good if it corrects us wherever we have pressed the primacy of justice above that of love. Perhaps, old Thomas Smythe was right in keeping the justice of God as the background of his preaching and making the foreground flame with His love. But the two are intertwined in the Word. God is a just God at the same time as He is a loving Saviour. We are justified by His grace through the redemption that is in Christ Jesus. And in this redemption Christ was made under the law that by His obedience to the law many might be justified. He was delivered for our offenses, was made sin and a curse for us. He offered Himself a sacrifice to expiate sins that being justified by His blood we might be saved from the wrath of God through Him.

Our Lord Jesus Christ triumphed over principalities and powers. Through His ministry, Satan is beheld as lightning fallen from heaven. These new Lutheran studies are bringing again to the fore the work of our Lord in conflict with the Evil One.

No longer is Satan treated as an eject of human mind—a mere intellectual surd. He is the potent Prince of the Air and God of this evil age. We also welcome the emphasis on Christ's resurrection and the triumph of His ascension and the victories of His reign at the right hand of God. Paul's theology focuses on the risen, ascended Christ who met him on the way. But that does not mean to Paul a shift which neglects the Cross. For the Apostle describes Christ as triumphing over the principalities and powers in the Cross, and on the other hand as having been raised for our justification. When the risen, victorious Christ is dwelling richly in His body, the Church, that Church is loyal to the testimony to the humiliated Christ—the Christ of Calvary. And when we are thinking of the triumphs of the Crucified may we not begin with His triumph in the very things of God? In His gracious love, He triumphed over the wrath which the justice of God required Him to require of rebels—He triumphed by doing enough to justify God in passing over sins done aforesaid and receiving sinners who believe in Jesus. And having triumphed in the things of God, how much more shall Christ triumph over Satan—and over all His and our enemies?

—W.C.R.

## The London Campaign

# “This Is The Lord's Doing...”

By L. Nelson Bell

(Editor's Note: This article was written BEFORE the final day of the campaign.)

A newspaper or magazine publishes that which it considers “news.” When newspapers and magazines of every viewpoint join in speaking with deep appreciation of an individual and a work accomplished, that is NEWS in the unique sense of the word.

Within twenty-four hours this writer saw 1. a four-page spread in a special edition of *The British Weekly*, the ably edited magazine of the liberal elements in the British Free Churches, (comparable to the *Christian Century* in America). 2. Two pages in *The Daily Mirror*, the paper having the world's largest circulation and extremely left-wing, written by Cassandra, the most brilliant columnist in Britain. 3. Copies of *The Christian* and, 4. of *The Christian Herald*, both of which are very conservative and evangelical in their approach. 5. Editorials in five other London dailies. All of these papers

were deep in their praise of the man who has spearheaded these meetings and for the amazing results of the Campaign.

It is impossible for an American who has not been in Britain during the past three months to appreciate what God has done. Without question of doubt a nation has been stirred to its depths. The effect of this stirring is being reflected in individual lives even now, and in the corporate life of the nation in an increasing measure in the future.

On Thursday, May 20th, the writer, acting as a newspaper correspondent, attended a special meeting for London ministers. 2400 showed up. Instead of the reserve, supposed to characterize the ministers and clergy of Britain, there was an enthusiasm and an openly expressed confidence, hope and joy we have never seen in a similar meeting in America.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XIII, No. 6, June 9, 1954. Editorial and Business Offices: Weaverville, N. C. Printed in the U.S.A. by Biltmore Press, Asheville, N. C.

ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

New life, new enthusiasm and new methods are coming into the churches of Great Britain as the result of this campaign. The meeting was presided over by a Lord Bishop of the Church of England. On the platform was one of Britain's most famous and most loved generals. There were Anglicans, Plymouth Brethren, Methodists, Baptists, Congregationalists, all on the platform and all a part of the sponsoring committee.

In words deep with emotion the Bishop told of what God accomplished by the Campaign and of the grave responsibility resting on the churches to take up the torch and carry it forward. In most gracious terms he spoke of the preaching itself—preaching based on the authority of the Scriptures, true in doctrine, fervent in love, and therefore effective.

(During the meeting he was handed a telegram from two clergymen in Bristol. They told how 300 people had accepted Christ the night before after listening to a relay of the Harringay meetings). These relays are something unique in Britain and we have nothing comparable in America. On some nights as many as 46 halls have been filled with people—always with experienced Christian workers in attendance—and this has increased the number of those nightly hearing the message from Harringay to as many as 70,000. However, those listening in by relay have not been counted in the statistics of those meetings.

Mr. Graham's address to the ministers and clergy was a masterpiece. He spoke some gracious words of appreciation and then on "Twelve Lessons We Have Learned From Harringay." We will give the headings only. (The writer was happy to give these points to the *Life* correspondent who missed some of them).

These headings were:

1. *The power of prayer.* The meetings at Harringay have been the object of more prayer than any other event in world history. God has honored and answered those prayers.

2. *The power of the Word of God.* It has not been the eloquence of the preaching, which may have at times been woefully lacking, but the power of the Sword of the Spirit, constantly and consistently used.

3. *The power of the Holy Spirit.* This thing has been of God and again and again the speaker has felt as though he were a mere spectator, standing by and watching God work.

4. *The importance and necessity of a right vertical relationship with God before one can have a right horizontal relationship with his fellow men.* As "faith without works is dead" so a professed Christian faith *must* show its validity by true Christian living.

5. *God honors faith.* He honored the faith of that group of men who faced indifference, criticism and even open hostility in bringing Mr. Graham and

the team to Britain. And, in those first days, "when the going was tough, they stood like a rock."

6. *That modern methods of publicity and promotion can be effectively used by the Church.*

7. *That when a work is of God finances are no problem.*

8. *The great importance of a place for warmth in the Church.* Mr. Graham stressed the need for some particular service in all of the churches where the unchurched might come and find brightness and warmth and attractiveness. He even had the temerity to tell the Anglicans, and there were hundreds of them there, of the man who attended an Anglican church and was later asked how he liked the service. "Oh, the sermon was fine, but they took so long reading the minutes of the last meeting that there was little time left for the sermon." And they ate that up too.

10. *The importance of harnessing the enthusiasms and abilities of lay men and women in the Church.*

11. *That Christ still has power to change lives.* Mr. Graham told just a few instances of lives completely changed, of men and women saved from every form of wickedness and from every stratum of society. To the writer it seems that some day a book must be written about some of these remarkable trophies of God's redeeming and changing power.

12. *The practical possibility of having team work—true Christian cooperation.* This has been true to an amazing degree in this Campaign. Not only have the British and American (there are thirty of them) workers carried on their work in the utmost harmony, but men from every denomination have likewise worked for a common purpose and for a common goal; the winning of souls and the channeling of these new converts into the life of the Church.

Mr. Graham's final remarks were solemn and heart-searching. He outlined the responsibility of the churches and of the clergy and ministers in taking these babes in Christ and building them up in their faith and in their Christian lives. One could but think of Paul's admonition to the elders who came down from Ephesus to Miletus for a final conference with him.

#### **The Explanation—An Analysis**

Why has this tremendous thing happened in Britain? Why have a people so traditionally reserved, gone out so completely for the meetings of an American evangelist? Why this amazing unity among churchmen of every denomination? Why has the Church of England almost taken the lead in accepting this Campaign, its methods and its results?

These are questions which will be pondered — in fact they are already the subject of lively debate and of concerted analysis.



One answer is that the churches of England were *desperate*. They were dying because they had lost contact with the people. There was an antiquated, or entirely lacking program for the young people. Many church buildings are nothing less than cold historic monuments, the vaults for dead men's bones.

Another answer is that Mr. Graham and his team completely won the confidence, respect and love of the church leaders.

Also, the established Church, the Church of England, has and continues to use a Prayer Book which teaches unequivocally the great Christian doctrines. This sterile orthodoxy, ignored by many of the clergy, has now taken on a new meaning to many. In fact, for the first time many people now understand what they have been reading and repeating since childhood. It might even be relevant to say that this illumination is something like the unbelieving Jew who suddenly saw in the Old Testament things which before his eyes had become a reality in the coming, death and resurrection of Christ.

The world situation also has played a certain part. We in America have not experienced the ravages of war, nor have we suffered impoverishment as Britons have done. Nor do we live on the very doorstep of an enemy who has power to destroy our nation in a day. Also, there is lacking in British national leadership today that sureness and that moral stamina characteristic of past generations. Into this situation has come a young man, providentially publicized by political controversy on his arrival, who has come with a Book, with a message and with an assurance which stems solely from the Old Testament phrase: "Thus saith the Lord."

Such an impact seems impossible in America, except on the local level and in certain places. There

are too many denominational jealousies. The extreme Fundamentalist demands "separation," the extreme liberal is entrenched and denies the message of the evangel, being more concerned in organization and ecclesiastical power than in the content of the Gospel message itself—the content which alone makes it effective.

Speaking to the clergy and ministers in Westminster Hall, the Lord Bishop of Barking said: "Here we have a heart-warming example and example of true Christian unity. You cannot manufacture unity, it is born of the Spirit of God, and we have had it here."

One can but pray that the great emphasis in American Church leadership may be turned away from the attempt to "manufacture unity" to that emphasis on Christian faith—its content and its practice—which comes alone from the Spirit of God and which makes men one in Christ, regardless of denominational affiliation.

As was said by an Anglican Bishop at the beginning of the meeting to which we referred above:

"THIS IS THE LORD'S DOING, AND IT IS MARVELOUS IN OUR EYES."

*Editor's Note:* This is the third and final article in a series written by Dr. Bell on the London Campaign. If you missed either of the first two articles you may secure them by writing this office.

*Editor's P. S.:* 187,000 people attended the final meetings at White City stadium and Wembley. According to Paul Harvey, A.B.C. news commentator, the Archbishop of Canterbury remarked as he left the stadium, "This marks the beginning of a new day in Britain." God grant this may be true—and we believe that it is. Keep praying.

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# The 94th General Assembly

By John R. Richardson, D.D.

The 94th General Assembly convened at Montreat, North Carolina Thursday, May 27th. It was called to order by the Reverend Frank W. Price.

Dr. Price's moderatorial sermon had as its subject "All Souls." He used as his text "As I live, saith the Lord . . . all souls are Mine," Ezekiel 18:3-4. In this message the retiring Moderator proclaimed with conviction what the Bible teaches about human souls. He affirmed "God creates men not merely with souls; He creates them as souls that hunger and thirst for Him, not satisfied with bread and drink for the physical body alone . . . all are souls, all come from one Creator—God, all belong to Him. If we really believe this it makes a difference, an immense difference at the way we look at man, at all our fellow men." The climax of this

message was couched in this paragraph, "All souls, God's souls! That is why we are evangelists; that is why we must be missionaries. All souls, God's souls, at all places, of all generations, the Gospel is for you; Jesus Christ, Saviour of mankind, is for you; the communion of Saints is for you; eternal life is for you. On behalf of God who made you, I entreat you—come and partake of your rightful inheritance. Come, enter the Kingdom of God and His redeemed souls that has been prepared for you from the foundation of the world."

## The New Moderator

Dr. Wade H. Boggs, Sr., Executive Secretary of the Board of Annuities and Relief, was elected Moderator of the 94th General Assembly. There

were two nominations. Dr. Boggs was nominated by Dr. Warner L. Hall of Charlotte, North Carolina, and was seconded by the Reverend John R. Richardson of Atlanta, Georgia. Dr. John W. Melton of Baton Rouge, Louisiana placed in nomination the name of Dr. Stuart R. Oglesby, pastor of the Central Presbyterian Church of Atlanta, Georgia. This nomination was seconded by Dr. John B. Dickson, pastor of the First Presbyterian Church of Tampa, Florida. There were 437 ballots cast, Dr. Boggs receiving 278 and Dr. Oglesby 159. Receiving the gavel of office from the retiring Moderator, Dr. Boggs remarked—"As I assume the office of Moderator of this Assembly, I recognize we face many difficulties. Let us be assured that Christian Love resolves difficulties." This key note struck by the Moderator was taken seriously by the Assembly.

### **Pre-Assembly Conference On Evangelism**

Dr. William H. McCorkle, Secretary of Evangelism of the Board of Church Extension, called to order the pre-Assembly-wide conference on Evangelism. Some 300 commissioners were in attendance. The devotional for this occasion was led by Dr. Howard H. Thompson, first Secretary of the Division of Evangelism of the General Assembly. Seminars were conducted by Dr. Harry Denman, Executive Secretary of the General Board of Evangelism of the Methodist Church, and Dr. W. A. Benfield, Jr., pastor of the Highland Presbyterian Church at Louisville, Kentucky. Dr. Denman discussed "Evangelism in a Small Church" and Dr. Benfield "Evangelism in the Large Church."

At the evening hour Dr. Charles D. Templeton, Secretary-Elect of the Division of Evangelism, Presbyterian Church U.S.A., delivered an inspirational address on "The Church and Its Evangelistic Task." He defined evangelism as "The proclamation of the evangel." He stated that the Christian evangelist must speak the total Gospel to the total man in his total situation. He said that one of the biggest problems in the Church of our day is "the problem of deadwood in it, and Evangelism helps to solve this problem by enlisting every Christian in the program of Christ."

Thursday morning this conference featured Dr. Harry Denman. He affirmed "the twentieth century needs the evangelism of the first century." He expressed the conviction that "The greatest sin in the Church today is not drunkenness nor adultery, but unbelief. We limit the power of Christ."

Following the address of Dr. Denman, Dr. Harold R. Martin, pastor of the Second Presbyterian Church of Bloomington, Illinois, conducted a seminar on the subject "Prayer, The Dynamic in Evangelism." He said that prayer helps to solve the problem of integration into the life of the Church by enlisting every new member in the prayer life of the Church. He stated that the three big sins in

the Church are, "1st. the sin of indifference; 2nd. the sin of unbelief, and 3rd. the sin of prayerlessness." He explained how this last sin is being overcome in his own Church by the development of seventeen active prayer groups. He pointed out that in his own local Church "Prayer has changed our people; it has taken away from us all the bazaar sales and rummage sales and caused our people to see the privilege of voluntary giving."

Dr. John S. Bonnell, pastor of the Fifth Avenue Presbyterian Church of New York, delivered two addresses at this conference. The first was on the subject "Every Member an Evangelist" and the second was entitled "The Christ Whom We Proclaim." He declared "Whenever our evangelistic message falls below this theme it becomes ineffective."

Friday morning the Standing Committees met to prepare reports for the Assembly. The first order of business during the afternoon session was the election of Dr. E. C. Scott and Rev. P. J. Garrison, as Stated Clerk and Assistant Stated Clerk respectively. They were elected for terms of three years. The Assembly appreciates the efficient and devoted services of these two servants of the Church.

Dr. Albert J. Kissling, Chairman of the Ad Interim Committee on the co-operative publication of the Church Hymnal, stated that the content of the new hymnal has been completed and the new hymn book is now in the hands of the type-setters. He said, "We are hopeful that our task will be completed in time to present it to the General Assembly of 1955."

Dr. John A. Redhead, pastor of the First Presbyterian Church, Greensboro, North Carolina, Chairman of the Ad Interim Committee on World Missions, made the motion to refer the report to the Board of World Missions for study and report to the 1955 General Assembly. Among the recommendations of this Committee was that "The Japan Mission be asked to bring its program into harmony with the Theological position and co-operative policy of the home Church." It was not explained to the commissioners the nature of the criterion applied in ascertaining whether or not the Japan Mission was out of harmony with our confessional standards.

### **Elders' Breakfast**

Under the auspices of the Men of the Church, a division of the Board of Christian Education, the Elders Fellowship breakfast was held Saturday morning. In the absence of Dr. Leroy P. Burney, Director of Officers Training in the Division of Men's Work, Dr. S. J. Patterson presided. It was a source of great regret to learn that Dr. Burney had recently undergone surgery. The blessing was offered by Mr. Fred A. Long, Ruling Elder and business man of Lenoir, North Carolina. Greetings were extended by John V. Matthews, President of



the Assembly Men's Council. The principal address was given by Robert E. Kell, Ruling Elder in the Central Presbyterian Church of Bristol, Virginia, and President of Mary Grey Hosiery Mills. The closing prayer was offered by Clifford W. Coleman, Ruling Elder and President, Men of Memphis Presbytery.

### **Standing Committee On Christian Relations**

One of the most controversial subjects to come before the Assembly was the report of the Standing Committee on Christian Relations dealing with the subject "The Church and Segregation." Elder Tom Glasgow, of Charlotte, sought to have this report tabled on the ground "that any action at this time is very unwise. This report should be tabled and docketed for 1955." The vote to table was lost by 165 to 239. Mr. John R. Wallace, Commissioner from Memphis Presbytery, declared "this report came as a shock to me. I am confused by it. This thing has come so suddenly that it will disrupt our churches. The church will not be benefitted by forcing this issue." Dr. Donald Miller, a member of the faculty of Union Theological Seminary, argued for the adoption of the committee's report. He concluded his debate with this statement. "We are faced now in an hour of destiny with the great question of whether we are going to follow our Lord and in a secular society so divided testify not only by word but by the witness of life that every man who believes in Jesus Christ is one with every other believer and that in the fellowship of faith, we worship and work and live together."

It should be pointed out by way of clarification, that the action of the General Assembly was merely a recommendation and the word "instruct" was not employed in the action. Many felt that even the word "recommend" was premature, and that the Assembly should have been less hasty in sending this explosive question down to the churches for at least a year. Time alone will reveal the wisdom of the Assembly's action.

### **The General Council**

The change of the Church year during 1953 involved a certain amount of hazard. Many wondered how it would affect our benevolences. The report from the General Council stated that such misgivings were not justified. To the contrary, a substantial increase in the total and per capita giving was the result.

Plans are being made for a new and increased emphasis on the Every Member Canvass this fall. The report states that the Every Member Canvass should not be looked upon primarily as a means for raising the Church budget but as a plan for bringing every member into a stewardship relation with Jesus Christ.

The recommendations included a proposal for a three year emphasis in the Church entitled "For-

ward with Christ." This program has been developed after several years of study and is a result of concentrated study. This program looks forward to no centralized financial drives but to increased growth and renewed zeal in all the aspects of the life of the Church. It is and will be an effort to make our Church more like the Church our Lord wants it to be.

Progress was noted in the department of Publicity during the year under the direction of Mr. Bluford B. Hestir. His work was appraised as outstanding.

November 13 is the day set for the Every Member Canvass in 1954. Increased emphasis upon tithing will be stressed at this season and all churches are asked to strive to reach the place where at least fifty per cent of all contributions shall go to benevolences.

Saturday night there was a popular meeting in Anderson Auditorium sponsored by the General Council. A number of speakers pointed out how the new program "Forward with Christ" could be implemented in every department of the church. Dr. James G. Patton said, "There will be no organization for this new program. There is no need for new officials to lead this work. For this program we need a new consecration and a new loyalty to Christ. It is a call to earnest prayer. We must put Christ first and give enthusiastic cooperation to this program in every church in our denomination."

### **Board Of Christian Education**

Our Church contributed during the short year of 1953, \$291,136 to the work of Christian Education. Sunday School enrollment increased by 15,414 and now totals 613,685. The expansion of facilities in order to serve the local church was another interesting feature of this report. A new Book Store has been established in Atlanta to carry its services as close to the local congregations as possible. Five states, namely Georgia, Tennessee, Florida, Alabama, Mississippi will be served by the Atlanta Book Store.

It is gratifying to note the interest of this Board in recognizing the responsibility to strengthen the Christian home. The report declared, "The Church must do everything possible to prevent the tragedy of broken homes. We must help our people to build their homes upon strong, tested spiritual foundations. Little children who come to live in these homes have the right to be taught to know and love God. Religious training and experience come from the total atmosphere and life of the family. Christian nurture is the answer to every child's need. The home and the Church can provide this nurture. The Church and the Board have a sacred trust in this area of life."

A splendid tribute of the Board was paid to the late Dr. Robert A. Lapsley, Jr., vice-chairman of the Board of Christian Education. The report de-

clared, "Dr. Lapsley brought to the Board a broad conception of Christian Education a concern for the evangelistic emphasis in teaching, the gift of pen dedicated to religious writings and a rich experience in young people's conferences. His leadership and friendship have enriched the life and educational ministry of the Church. The Board records its gratitude to God for his life and commends his family to a loving heavenly Father."

Monday morning the Board of Christian Education presented to Dr. Ed Grant, former executive secretary of the Board, testimonials of his long and useful service to the Board. Dr. Marshall Dendy said, "A shadow of the influence of Dr. Grant abides with us. His sense of dedication lingers with the Board." Dr. Lawrence Stell, a member of the Board, lauded Dr. Grant's eighteen years of service with the Board.

### **The Historical Foundation Of The Presbyterian And Reformed Churches**

The new Foundation Building has been completed. Steel shelving for stack areas has been installed. Sturdy and attractive oak book cases have been provided in the Reading Room, the room housing the Women's History, and the Office of the Director. The Commissioners made a careful inspection of the New Historical Foundation Building. The Assembly confirmed the election of Dr. Thomas H. Spence as director of the foundation for a term of three years.

### **Annuities And Relief**

The Annual Report of the Board of Annuities and Relief indicated that this work is more widely understood and appreciated today than at any time since it began to serve the Church. THE ADMINISTRATIVE RESERVE ACCOUNT, THE STABILIZING FUND, AND THE INTEREST RESERVE ACCOUNT have all been increased in a gratifying way during the fourteenth year of the operation of the Fund.

The subject of ministers' salaries was discussed in this Board's report. It stated that while the salaries of many of our ministers have been properly adjusted, others have been overlooked. For this reason, the Board during the past year put as much emphasis as it deemed wise upon the importance of ministers' salaries being properly adjusted. Those ministers who have been overlooked are confronted with increasingly serious problems because of the current inflation.

The attention of this Assembly was called to the fact that Social Security Coverage has now been made available to the lay employees of the Church. It is believed that Social Security benefits together with the benefits of full membership in the Employee's Annuity Fund will be required to meet the necessities of life for the lay employees of the Church when they come to the period of retirement.

This report indicated that the program of Group Insurance now in force is far more reasonable in its cost than can be obtained on an individual basis, and is more liberal than the benefits offered. During the 18 months the Life Insurance feature of this program has been in force, 13 death claims have been paid. The death claims represented seven different Synods. In the ten weeks period, the Hospitalization feature of the program has been in force to the end of the short Church year, 20 Hospitalization claims have been paid. Both the Group Insurance and Hospitalization plans are timely in relieving financial strains in the homes of those who are serving our Church.

### **Board Of Church Extension**

#### **Division of Home Missions:**

During the short year of 1954, 53 of the 84 Presbyteries received aid from this Department for some phase of their Home Mission work. A total of 535 workers—pastors, evangelists, superintendents, teachers, community workers—who served 619 Churches, 133 Outposts, 7 Industrial Centers, 5 Schools were supported in the whole or in part by the department. These 535 workers and 764 projects in 53 Presbyteries give eloquent testimony to the Assembly-wide nature of the department's work.

### **Urban Church Department**

The program of the Urban Church department still continues to be at the present time principally one of surveying our Urban cities and metropolitan areas. This plan is two-fold in its purpose—first, to advise as to the locations for future new Presbyterian Churches as our cities continue to expand; secondly, to look more realistically at our present Churches to the end that they might each be helped in various degrees as to their needs.

### **Town And Country Church Department**

This department of the Board of Church Extension showed increased effectiveness. Attendance has been higher at the Town and Country pastor's institutes. There has been a wide use of "attainment standards for the Town and Country Church." More and more large Churches and Church extension committees are studying the "Manual On The Larger Church."

### **Report Of Committee On Negro Work Campaign**

The 1952 General Assembly instructed this committee to prosecute a Presbyterian Negro Work Campaign during 1953 for two million dollars. Its proceeds to be divided equally between Stillman College, Tuscaloosa, Alabama, and the Board of Church Extension Negro Department. This goal was exceeded by \$223,354. The Board of Church Extension and the Treasurer of this board were in-



structed to make progress report on the Campaign to each Assembly until at least \$2,000,000 has been collected and pro-rated.

### **Division Of Evangelism**

One of the highlights of the Report from the Division of Evangelism was that about a dozen Synods have underway during the current year concerted plans for Evangelism on a Synod-wide basis. This movement is to continue until there is a Church-wide evangelistic endeavor in the Spring of 1955. The report indicated that every Synod is enthusiastically planning to engage in the support of the Assembly-wide project.

The Division of Evangelism also informed the Assembly that our church has now reached an all-time high membership of 759,053. This is a net gain of almost exactly 12,000 members in nine months.

The Board of Church Extension's report indicated rapid expansion in the organization of new churches. Forty-five new churches were organized in a 39 week period. We are going into the seventh year of the denomination's organization for organizing a new church a week. The number of churches in our communion is now 3,376.

### **Popular Meeting On World Missions**

Sunday evening the Board of World Missions presented reports to the General Assembly outlining the many new facets of its work.

Dr. S. Hugh Bradley, field secretary of the Board of World Missions described the mission work in the Orient, as he saw it in a visit completed the past week to Formosa, Korea and Japan.

Formosa Dr. Bradley called "the land of darkness, steeped in idolatry," yet in it a growing and flourishing work is being carried on in cooperation with Presbyterians from England and Canada. "Korea is a land of heartbreak," Dr. Bradley said. Yet even here, with suffering, grief, rampant disease, many widows and orphans, the Church is rendering a great and vital service.

In Japan Dr. Bradley found "one of the hardest mission fields I have ever seen," yet one in which idle curiosity in Christianity is less in evidence and more real interest can be seen.

### **The Categorical Question**

The Assembly engaged in approximately a four hour debate concerning the approval of a three-church plan of union involving the United, the U. S. A., and the U. S. Presbyterian Churches.

Mr. Halbert Jones was chairman of the Standing Committee on Inter-Church Relations. He stated that the majority report of this committee was in favor of rejecting the plan, and he asked

ruling elder, Chalmers W. Alexander, to read the majority report.

### **The Majority Report**

WHEREAS our General Assembly appears to be hopelessly divided on the question of organic union, the progress of our Church work is being impeded and our efforts dissipated by the continued agitation for union, and our spiritual power, financial resources, and human energy are being sapped; and

WHEREAS, under the Plan of Union, deletions occur in the Constitution of the Church in matters which we consider vital to the spiritual life of our Church; and

WHEREAS, under the Plan of Union, additions have been made to the constitution of the Church which we consider are neither Scriptural nor based upon Scripture; and

WHEREAS, the effect of this union, if consummated, will be to weaken the testimony of the Presbyterian Church in the U. S. and the administrative efficiency of its organization; and

WHEREAS, the present Plan of Union makes no provisions for the withdrawal of Presbyteries and Synods with their physical properties when the majority of the Presbyterians in such Synods and Presbyteries cannot conscientiously enter into this union; and

WHEREAS, the earnest and diligent efforts of some of the keenest thinkers in both churches have been unable to present a plan of union which is mutually satisfactory to the Presbyterian Church, U. S., and the Presbyterian Church, U. S. A., and it seems evident that a future meeting of minds in this matter is unlikely;

**NOW THEREFORE THE STANDING COMMITTEE ON INTERCHURCH RELATIONS RECOMMENDS:**

That the Categorical Question regarding the Plan of Union (Blue Book, P. 40) be answered in the negative and that the vote thereon in the General Assembly be by secret ballot. It further recommends that the Committee on Cooperation and Union be dissolved and its members be thanked for their faithful service.

### **The Minority Report**

The minority report was substituted for the majority report and the debate centered on the substitute. Speaking for the minority report were Dr. P. D. Miller, of Atlanta, Mr. Rex Brown of Kansas City, Dr. David L. Stitt of Austin, Texas, Rev. W. B. Abbott from Virginia, Dr. J. A. Redhead of Greensboro, North Carolina, Mr. S. J. Patterson, Director of Men's Work of Richmond, Dr. A. L. Currie of Nashville, Tennessee, Rev. Ennis McKinney, missionary to Brazil, Mr. Edward L. Breaden of Norfolk, Virginia, Dr. James A. Jones

of Charlotte, Dr. Frank W. Price of Lexington, Virginia, and Dr. Wm. Elliott of Dallas.

Speakers opposing the minority report included Dr. Robert Strong of Augusta, Georgia, Dr. G. Aiken Taylor of Burlington, North Carolina, Ruling Elder Tom Glasgow, Charlotte, North Carolina, Dr. John Reed Miller of Jackson, Mississippi, Ruling Elder Chalmers W. Alexander of Jackson, Mississippi, Rev. J. A. McAlpine, missionary to Japan, Ruling Elder W. Frank Wood, Cleveland, Mississippi, and Rev. John R. Richardson of Atlanta, Georgia.

The vote was 283 to 169 to approve the plan and send it to the 84 Presbyteries for their action.

Undoubtedly this was the most momentous decision made at this Assembly. At the time of the debate the Anderson Auditorium was packed with an estimated 3,500 in attendance. The twenty-one leaders, who participated in the debate, were all restrained and their remarks free from bitterness. Moderator Dr. Wade H. Boggs commended the speakers for their presentation and remarked, "I want to praise the Christian courtesy and manner of this debate. The spirit manifested here was the finest I have ever seen in a debate on so sharply contested an issue."

Three-fourths of the Presbyteries must approve the plan and the Assembly of 1955 must also approve it for the plan to be consummated.

### Judicial Business And Headlines

The Standing Committee on Judicial Business recommended that an ad-interim committee be appointed to study the question of divorce and remarriage and report such a study to the 1955 Assembly. The committee is to be composed of Biblical scholars, representatives from the Division of Christian Relations, The Department of Family Life of the Board of Christian Education, and pastors and elders from the church at large. This committee was charged with the responsibility of making this study from the viewpoint of the study of Scripture and the needs of communicants.

Another action stated that "any ruling elder or deacon who has served faithfully, but whose ability to render active service is limited by age, physical disability, or other cause, may be elected ruling elder or deacon Emeritus." This report on Judicial Business was made by chairman Mike Carr from Brookhaven, Mississippi.

### Bills And Overtures

Former Moderator, Dr. Frank W. Price of Lexington, Virginia, presented the report of the Standing Committee on Bills and Overtures. Most of the overtures dealt with clarifying actions on portions of the Book of Church Order.

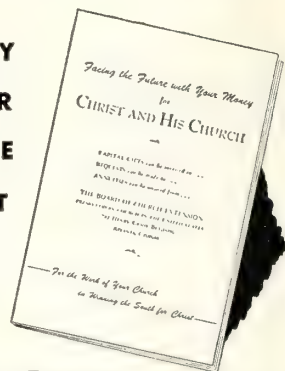
The Assembly voted to appoint an ad-interim committee to study the relation of faith to healing.

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### **BOARD of CHURCH EXTENSION**

**341-B- Ponce de Leon Ave., N.E. Dept. 3 Atlanta, Ga.**

This committee is to be known as the ad-interim committee on "Christianity and Health." It is to be composed of pastors, physicians, and men in the field of physical and mental therapy.

### The Minister And His Work

Rev. John R. Richardson of Atlanta presented the standing committee's report on The Minister and His Work. The Assembly approved all portions of this report.

This report commended the Assembly's Secretary, Mr. R. Graham White, for a work faithfully done. It reminded the Church of the place of the Commission on The Minister and His Work in the Presbytery which is set forth in the Book of Church Order and where its functions are defined and definite limitations set. The Assembly's action stated, "Commissions should be careful lest they assume authority which is not theirs. In cases of judicial responsibility, their functions are advisory only. Therefore, a wise and discreet Commission will always use great patience and much kindness within definitions in the Book of Church Order." Ministers were encouraged to file DATA FORMS with the office of the Assembly's committee. The Assembly also approved an amendment to paragraph 47 of the Book of Church Order setting the time of retirement of ministers at the 70th birthday.



## Sunday Morning

The Assembly met for worship in the Anderson Auditorium at 11 o'clock Sunday morning. Dr. Stuart R. Oglesby, pastor of the Central Presbyterian Church of Atlanta, preached the communion sermon on the subject "The Path to Glory." He used as his text "Ought Not Christ to have suffered these things and entered into His glory?" Luke 24:26. Dr. Oglesby made a distinction between the path of glory and the path to glory. He reminded the Assembly "the communion of the Lord's Supper which we celebrate today is a feast of victory not of defeat. The world still seems to be set on crucifying all that is good. Christ brought life out of death when the evil of the world did its worst to Him. The wisdom of God won the victory at Calvary. The gathering up of the fruits of that victory require time, faith, patience and suffering on the part of those for whom Christ died."

The communion service was conducted by Dr. William M. Elliott, pastor of the Highland Park Presbyterian Church, Dallas, Texas, and Dr. Julian Lake, pastor of the First Presbyterian Church in Winston-Salem, North Carolina. Sixty Elders, who were Commissioners, served the sacred elements.

## Fraternal Delegates

Sunday afternoon four fraternal delegates to the General Assembly brought messages from their respective groups. Speaking on behalf of the United Presbyterian Church was Dr. Robert H. French, pastor of the First United Presbyterian Church in Butler, Pennsylvania. A number of Dr. French's remarks were considered by a sizable group of the Assembly to have been a violation of the proprieties of the occasion. Instead of extending fraternal greetings Dr. French prostituted the privilege given him into a prejudicial address promoting church union. It was felt by many, that since this matter was pending before the Assembly, it was in exceeding bad taste for a speaker from another denomination to use such an occasion to influence Commissioners in their vote on this vital question. Last year there was considerable resentment following the remarks of Dr. Theophilus M. Taylor, a representative from the U. P. Church. The speaker this year, if possible, was even more provocative of ill-feeling than his preceding fraternal delegate.

Dr. Ralph W. Lloyd, newly elected moderator in the U. S. A. Presbyterian Church, brought fraternal greetings to the Southern group. Although his remarks were slanted towards influencing Commissioners to support the union cause, his attitude was more amicable than the United Presbyterian fraternal delegate.

Rev. Murray W. Griffith, pastor of the Parkwood Avenue Associated Reformed Presbyterian Church in Charlotte, brought fraternal greetings from the A. R. P. group. Mr. Griffith spoke appropriately to the occasion and read letters of fra-

ternal greetings from the Rev. Charles Edwards, retiring moderator, and Rev. C. O. Williams of Little Rock, Arkansas, moderator-elect. Mr. Griffith praised the Southern Presbyterians and thanked them for aid to their own branch of Presbyterianism.

The Rev. William Sutherland, pastor of Sefton Park Presbyterian Church in England, represented the seventy thousand members of the Presbyterian Church of England. In his message he cautioned the Church against allowing embittered feelings to blight the Church. He recalled his sad experiences caused by union movements in his native Scotland.

Dr. Albert Kissling of Jacksonville, Florida, presided at the Sunday afternoon service and read a letter from the Synod of The Presbyterian Church of Kasai, Belgian Congo.

## Monday Evening Service

In the evening session Monday, three Assembly educational institutions presented reports on the work being done by them. Dr. C. E. S. Kraemer, president-elect of Assembly's Training School, described the work of that institution and presented four graduates or students who told of their own experiences there. Dr. Sam Burney Hay, president of Stillman College, reported on the advances made by the college as the result of the recent Negro Work Campaign. In the concluding section of the evening program, Dr. J. Rupert McGregor and other representatives of Montreat College asked the help of the Assembly in making the school even better in its service.

## The Montreat College

The Assembly spent considerable time in debating the position of Montreat College in the life of our Church. Majority and minority reports were presented from the Standing Committee on Educational Institutions. The minority report, as amended, provided for an ad-interim committee of seven persons to be selected by the Moderator to study the question, and be authorized to secure the services of a professional educational consultant at a cost not to exceed \$1,000. This committee is to represent at least four Synods, and to be persons who have no connection or affiliation with Montreat College or Mountain Retreat, nor with undergraduate colleges of our denomination. In the mean time, the Assembly is to contribute \$50,000 for the operation of the college. This committee is to report to the Assembly of 1955.

## Interpretation

1. The Assembly was especially fortunate this year in having as its presiding officer Dr. Wade H. Boggs. He undoubtedly made one of the finest Moderators in the 94 years of our church's history. He presided with skill, fairness and patience. Under the most trying of circumstances he retained his poise. Every decision he rendered was completely divorced from partisanship. It is our conviction that his desire to be fair and represent the whole church in-

stead of a segment of it will be invaluable in the crisis now confronting our denomination.

2. It is regrettable that the exchange of fraternal delegates which should be conducive toward creating mutual respect and affection between sister denominations should have deteriorated into a special service for the promotion of partisanship propaganda. This condition has reached such a state in our church that we believe it would be wise for the Permanent Committee on Cooperation and Union to write a letter to churches sending fraternal delegates requesting them to ask their representatives to confine their remarks to "*fraternal greetings*." Such an action would certainly inspire a greater measure of good feeling at the Assembly.

3. The 94th Assembly had before it a greater potential for explosions of temper than any Assembly since 1861. It was reported in the newspapers

that a speaker in the U. S. A. Assembly at Detroit had predicted violence. In spite of such a prediction this reporter has never seen commissioners more restrained. There was at all times a willingness to exhibit mutual respect for opposing views. Surely the many prayers that had been offered for this Assembly were answered in the excellent decorum on the part of those who participated in the controversial issues before the Assembly.

#### **Place Of Next Meeting**

By a margin of but two votes, Richmond, Va., was selected over Charlotte, N. C. The vote was 187 to 189, as commissioners divided almost evenly between the invitations extended to celebrate in Richmond the 200th anniversary of the founding of the first Presbytery in the South, East Hanover, or in Charlotte the 200th anniversary of the founding of Sugaw Creek Presbyterian Church, the first in Mecklenburg Presbytery.

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### **SABBATH SCHOOL LESSONS**

**REV. J. KENTON PARKER**

#### **LESSON FOR JUNE 20**

## *Hosea Pleads With Israel*

**Background Scripture: Hosea 4:6 - 7:16.**

**Devotional Reading: Hosea 11:1-4ab; 14:1-4.**

Back of the Message is the Man, and his heart-breaking experience in his home life. Only a man who had suffered as Hosea suffered, could write as he wrote. Those of us who believe in Verbal Inspiration are often falsely accused of making the writers of the Bible mere machines. This is not true. God so inspired these men that they not only had the right thoughts, but used the right words to express those thoughts. They used the words which God inspired them to use, but they remained Men, not Machines; men who felt and loved and suffered as human beings. Their messages often grew out of the experiences of their hearts. To see how true this is, read and ponder the Psalms, where the writers state their problems, ask their questions, and reveal the deep feelings and longings of their souls. Who can read the fifty-first Psalm and not see the penitent heart of David?

Hosea had a unique and heart-rending experience in his married life. He knew the agony of a good man whose wife proves unfaithful to him. He saw her leave home and become the virtual slave of another man. He had a love and pity so deep that he brought her back and made her his wife again redeeming her from slavery and shame.

Out of this bitter experience he could speak to Israel of her spiritual adultery in turning away from the One True God to serve idols; he could warn them of the sure punishment which would come to them; he could beseech them to return to the God Who had espoused them to Himself even as a man marries his bride. He knew that God's Love for Israel was a love that would forgive and receive them again.

In his prophecy we have him pleading with Israel as only such a man could plead. Surely, if there ever was a man who could preach on such a subject, it was Hosea. Israel had sinned even as Hosea's wife had sinned. In their spiritual adultery they had left the God of the marriage Covenant; the God Who had cared for them and protected them as a loving husband would his wife. They had sacrificed to Baalim and burned incense to graven images. Their sin against God was in the same category as the sin of Gomer.

In our Devotional Reading we are told of this sin and its punishment; they had fallen by their iniquity. But God had not given them up. He drew them with the bands of love, and the prophet urges them to return to God, to say to Him, "take away all iniquity and receive us graciously." God's answer is found in these beautiful words, "I will heal their backslidings, I will love them freely - - - I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon."



Sometimes we hear it said that the picture of the Jehovah of the Old Testament is the picture of a harsh and angry and vindictive God, very different from the God revealed in the New Testament. Let all such foolish and mistaken critics read Hosea and forever shut their mouths. In both the Old and the New Testament we have the same Loving Heavenly Father; and in both we have a God Who is a Consuming Fire. God's righteous and holy anger and wrath is as vividly portrayed in the New Testament as it is in the Old; and God's Love and Forgiveness is revealed as plainly in the Old as in the New Testament. In fact, some of the most beautiful descriptions of His lovingkindness and tender mercies of God are in the Psalms. In Hosea we see both sides of the Living and True God.

The picture is a blended one: we find these three thoughts mingled together: Black Sin; Dire Punishment; Deep Love.

### I. *Black Sin.*

There is no sin any blacker than Adultery. It breaks up the Home, and severs the marriage bond. *Idolatry is Spiritual Adultery*; it breaks up the close and sacred relation between God and His people. Thou shalt have no other gods before Me, is the first and foundation command of our God. When it is broken, we can go no further in our approach to, and worship of, God. I wish to select some of the expressions used to depict this sin of Israel.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." Idolatry, departure from the Living and True God, is the height of folly. How foolish for Gomer to leave her husband and her home! What utter folly! To leave a loving husband for another man who would make her life a miserable life of slavery! Yet we read of just such folly every day. What unutterable stupidity for Israel, who had known the Living and True God, to forget Him, and go after the strange gods of the surrounding nations; to leave the freedom of the children of God and become slaves of these unclean and false religions. "Their foolish heart was darkened," says Paul, in Romans. In the Book of Proverbs, 2:16-19, and 7:5-23, we have the tragic story of the "strange woman" and the "simple ones" who are betrayed by her and go down to hell. Here we have Israel in her folly, rejecting Jehovah, the God of the Covenant, and going after "strange gods." The parallel between the "strange woman" of Proverbs and the "strange gods" is a striking one.

"My people ask counsel at the stocks, - - they sacrifice upon the tops of the mountains, and burn incense upon the hills." "They have dealt treacherously against the Lord"—worse than traitors to their country. Israel "slideth back like a backsliding heifer"; "My people are bent on backsliding." Even their "goodness" was disappointing; "For your goodness is as a morning cloud, and as the early dew it goeth away." The morning cloud and early dew are distressing to the farmer in the time of drought.

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So with the pretended piety of Israel; there was nothing stable about it.

"Ephraim also is like a silly dove without heart; they call to Egypt, they go to Assyria." They turn for help to the very nations that will destroy them—their enemies. I think we should apply this to our own country. God has been good to America; we sing, God Bless America, and forget how richly God has blessed us, protecting and prospering us as a nation beyond all other nations. We have departed from Him. While giving Him lip-service, our heart has been far from Him. Our land is full of idols; Pleasure, Money, Drink. Our land is notorious for its crimes, its immorality, its divorces, and its drunkenness. Black SIN is covering us like a pall. We boast of our education and culture, but we, like Israel, are being destroyed for lack of knowledge. There is little of the wisdom which comes down from above. Think of our folly! We are turning to the nations of the world for help and making all sorts of alliances, giving away billions of dollars. Some of these who pretend to be our friends, will, like Russia, turn against us and kill our soldiers with the weapons and ammunition we are sending them. We, like Israel, are turning for help to the Egypts and Assyrias of today.

### II. *Dire Punishment.*

Again, let me refer to some verses which tell the story. "I will punish them for their ways, and reward them for their doings." "I will reject thee"

- - "I will change their glory into shame" - - "they shall eat and not have enough." "Therefore shall Israel and Ephraim fall in their iniquity; Judah shall also fall with them." "Ephraim shall be desolate in the day of rebuke"—"therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness." "I will be unto Ephraim as a lion," "Therefore have I hewed them by the prophets: I have slain them by the words of my mouth," "Woe unto them, "they have sown the wind and shall reap the whirlwind."

God cannot allow sin to go unpunished any more than a stable and sensible government can allow lawlessness and crimes to flourish. When criminals run at large; when crimes go unpunished; when laws are violated with impunity, we soon have an end to all security and freedom. The trouble with America today is that evils exist and crimes increase, and we are too indifferent and easy-going. We have sown the wind; we will reap the whirlwind, unless we turn from our wicked ways. Sin always brings ruin. Sometimes the punishment comes as a natural consequence of the sin, like sowing and reaping; sometimes the judgment of God falls in a more spectacular way. Both kinds of retribution came upon Israel, and both will come upon us if we persist in our evil course.

### III. *Deep, Forgiving, Love.*

Mingled with this story of Black Sin and Dire Punishment, is a Marvellous Love. Let me tell this part of the story, too, in the words of the prophet.

"Come, and let us return unto the Lord; for he hath torn, and he will heal us: He hath smitten, and he will bind us up: O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? When Israel was a child, then I loved him, and called my son out of Egypt. I drew thee with the cords of a man, with bands of love. How shall I give thee up, Ephraim? I will not execute the fierceness of mine anger, for I am God, and not man. I will heal their backsliding. I will love them freely; for mine anger is turned away from him."

There must be a turning away from sin and a turning to God on the part of His wayward people. The prodigal son must come to himself, and start toward home; but if he starts, then His Father sees him even when he is a great way off and runs to meet him. True repentance will be met more than half way with forgiving love; but there must be this repentance. Ephraim shall say, What have I to do any more with idols? They must turn their back on their idols and their sins. Faith and Repentance stand like two gate-posts at the entrance to the way of life. Our Catechism tells us that Repentance unto life is a saving grace whereby a sinner out of a true sense of his sin and the apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God with full purpose of, and endeavor after, new obedience.

"Who is wise, and he shall understand these things?" Would that we would have the wisdom to see, before it is too late to save America.

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## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

### YOUTH PROGRAM FOR JUNE 20

# Religions Of The World

#### DEVOTIONAL:

Hymn: "Holy, Holy, Holy!"

Prayer

Scripture: Jude 1-7, 17-25

Hymn: "Come, We That Love The Lord"

Offering

Hymn: "Great God, How Infinite Art Thou"

#### PROGRAM LEADER:

We are beginning a unit of programs on the beliefs of mankind. Tonight we shall be giving most of our attention to the non-Christian religions of the world. Most of the people we Christians need to reach for Christ in other lands are not without religion. They nearly all have a religion of their own, but it is not a true religion and it does not bring them real satisfaction. It will help us to un-

derstand the difficulty of winning these people to faith in Christ, if we are better acquainted with the religions to which they now hold. Our speakers will give us brief summaries of the main ideas and practices of some of the major religions of the world.

#### First Speaker:

The first religion we shall consider is Confucianism which claims as its followers more than one fifth of the world's population. The founder of this religion was Confucius, who was born in China 551 B. C. Confucius was a philosopher, and Confucianism is more of a philosophy than a religion. It recognizes the existence of spiritual life, but it makes little attempt to understand spiritual things. The main aim of Confucianism seems to be to establish tranquil, happy relations between people. This is to be done by recognizing and yielding to authority. The sovereign is to have almost complete con-



trol over the minister, the father over the son; the husband over the wife, and the older brother over the younger brother. Friends are to be fair in their dealings with others, returning justice for evil and kindness for good.

#### *Second Speaker:*

Buddhism has followers in India, the land of its birth, and in China and Japan. The Buddhists worship Buddha, who lived about six hundred years before Christ and founded the religion. Buddha is supposed to have received a special revelation or enlightenment as he meditated sitting beneath a tree. The latter part of his life was spent as a wandering teacher. His worshippers have added many supernatural accomplishments and qualities to his life. Buddhists believe that one continues to be reborn in different forms, and that the form assumed with each reappearance is conditioned by deeds done in former existences. They believe that everything is a subject of sorrow. The goal of Buddhists is Nirvana, but neither Buddha nor his worshippers have ever given a clear definition of where or what it is, or how one gets there. They have no clear idea of God except that they do not believe in him as a person. Buddhism is truly a religion of pessimism.

#### *Third Speaker:*

Hinduism is one of the major religions of India, claiming fifteen per cent of the world's people. It is based on an epic poem of long composition and uncertain origin. A part of the religion is the idea of caste and a belief in reincarnation, that is that beings are born over and over again in different forms. A cow may become a human being or a human being a cow. The main way of advancing from lower to higher being or caste is by inflicting punishment upon ones self. They do not believe that the supreme being is personal, and they do not have a highly developed moral system. There is no such thing as evil, and some of the most honored people of the religion are criminals. Improvement is impossible except through reincarnation, so no attempt is made to improve one's lot.

#### *Fourth Speaker:*

The Moslem or Mohammedan religion is one of the most powerful in existence today. It differs from those already described in that its followers are zealous to win converts. About twelve percent of the world's population is Moslem. The main concentrations of this religion are in Africa, India, and the Near East. Moslems believe in one god whose name is Allah, and in Mohammed, his prophet. The Moslem "bible" is called the Koran and was written by Mohammed. Allah is thought to rule with power and justice, but not with love. Allah exercises such powerful control over the lives of his people that all their actions are blindly and certainly determined. This inspires in them a fanatical devotion. They may spend some time in

purgatory when they die, but it is impossible for them to be lost. Those who die in defense of the faith go immediately to heaven, which is a place of sensual pleasure. One of the universal characteristics of Moslems is their fierce hatred of Christians. Another characteristic of Mohammedanism, already mentioned, is their zeal in making converts even if it has to be by force.

#### *Fifth Speaker:*

Judaism is another major religion, not in the sense that Jews make up a large portion of the world's population, but it is a major religion in its value to the world. The Jew's Bible is the Old Testament. The Jews are the direct descendents of the people God chose to be His own and to keep His message and worship pure for the world. They are the remnants of the nation which was to bring forth the Messiah. The present day Jews are those who failed to recognize the Messiah when He came to them. This means, of course, that Jews do not believe in Christ as the Son of God and their Saviour, nor do they accept the New Testament as the Word of God. They deny that the Messianic passages of the Old Testament apply to Christ. There are two divisions of Judaism today: (1) the Orthodox Jews who take the Old Testament seriously and follow its laws and rituals faithfully and who still look forward to the coming of a personal messiah, and (2) the Reformed Jews who do not follow the Old Testament literally, but who seek to establish a better era for their people by emphasizing loyalty to the race and morality.

#### PROGRAM LEADER:

There are other important national and local religions, such as Shintoism in Japan. Many of the uncivilized peoples have primitive tribal religions. Time has not permitted us to discuss all of these. Any one of them would make an interesting private study. We have also failed to consider the religion which includes us, together with a third of the world's population. Next week we shall give more detailed time to a discussion of the major divisions of our own faith, Christianity.

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## NOTICE!

### **To Those Who Are Concerned About The Preservation And Continuation Of The Evangelical Witness And Work Of The Southern Presbyterian Church**

**If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18. Definite plans will be discussed and definite action taken.**

---

# HOW THEY WORK!

The following letter has just been received from one of the leading ministers of the U.S.A. Presbyterian Church. —Ed.

To the Editor:

May 28th, 1954.

I have just returned from the 166th General Assembly of our Church in Detroit, and while I do not wish to be quoted by name or in any way located, and this not through fear but there is nothing to be gained by such, I would like to say if the Southern Church, in the light of our current assembly, should vote to enter the union they are indeed foolish.

I think you will find from the discerning men who attended the Assembly there is no question about the increased centralization of power and regimentation. Furthermore, we are rapidly moving into an episcopacy. The Assembly was smooth, well oiled and for the most part a "rubber stamp" for our General Council. Reading between the lines and looking behind the scenes presents a revelation of a condition that is anything but healthy. As you no doubt are aware there is little question but what the U.S.A. and U. P. will vote union. We of the Northern Church would be happy to have our Southern brethren with us for they would strengthen the conservatives, but you will be a minority that will eventually be engulfed and made to goose-step as far as possible just like the rest of us. I believe the Lord is directing you in your work. I merely write this as a bit of encouragement.

Yours in Him,

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SEND 15c IN STAMPS FOR SAMPLE PACKET OF LITERATURE

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. DENDY, Secy.

WEAVERVILLE, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JUNE 16, 1954

## Questions Asked By Presbyteries For Ordination Of Ministers In The Southern Presbyterian Church

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(1) Do you believe the *Scriptures* of the *Old* and *New Testaments* to be the *Word of God*, the only infallible rule of faith and practice?

(2) Do you *sincerely receive* and *adopt* the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that *if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will on your own initiative make known to your Presbytery the change* which has taken place since the assumption of this ordination vow?

(6) Do you promise to be *zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?*

—Book of Church Order, Par. 140.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Christ Our Peace

Christ is our Peace toward God. Adam stood for man and by his sin separated man from God and drew down on man the wrath of His Maker. In Christ God reconciled the world unto Himself. He graciously did this by making Him Who knew no sin to be sin for us. Christ was made a curse for us, so that we are reconciled by His death, justified by His blood, and saved from the wrath through Him. He is the propitiatory sacrifice or the mercy-seat expiating our sin and guilt before God. Accordingly, when we come in Him we have peace with God. We who were far off are made nigh by the blood of Christ. We, who are sinners and rebels in ourselves, are forgiven children adopted in Him, our elder Brother.

When Christ reconciled us to God, He acted for both Jew and Gentile. On the Cross He slew the enmity of the two that He might make of the twain one new man, so making peace. The Jew had position and prestige under the old theocracy and may well have stood in pride above the godless Gentiles. But in the Gospel everyone is saved by the grace of God and on the ground of the work of Christ. Whether one boasts four generations of Presbyterian elders, or is a bum just snatched by regenerating grace from the gutter—each is a fellow citizen with the saints and of the household of God—a part of the holy temple in the Lord—a habitation of God in the Spirit. No one has any ground of boasting in Himself. Each hymns the saving grace of God, each boasts a Saviour slain.

Now this Christ, who is our Peace toward God and our peace toward man, came and preached peace to those afar off and to those nigh. (Eph. 2:17). That is, through the preaching of His own Word, Jesus Christ is preaching to men, near and

far, Be ye reconciled to God—and to one another. He, the peace-maker, is our Peace. We are called to find our peace not in the *status quo* and not in the rush for change—but in Him. "My peace I give unto you, not as the world giveth, give I unto you—let not your heart be troubled, neither let it be afraid." In the anxieties and changes, in the hurdy-gurdy and turmoil of the day may we find our deep abiding peace in HIM. And in that inward or upward peace which He gives the heart, let us meet the problems of the Church, the home, the school, and the world.  
—W.C.R.

### You Too Can Help

The action of the General Assembly in sending the plan of union down to the Presbyteries for their vote has produced a remarkable and unexpected effect in this *Journal* office.

Many people, from whom we have never heard before, have written, phoned and wired in to promise their cooperation and support.

We have always been dependent on the financial help of a large number of people, most of them of modest means, who have believed in the witness we have tried to bear for an evangelical Christian faith.

At this time, *as never before*, we solicit first of all your prayers. We need the grace and the wisdom which God alone can give. We need His protection from the pit-falls of Satan. We need spiritual insight and holy boldness. We need loving hearts and cool heads.

Also, as you pray for this work we ask you to consider helping by your means, as God may direct you to give. As never before we need financial help. God has never failed us and we have every confidence that as we stay close to Him the finances will be forthcoming. It may be you can and should help.



Certainly you can pray for us. If you can also give, please make your checks payable to "The Southern Presbyterian Journal." Any such gifts are deductible for tax purposes.

Above all else, PLEASE PRAY.

## Take Care

The action of the General Assembly, recommending the cessation of segregation at all levels in the church, is one, the implementation of which will require great wisdom and Christian grace. It is possible for the enthusiasts in this matter to precipitate most difficult situations by unwise action.

Also, and this is a point we have not yet heard raised, there is a great difference between abolishing segregation as a Christian principle and *imposing non-segregation*. The latter could prove both un-Christian and utterly unrealistic.

To be specific: it would be possible to try to *impose non-segregation* in both institutions and congregations where such a problem should not normally arise. The *planting* of individuals to institute a new pattern of social relationships would, in our judgment, constitute an unwarranted and un-Christian interference with a delicate and potentially disruptive situation.

—L.N.B.

After writing the above we learned of a Christian conference here in Western North Carolina where *at the present time* Negro boys and girls and white boys and girls are being deliberately paired off together, a Negro boy and a white girl, or a white boy with a Negro girl, for the playing of games and for square dancing.

We can only protest that such, *in the name of Christianity*, is a gross injustice to these young people and a travesty on planned Christian conduct.

—L.N.B.

## Destruction Through Consultation

*The Saturday Evening Post* is certainly one of our best secular magazines and its publishers admit some moral responsibilities to the public, something rare in these days. They will not accept or publish any advertisements of liquor, and we honor them for this stand.

Also, as one reads the editorials in this magazine one is conscious of a sense of international responsibility which goes far beyond partisan politics at home. Furthermore, it is a regrettable fact that one sees in many of these editorials a far higher under-

standing of world problems than is to be found in the average Church publication.

We wish to quote parts of two editorials to bolster this assertion:

"It seems to take the free world an unconscionably long time to discover that the rules and conventions of traditional diplomacy do not apply in dealings with the Soviet Union." May 22nd,—"*How Polite Must We Be To The Soviet Spy Ring?*"

"All over the country nowadays the communists are busy in a vast and silent infiltration, moving skilfully into a wide variety of local, regional and national groups. No pro-Moscow operations bubble up from their plausible lips. They appear to be sincere, hard-working liberals, eager for the success of the organizations in which they have become active, including unions, parent-teacher organizations, Democratic clubs, and in a few cases even Republican clubs."

" - - - . Here are Communist Party National Chairman William Z. Foster's own words: - - - 'orientate the country on the basis of a friendly live-and-let-live coexistence with the Soviet Union.' June 5th, — '*The Communists Yearn For That 'United Front'.*'"

It is the philosophy expressed above which is, in our judgment, America's most deadly danger. This philosophy is popular in political circles; it is being advised by Church Councils and Assemblies; and, it can prove the philosophy which will destroy America.

Surely Christians should recognize Communism for what it really is. It embodies the very spirit of the anti-Christ. It is the avowed enemy of the Church; the very antithesis of that which is good and right. Neither Christians nor governments which obtain in so-called Christian countries should temporize with it for one minute.

This does not mean that the answer is to be found in open warfare, that is a last resort. But it does mean that because of its very nature we should have nothing to do with it. It is this temporizing with, this meeting across council tables, this suggesting modes of procedure to, this recognition of communist governments, which sickens the hearts of right-thinking men and women under their despotic control and weakens their ability and will to resist their oppressors.

The very *least* that we should do is to abandon all diplomatic relations with and recognition of

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Communist regimes and their agents and representatives.

By this ostracizing of communism it is probable that a death blow to its world-wide influence might be struck. Too simple? Well, our present course is increasing the power and influence of world communism every day that it continues.

We might change our policies and gain immeasurably in doing so. —L.N.B.

## The Value Of A Theological Education

(Address given by J. P. McCallie at the Commencement, at Temple Baptist Theological Seminary, Chattanooga, Tenn., Friday, May 14, 1954.)

Theology is the greatest of all the various branches of learning, for in its most general sense it is the knowledge of God, or of Christianity, or of the Bible and its revelation of God's Will for man.

Astronomy is the noblest of the natural sciences and theology may be called the noblest of the supernatural sciences.

I have been a student of both and, though a layman, I have preached nearly as much as my two preacher brothers and my preacher father, for I have been teaching the Word of God in school and out of school since I was 17 years old, or now for some 58 years.

I first began my study of theology on a pallet in front of my father's pulpit, for my mother taught the ladies' Bible class and with sixteen babies, she would not have done much teaching if she had not brought us to church very early in life. And then at the family altar morning and evening in my home the Bible was read and either father or mother raised their voices in prayer to God. God was a real person to us boys and one of the most effective means of discipline in my home was on my knees at the horsehair sofa in the parlor, with my mother's arm around my shoulders, as she told God some of the things I did not want Him to know about me.

The memorization of scripture, great verses, psalms, hymns, and especially of the child's catechism and the Shorter Catechism, which for the life of me I could never understand why they called "shorter" for there were 107 questions and answers in it—all this had a deep effect upon me. As a result, in my school for these many years our motto has been the answer to the first question in this catchism, which is, "What is the chief end of man?" The answer is twelve words that sound like scripture, "Man's chief end is to glorify God and to enjoy Him forever," and this motto, on a mahogany plaque, hangs in our school Study Hall, over the platform.

My father taught me to read great biographies and good books, such as D'Aubigne's History of the

Reformation, William Carey, David Livingstone, John G. Paton, Mackay of Uganda, Stanley's Through Darkest Africa, George Mueller, Charles G. Finney, Dwight Moody, and then my father's excellent theological library I inherited. I have his Dean Alford's Greek New Testament Commentary in four volumes, which he read through many times, and which I have read through and often consult; Owen's Sermons, and Matthew Henry's Commentary, C. H. M.'s Commentaries on the Pentateuch, Kellogg's Leviticus, the works of Philip Mauro, of Gaebelien, of Ironsides, of Torrey, and James Gray; of Barnhouse, yes of John Rice and Lee Roberson, of Cierpke and Salstrand, too. I have my father's Hodge's Systematic Theology and Shedd's Dogmatic Theology. Among the books, or authors, that have meant much to me in recent years are Bernard's "Progress of Doctrine in the New Testament," Erich Sauer's two volumes on the Old Testament and the New Testament, Wilbur Smith's "Therefore, Stand," Machen's volumes, James Orr's "The Virgin Birth," Calvin's great commentaries, and now the new, one-volume commentary of Dr. Francis Davidson, printed by Eerdmans. The reading of good books is one of the greatest boons that can come to man on this earth, especially books about God's Word and God's men. Next to a good ancestry, which, unfortunately, a man has no opportunity to control, a good library and attentive reading, which a man can control, unless he is a radio and a TV addict, will develop one in the knowledge of the Lord as no other thing in this world.

These theologians love to call the various subjects in theology by big, high sounding names, such as Soteriology for salvation, Anthropology for nature of man, Eschatology for second coming and its accompaniment of the Last Times.

Immanuel Kant, the great German philosopher, indicated that man can know only what comes to him through his five senses, hearing, seeing, smelling, tasting, and touching, and, since God cannot be known by any of these, man cannot really know God. But the Lord Jesus indicates otherwise. He said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." To really know God is everlasting life and it can only come from knowing the Lord Jesus Christ, Whom He hath sent. "He that hath seen me hath seen the Father," Jesus told Philip. And all this we can get only from the Bible. Therefore, our attitude towards the Bible is all-important. Through it alone can we know God, and if our idea of the Bible is perverted and inadequate, so will our knowledge of God be, so will our theology be perverted.

The Germans, by their rationalistic philosophy and higher critical methods, have brought about a perverted view of the Bible and therefore, of the Lord Jesus Christ and of God, known as liberalism and modernism, and a near relation known now as Neo-orthodoxy or Barthianism, from Karl Barth, the now living Swiss theologian. All these regard the fundamentalist viewpoint as too literalistic; to



regard the Bible as inerrant and infallible is to them very unscholarly and unscientific. If regarding heaven and hell as real places of abode for the saved and the lost is unscientific and lacking in critical discernment, I would rather make the mistake of taking the Bible literally in such matters and later finding out that it was only a figurative expression than to spiritualize them away as practically non-existent, only to find out they were real. I have nothing to lose by taking God at His Word in His holy book; in fact, much to gain of blessed assurance, real authority, and wonderful hope; but to rule scripture out by higher critical methods and then find in the hereafter that God meant exactly what He said would prove loss indeed, yes, the loss of eternal life.

What I like about this Theological Seminary is that it believes the Bible, the whole Bible is the inspired word of God and worthy of all confidence and earnest study and devoted obedience. I like also that it is looking for the glorious appearing of our great God and Saviour, Jesus Christ, and believes in the blessed hope as man's only real assurance of Peace in this world. It believes the word of our Lord that man is a hopeless sinner, unable to save himself and desperately in need of a Saviour; and that that Saviour is Jesus Christ, through whose shed blood, by faith in Him, we can be born again and have all our sins washed away and become the children of God.

Yes, this Presbyterian elder believes that theology, if it means the true knowledge of God through His Blessed Word, both written and Incarnate, is the most important knowledge in the world, and should show man what his duty is towards God and towards man and make this life here on earth the beginning of heaven.

## London Campaign— Aftermath

The reports of the London Campaign appearing in this *Journal* for some weeks and the personal reports from Harringay, which have appeared in the last three issues, have brought such an unusual number of letters and comments of appreciation that we feel constrained to give one additional report based on a large number of newspaper and religious press reports which have come to hand.

"When the Archbishop of Canterbury appeared on the platform at Wembley and made the final prayer and pronounced the benediction, *that was a miracle*," so declared a minister deeply versed in the history and polity of the Church of England. But, the Archbishop's remark, as he left Wembley, was even more significant: "This is the beginning of a new day in Britain," he is reported to have said. Two days later he ended a rather extended appreciative evaluation of the London Campaign with these significant words: "Dr. Graham has taught us all to begin again at the beginning in our

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evangelism, and to speak by the power of the Holy Spirit, of sin and of righteousness and of judgment to come."

The day following the closing of the campaign, when 187,000 heard Mr. Graham, he went to Oxford University and spoke to over 2,000 students. Because the church, which was supposed to seat only 900, was hopelessly packed, Mr. Graham, at the conclusion of his message, told the students he would retire for 10 minutes after which he would return and asked only those who were willing to make a complete surrender and commitment to Christ to remain. When he returned over 200 students were waiting and after a clear and careful outlining of what he was asking them to do the *entire group* stood to make their decision for Him.

Among the many invitations to return to Great Britain, including an official one from the General Assembly of Scotland, none are more significant than the official invitations to return to Cambridge and Oxford for extended campaigns. Already, in these two institutions, over 600 men have accepted Christ through Mr. Graham's ministry.

Another significant statement has come from Mr. John Henderson, Member of Parliament from Glasgow. Mr. Henderson states that Mr. Graham's influence on both the House of Lords and the House of Commons has been tremendous. Some members have accepted Christ, others who were already Christians have admitted their Christian responsibility in the seat of government.

The June issue of *Intelligence Digest* devotes the first eight of its twenty-four pages to the London Campaign and its effects and implications. Probably never before has a secular magazine, or digest of that type, so completely committed itself to a Christian movement. One incisive observation of the editor is as follows: "In our opinion, Britain is, therefore, hovering on the verge of a choice between full acceptance of the whole supernatural concept (as preached by Dr. Graham), and an agnosticism sometimes accompanied by ethical aspirations, but more often anarchial." - - - "This publication frankly comes out for Dr. Graham, and believes that an historic and appointed awakening is imminent."

Speaking of the political implications of Mr. Graham's messages, and the impact of the London Campaign, this same editor says that the sermons

at Harringay left no room for complacency for either the Socialist or the Conservative, and ended with this significant observation: "In fact, we are all of us faced by a revolutionary challenge; and most of us—if we accept it—must alter our ideas over a whole range of things."

It is probable that, as a class, the elite were reached more than the working people, although thousands of the latter made public profession of faith in Christ. Strange to say though, the challenge of, and response to, the messages reached that upper stratum of society which usually does not even deign to attend a religious service. On the Monday night after the close of the campaign a dinner was given Mr. and Mrs. Graham and members of the team at the Dorchester Hotel. *The London Times* recorded the event in the exclusive "Court Calendar" column and the list of guests read like a part of the Coronation program. Many of those present had given their hearts to Christ at Harringay.

While of little significance in the courts of Heaven, this influence, reaching right up into the Palace itself, can have a mighty effect on the future of Britain.

In closing we would quote from an American newspaper man who rode from Wembley in the bus which took the team back to their hotel: "As the team's private bus inched through the milling crowd on the way back to Stratford Court, Billy Graham stood in the aisle and said: 'I want all of us to bow our heads right now and give thanks to God for all that He has done. This is His doing and let none fail to give Him all of the credit.' Only moments before the young man had stood before 120,000 with the Word of God in his hand, in his head and in his heart. He now stood with bowed head, just another sinner saved by grace. A few seconds after the end of the prayer, Bev Shea began to sing softly, 'Praise God, from Whom all blessings flow.' Others took up the words and the song grew in volume as the bus passed along through the quiet streets." —L.N.B.

## — LETTERS —

*From a Virginia Elder:*

(Enclosing \$5.00 to pay for subscriptions going to two sons) "Your paper is the best thing in print, except *The Word*."

### *Change Of Address*

Rev. Robert D. Bedinger, D.D., Mrs. R. D. Bedinger, Miss Martha R. Bedinger, from 2800 N. 19th St., Bessemer, Ala., to 1424 46th St., Belview Heights, W. Birmingham, Ala.

*From an "Elect Lady" in Mississippi:*

Enclosed find check for \$5.00. Please send us the splendid *Journal* for the next two years. We are deeply grateful for the privilege of the leadership of the consecrated men on your staff here in our own home. May God bless you in your efforts to serve Him, and in the work you are doing to preserve our Southern Church.

\* \* \* \* \*

*From a Texas Doctor and his wife:*

Thank you for all the information and inspiration we have received through the *Journal*.

\* \* \* \* \*

*From a Tennessean:*

May God bless you in your tireless efforts to keep our Church a "Continuing Church" in faith and doctrine. Our prayers are with you.

\* \* \* \* \*

Welsh, La., June 1, 1954.

Southern Presbyterian Journal,  
Weaverville, N. C.

Gentlemen:

I became a member of the Southern Presbyterian Church 44 years ago. I have kept informed about the issues which came in with the Federal, now the National Council of Churches. Whether the Southern Church does or does not join the Union, not a dime more of my tithe will be to any cause with which the National Council is connected, in any way. Until I am convinced that I can control my contributions accordingly, I will withhold *all* contributions. I have made up my mind. I hope other thousands of members will do likewise.

—B. L. Orvis, Elder.

Note: If the Southern church joins the Union, I will not be part of the Union which will be dominated by the National Council. I hope thousands of others will do likewise. We must get rid of the National Council. We don't need a political action committee like the Council.

Chattanooga, Tenn.

### **My Personal Experience With Church Unions**

I was born in Lebanon, Tennessee, and lived there until I married. It was a college town—Cumberland University being situated there and my father taught in this University for 50 years and I graduated from this College with A.B., M.A. and Ph.D. degrees and taught Chemistry in the same College three years. It was the College of the Cumberland Presbyterian Church and had Liberal Arts, Law and Theological departments. I was in a position to know the many distinguished graduates of this famous institution.



My father, though a scientist, was an active churchman and not only attended meetings of Presbyteries, Synods and General Assemblies, but for years edited the Sunday School literature of the Cumberland Church and was its representative on the International Sunday School Lesson Committee. It was his suggestion that they adopt graded lessons for the Sunday Schools and the first ones ever used were planned by him. When the Cumberland Presbyterian Church united with the Presbyterian U.S.A. Church he was automatically dropped from the Committee as the other church was represented on the Committee.

At the time of this union my father was strongly in favor of union and naturally I was too. The Cumberland Church was not a large or strong church—and Cumberland University needed financial and moral support badly. This was promised us by the U.S.A. Church. Then since they had revised their Confession of Faith and there seemed to be little difference between the churches Union was thought advisable—and it took place.

I vividly remember the troubles this caused—the families that were divided—my father's sisters and their families stayed in the Cumberland church—as did my husband's father though his uncle, a minister, went into the U.S.A. church. I remember the hurt feelings, the law suits over the church property, the failure of the U.S.A. church to help Cumberland University—they even moved the Theological Seminary to Cincinnati and it was absorbed by Lane Seminary. We lost our identity, our church property, our University as it later folded up for lack of support. We gained nothing—only membership in a larger, more liberal church, which in later years we found was not like we thought it would be in creed or policies.

For many years we belonged to and attended a Presbyterian U.S.A. church here in Chattanooga, mainly because my husband's uncle was its pastor. The church struggled to exist, and when he retired a new pastor arrived—a very smart young man but one so liberal and unorthodox that we simply had to leave his church—as did so many others for the same reason. This church was disbanded and the members scattered into other churches.

Our family joined the Presbyterian Church U.S. and for over twenty years we have been very happy and satisfied in this church—we felt we had found the right church and we have been so very proud of the fine record that it has made—of its deep spirituality, its generous contributions to Missions and ALL church projects. We have been satisfied with its government, its fundamental creed and its delightful membership of Southern people like ourselves.

Words cannot express my regret, and my astonishment, over the action of the recent General Assembly at Montreat and my sorrow that I must

go through another period of "Union agitation." I know by my own experience what it will mean—I am a burned child and I dread this fire—which will mean the extermination of the Southern Presbyterian Church U.S.

Having had the personal experience of going through a union of churches, I beg of all those who read this article, to fight with all the strength they have to keep our Southern Church unified and intact. Fight to preserve peace in the church and save the land. Save our church and children.

—Kate H. Steele.

The Editor:

I want to take a moment to congratulate you and Dr. Bell and the others with you for the excellent church paper that you have been putting into the hands of the Presbyterian public each week.

I have followed the Journal since its inception, being in accord with its statement of faith and in sympathy with its major objectives. But let me say that you are putting out a much finer paper now than at any previous time. I am delighted that you give so much space and emphasis to the positive and cohesive elements of our confession, even while you cannot in good faith keep silent on issues which are perforce divisive and distressing to us all.

May I say that I have a number of friends whose sympathies do not lie as naturally along the lines of Journal emphases and who in years past have tended to smile indulgently at your efforts, who are today reading the Journal regularly and thoughtfully. Perhaps it is because they have grown in stature (God grant that we may all continue doing so,) but I think that it is also because the Journal has grown!

God bless you in your further efforts. Don't let them take ecumenicity away from the conservative wing of the Church! In the truly vital relationships we are often more ecumenical than they are! I thank God that I'd rather be a good Christian than a good Presbyterian (although to date I have not found the two categories incompatible), and I'm not prevented by my confession from being a brother of every other individual who loves the Lord Jesus!

If you can help to safeguard the weightier Christian virtues of love and forbearance and humility, even in the face of anger and misrepresentation and stigmatization, so that the Southern Church can emerge from its conflict free of the scarring effects which so marred the effectiveness of the Bible Presbyterian Church, it may well be that a continuing Church may be found worthy of a destiny that cannot be confined to any one section. —W.R.

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## Recommend The Journal To Friends

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# Can Two Walk Together Except They Be Agreed?

By G. Aiken Taylor, Ph.D.

**Editor's Note:** The number of requests for copies of Dr. Taylor's address before the Ninety-Fourth General Assembly has been considerable. The Journal, consequently, is printing herewith this analysis of the doctrinal deficiencies of the Plan of Union. At the end of his address, Dr. Taylor has added, for purposes of this printing, his analysis of the basic differences separating us who differ in this matter.

Fathers and Brethren:

My interest in the matter of the union of the three major Presbyterian bodies grows out of a deep concern for the vitality and effectiveness of a certain clear, theological and evangelical position which I believe is represented by the church to which I now belong. And it is because I believe that the proposed union will strike at the doctrinal position of this church and thus weaken the strength and effectiveness of its evangelical witness, that I find myself taking this stand against the proposed union. Others may find other points of disagreement. But I take my stand because the Plan of Union makes significant changes in the *creed* of the church in those vital points of contact where the church's theology touches its leadership and where the church's theology touches its members.

Now some may object that this is impossible. The Confession of Faith—they will say—under the Plan of Union remains untouched and entire. That is true. The Confession does persevere in its historic integrity. And that is why it is all the more significant that in the Book of Church Order: in the Sacraments and Ordinances of the church—at the point where the Confession of Faith makes its appearance at the level of the congregation—the damage to our doctrinal foundations has occurred.

The average member of the church does not read the Confession. Few ministers have read it often. But the people do see the doctrinal stones of the church when the church's ordinances are administered in their presence. And now what do they see?

Under our present constitution, a member of the church making a Profession of Faith acknowledges that he is a sinner in the sight of God, justly deserving His displeasure and without hope save in His mercy. Under the proposed constitution and despite the earnest pleas of many that he continue to be required to do so, the new member does not thus acknowledge that he is lost.

Under our present constitution, a new member clearly confesses that Jesus Christ is the *only* Saviour of sinners and that the sinner not only should, but necessarily must receive and rest upon Him alone for salvation. Under the proposed constitution, he does not so confess.

Once a member of the church, the believer next brings his children to be publicly acknowledged members of the Body of Christ. Under our present government, he confesses his faith that children, too, need the saving grace of God, thus recognizing that we believe in Original Sin. Under the proposed constitution, the parent simply confesses his own faith and then to all practical purposes declares, "for this reason I now offer my child."

Our present constitution next points out to the parent that he should look to the Lord Jesus Christ for his child's salvation as he does for his own. The proposed constitution says nothing about this, although, in response to many protests, it now adds to the first inadequate question a phrase mentioning God's covenant promises.

Thus the Confession of Faith, where actually applied at the level of the ordinary believer in Christ, is seriously mutilated. And one trembles for future generations who, never confessing their child's need of the cleansing blood of Jesus Christ and their own lost estate, shall sooner or later forget that the church ever held these things to be important.

Other, though perhaps less obvious modifications of the doctrinal purity of our testimony appear in the proposed Plan. The safeguard which was inserted to remind ministers and officers that they must persevere in their support of the church's doctrinal integrity is now missing. The statement that Christ governs His church by His Word and Spirit is now amplified to include, as an additional category, the ministry of men as well. The importance of the Word as a channel of Grace in the administration of the Sacraments has entirely been overlooked. And most of our inspiring confession of Jesus Christ as Lord, King and Head of the Church, continues to be excluded from the finished form of government.

Now two objections may be and have been raised by persons to whom I have pointed out these things. The first objection is that they are relatively un-



important. But they are *not* unimportant. They happen to be the point where officers of the church relate the importance of their beliefs to the historic Standards of the church and the points where members of the church make their only official contact with, and their only public confession of the things which they are instructed to believe. These matters entirely cover the doctrinal position of the church as it actually is applied within a congregation's life and public testimony.

Moreover, in a day and time when the testimony of traditional theology is undermined by the re-interpretation and spiritualization of virtually every point in the Creed; when the traditional doctrines of the Resurrection and the Virgin Birth, for instance, fade away in the frank testimony of men who now say that they do believe in these doctrines but "not in a physical sense"—in such a day and time, I say, little words and "minor" points become critically important.

Great issues sometimes resolve themselves into differences of opinion over very little things, and often the solitary word "shibboleth" may indeed be the only accurate test of the difference between a man of Ephraim and his more distant kindred.

A second objection I have heard to this criticism of the Plan of Union is that it seems to hint that something sinister is going on. Now I do not mean to suggest any such thing. But I do mean to point out what has taken place and what has or has not been done. Sixteen years of negotiations have not yet succeeded in placing our important questions into that part of the proposed form of government covering new members received into the church. The safeguard whereby ministers and officers promise to report any significant changes in their views, was a part of the 1943 Plan of Union but has since been taken out. The larger volume of protest over the weakness of the ordinance of infant baptism has resulted only in the addition of a brief and inadequate phrase.

At some time in the deliberations over the Plan of Union, men sat down and faced each other over the question in our Book of Church Order which reads, "Do you believe that you are a sinner in the sight of God, justly deserving His displeasure and without hope save in His mercy?" And at some time in their deliberations, those men voted to reject this question. I do not charge that anything sinister was intended. I simply record the fact that it occurred.

Where does all this leave me? I confess that I remain a believer in Christian cooperation. But I cannot say that I can hear the Lord praying that I should be one with anybody under these circumstances.

One of America's greatest educators once said to me (although he was not talking about church union) somewhat as follows: "The future of the

Christian Church will largely be determined by representatives of those denominations which most faithfully have adhered to the Reformed tradition." I agree. I believe that we preserve something infinitely precious in our heritage. Our church is weak enough now, despite its great strength. I believe that this particular union will weaken it further. I do not want to see that happen, for to me to keep the historic Reformed position intact is the way to keep the Christian, evangelical tradition alive.

It now appears abundantly evident that those who oppose union for conscience's sake and those who sincerely support it for the same reason are separated by more than administrative, editorial or even theological details. At the heart of the issue lie two distinct *philosophies* of religion. The two parties to this issue cannot find a common meeting ground because they do not locate the *heart* of the matter in the same place.

Two philosophies of religion are involved because each party to the controversy denies the other's conception of the *center of interest*. Both parties recognize a center and a periphery in the matter. Both agree upon the Christian character of the issues which are differently assigned by each, the one to the center and the other to the periphery. But each of the parties declares that the other is mistaken in its choice of the issue which must lie at the center of interest, and that which must lie at the periphery. And thereby opposing citadels of conviction are set up which continue irreconcilable because they include opposing concepts as to what is uncompromising in religious experience.

Every Christian believes that two relationships are essential to a complete religious experience: The vertical relationship with God and the horizontal relationship with our fellow believers. But we disagree as to which of these marks the starting point (and which of these is of greatest practical importance) when this business of being religious gets down to brass tacks.

This basic disagreement between the priority of the vertical as over against the horizontal relationship in religious experience lies at the heart of the current church union controversy.

The one group affirms that our consideration of the matter of union must begin at the point: "here we all stand together." The other group (of which I count myself a member) declares that the starting point must be: "here I stand before God." The one group decides upon the first step it must take after looking outward over the Christian community. The other group decides upon the first step it must take after looking upward to God.

Neither group is calling the other un-Christian. Both recognize the value of the other's view. But we who insist upon doctrinal integrity and theological purity affirm that the first consideration in

matters religious must be what God is and how He deals with man: that is, "what man is to believe concerning God." Those on the other hand who believe that Christian unity is the all-important consideration affirm that the first consideration in matters religious must be the Christian community and Christian fellowship: that is, "what duty God requires of man."

The difference, being a matter of basic conviction, is not subject to arbitration. On the one hand, a group asks, "can two walk together except they be agreed?" But on the other hand, a group replies, "can two be agreed until they try walking together?"

The latter, who wish union before unanimity, tend to promote a type of ecumenicity to which many of us cannot agree.

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## ANGLERS

*(By The Editor Of The Testament  
For Fishers Of Men)*

### Lesson Number 63

#### "Providential" Personal Contacts

Dr. J. Campbell White, Executive Chairman of "Christ For The World Movement," headquarters at Mansfield, Ohio, is not only a veteran "fisherman," but he is an inveterate Angler, and notwithstanding his 85 years, dons his "fishing tackle" every morning with the same regularity that he puts on his shoes and socks. His equipment consists mainly of his pocket testament, his faith in Jesus Christ, reliance upon the power and guidance of the Holy Spirit, a round-the-clock alertness for "prospects," and a fervent love for his Lord and his fellowman.

Responding to a request from Anglers to say something for this column, Dr. White writes under the title: "How Many Of Our Personal Contacts May Be Providential?" as follows:

Many of us meet several individuals in the course of the average day. How many of these may be a PROVIDENTIAL chance to say some significant word about Christ?

Many years ago, Sir George Williams, the founder of the first Y. M. C. A., asked John R. Mott the question: "DO YOU TALK TO EVERY YOUNG MAN YOU MEET ABOUT CHRIST?" This question indicates how Mr. Williams himself felt about the importance of such contacts.

During the past year, I have felt the urge to think in these terms more clearly than ever before. And it has meant real enrichment of life for me, and definite blessing to a considerable number of those whom I have casually met.

I asked the man who delivers bread to me twice a week, about his family. He said he had three children. I asked him where they go to Sunday School. He said: "Nowhere." I asked him what kind of a

father he could be to let his children grow up like that. And then I told him that I heard my father ask the blessing at every meal; and lead the family at worship every morning after breakfast; and take us all to Sunday School and Church every Sunday, regardless of weather. And that I learned to pray the Lord's prayer by the time I was three years old, by hearing it at the close of his prayer every day. He asked if he could bring his children to see me some evening. Of course I agreed. He came with three of them, all in school. We had a great evening together. I urged personal faith in Christ on all the group, and regular attendance at Sunday School and Church. I keep talking to the father about Christ. He assents to all I say. Recently he asked me about the different modes of baptism. He also told me of a man with three boys, living in an old bus, about 7x14 feet, whose wife had died, and he is now doomed to early death with cancer. He thought I would want to go to see him, and help him into real faith in Christ. I went that day, and had a good talk and prayer, with the father and his 17 year old son. I have seen them repeatedly since. Good progress has been made in growing faith.

Inquiry about spiritual needs in that area of our city of 60,000 persons, led to the discovery that it is one of the neediest districts religiously. So I talked to the Ministerial Association about starting a Sunday School on Sunday afternoons in the Public School House in that area, and they approved the plan, and are now working to that end.

The hope is that the Sunday School may be so successful, that it will lead to the founding of a strong Church in that district. Is not all this an illustration of how things "hook and eye together" when we follow God's guidance?

Why not begin every day with the prayer that the Spirit of God may give us courage and guidance in any contacts with persons we meet, that perchance some simple word of testimony about what Christ does for those who trust Him, may prove to be the "good seed in the good ground, bearing fruit one hundredfold, sixtyfold, thirtyfold"? Is this not Christ's plan for reaching all the world with His truth?

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## Women's Work

The 1954 Women's Training School  
Montreat ... North Carolina

**Time: June 30 (Night)  
To July 7 (Noon)**

Registration and orientation is scheduled for the afternoon of June 30 with the opening session of the School that night. The closing session will again be held at the noon period on July 7. All delegates should plan to remain throughout the entire school, *not leaving until the afternoon of July 7.*



**Credit Classes**

How to Study the Bible, Dr. Rachel Henderlite; Bible Book Study, Dr. Arnold B. Rhodes; Christian Witnessing, Rev. William B. Oglesby, Jr.; Stewardship, Miss John P. Walker; World Missions, Mrs. H. D. Haberyan; Church Extension, Mrs. T. D. Connell, Jr.; Presbyterian Church—Its Program and Work, Mrs. L. C. Majors; Informal Ways of Learning, Mrs. E. A. Schettler; Church in History, Dr. E. T. Thompson; Christian Citizenship, Dr. John D. Moseley.

**Take These On Your Vacation**

There is no time like vacation for extensive and intensive reading of the Bible. Do not fail to take yours with you! Plan to read at least one book of the Bible; meditate upon it, put yourself into it. In so doing you will find recreation that is really re-creation.\*

"If I were a dictator the first book I would burn would be the Bible. I'd burn it because I'd realize that the whole concept of democracy came out of that book."

Quentin Reynolds, Writer, Editor,  
War Correspondent. From Article in  
"This I Believe."\*

A Christianity which puts ethics and social change in the forefront will not only fail to withstand communism but actually prepares the way for it. A Christianity which puts ethics and social change in the background is as dead as dead fish and one of the foremost causes for the spread of communism. We do not want either. What we want is a Christianity that conforms to and is fashioned after the mind of the Master and aims to create a society in which Christ is King.

—A Pakistani writing in  
*Rural Missions*, Summer, 1953.

Gospels in specially prepared holders are supplied to supermarkets in Akron, Ohio, under the sponsorship of six churches of the city. The books are the pocket-size edition published by the American Bible Society.\*

Hebrew Bibles in Japan! Yet this was the order received by the puzzled Japan Bible Society in Tokyo. Correspondence brought out the fact that in Shizuoka, a city of about two hundred thousand, an Old Testament study group had been organized in one of the churches. The Japanese are a literate people and groups are eagerly studying the Bible in the original tongues.\*

\*Bible Society Record, July 1953.

**All Around The World**

The Assembly's Training School draws students from many countries around the globe, and A.T.S. graduates go out to serve in all parts of the world.

Students from three foreign countries who were enrolled during the 1953-1954 session, are Chai Lee of Chinhae, Korea; Elke Wiebers of Hamburg, Germany; and Irece Winderley of Recife, Brazil. These students are being assisted with school expenses by various groups in the church. The Women of the Church, through the Friendship Circle Fund, provides a scholarship each year for a foreign student, the recipient this year being Irece Winderley of Brazil. The Association of Directors of Christian Education are helping Elke Wiebers. Quite often a synodical or a presbyterial will assist a foreign student in whom they have a special interest, as in the case of Chai Lee, a graduate of the University of Alabama, who is receiving a scholarship from the women of the Synod of Alabama.

Last session there were students from Burma, Korea, and Japan. In past years students from Italy, Mexico, China, and France have been enrolled. This association with young people from many places and varied backgrounds provides a rich experience for all who attend and a fellowship that is warmly appreciated and cherished.

Each year A.T.S. graduates fulfill their motto, "Appointed To Serve" by going out into all the world to spread the good news of Christianity. On a poster recently issued by the Board of World Missions are pictures of the new missionaries sent to the foreign field in 1953. Of the nineteen women on this poster, nine are graduates of the Assembly's Training School, Richmond, Virginia, and are serving in Japan, Korea, and Africa.

For next session we have enrolled Dawn Aoto of Tokyo, Japan, now a senior in Shorter College, Rome, Ga.; and Marie Fahim of Assuit, Egypt, a student in the American College for Girls in Cairo. The Admissions Committee has before it an application from Ai Kuroki, also of Tokyo, who is recommended by the National Council of Churches.

—Training School Bulletin.

**FROM STRENGTH TO STRENGTH**

*Prayer*

Dear Lord,  
Help me to live this day  
Quietly — Easily;  
To lean upon Thy great strength  
Trustfully, Restfully;  
To wait for the unfolding of Thy Will  
Patiently, Serenely;  
To meet others  
Peacefully, Joyously;  
To face tomorrow  
Confidently, Courageously.

—Amen.

**Assistant Pastor Desired**

Apply: Pastors' Committee, Box 751, Salisbury, N. C.

LESSON FOR JUNE 27

# Judgment Comes To Israel

**Background Scripture:** II Kings 17. **Devotional Reading:** Psalms 85:1-7.

Second Kings 17 is a sad and tragic chapter. It is a heart-breaking experience to see a man die, especially a wicked man. It is even more terrible to see a whole nation die; and if it is a nation that is perishing because of its sin, and in sin, it is even more heart-rending. The prophet Jeremiah watched Judah on her death-bed and wrote the Book of Lamentations. In this chapter we have the funeral dirge of her wayward sister Israel. This should have been a warning to the Southern Kingdom and might have saved her from captivity, if it had been heeded.

In Psalms 85:1-7 we have the psalmist praying that God would turn away His wrath, would show mercy and forgive; would revive His people again. God does graciously forgive. He revives His people over and over again, but there comes a time when revival is over; when judgment must fall. Judgment is called God's "strange act." It is His last resort. He pleads with men to turn from sin in order that He may have mercy upon them. He is a God Who is abundant in mercy, forgiving iniquity, transgression, and sin, but He cannot clear the guilty unless they change their course, any more than an earthly judge can pardon the murderer who stands convicted in his court. God delays judgment, not willing that any should perish, but that all might come to repentance. He delayed the judgment of Israel, but at last the reprieve is over. The time has come for Israel to face death. The fact is stated, and the reasons for it are given. This chapter is written for our good. May we heed the warning.

## I. The Fact Stated: II Kings 17:1-6.

The last king to reign over Israel was Hoshea. He seems somewhat better than some of his predecessors: "And he did that which was evil in the sight of the Lord, *but not* as the kings of Israel that were before him." All the rulers of the Northern Kingdom were wicked, but some were not as bad as others, and Hoshea belonged to this latter class. However, the kingdom had "sinned away its day of grace"; it was a doomed nation; judgment had been delayed, but it was now descending upon them.

Shalmaneser, king of Assyria, came up against Hoshea, and the king of Judah became his servant, paying tribute to his overlord. He unwisely tried to get help from So, king of Egypt, in order that he might throw off the yoke of Assyria. He brought no present — paid no tribute — to Shalmaneser. Therefore the king of Assyria shut him up and bound him in prison. Then he came up against the city of Samaria and besieged it three years. In the ninth year of Hoshea he captured the city and carried away Israel into Assyria and placed them in

Helah and Habor by the river of Gozan, in the cities of the Medes. This procedure is being copied in these days by the Communists. We read that the Koreans in North Korea are being carried into far-away places in China, and that Chinese are being settled in that part of Korea. There are millions of "Displaced Persons" in our so-called civilized world, and their plight is comparable to that of Israel in Assyria.

In these few verses we have the historical fact; in the balance of the chapter an explanation is given, and further facts are given us which throw light upon the subsequent history of Israel and Judah.

## II. An Explanation of this Fact: 7-23.

The explanation can be summed up in one word: SIN: "Iniquity has been our ruin," is the sad refrain that comes to us as we look upon ruined nations, ruined cities, ruined homes, and ruined lives. SIN is the great destroyer. It works havoc everywhere. In my lifetime I have seen it destroy at least two of the major nations of the world, and it is threatening the ruin of others, as I write these words.

Israel was guilty of *many sins*, but the most outstanding, and the most heinous, was IDOLATRY: "And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchman to the fenced city." "For they served idols, whereof the Lord had said unto them, Ye shall not do this thing."

This was a sin against Light, and a sin against Love. God had not left Israel in darkness; He had revealed Himself in the Law and in His Covenants with them. They knew about God. They had enjoyed fellowship with Him, and had been abundantly blessed. He had brought them out of Egypt, the land of their slavery, and brought them into a land of freedom and fruitfulness. These blessings made their departure from Him inexcusable and very heinous. God deals with nations as with individuals; the more light, the greater the condem-



nation. They knew the will of God, and were therefore without excuse.

God sent His faithful messengers, the prophets, to speak to His people, to warn them of their danger, and to plead with them to forsake their evil ways and turn to Him. We saw in our last lesson how earnest and loving was His appeal to them. In spite of all these warnings, and in the face of His great love, they persisted in their sins, until the land was saturated with all the corruption of Baal worship. At first Jeroboam tried to preserve a semblance of the true worship, but later on this turned to out and out heathen worship, the revolting orgies connected with Baal and Ashtoreth. The uncleanness and immorality of these two religions is notorious. In the words of our text: "They sold themselves to do evil in the sight of the Lord, to provoke Him to anger."

Why are nations and men so foolish? Why is it so hard for them to learn the plain lessons of history? Why do nations today persist in following the pathway of sin, when the end of such a road is so plainly revealed? We can understand why heathen nations do this, but why should an enlightened nation like ours pursue such a suicidal course? Do we in America not have abundance of light? It is a land full of Bibles and churches, of preachers and Christians. Is it the fault of these latter? We are bound to place some of the blame upon ourselves, and we should pray for consecrated Christians and a consecrated ministry. The prophets of Israel—at least some of them—were true and faithful. Yet they could not stem the tide, or prevail upon Israel to return to their God. I am sure that we have thousands of true Christians and faithful preachers, and the testimony of these is being given to our people. Still our beloved country is steeped in crime, flooded with liquor, and filled with broken homes. Many in our land are as devoted to their idols of pleasure and wealth and immorality as the Israelites were to the worship of Baal and Ashtoreth. Our sins are grievous and inexcusable. How much longer will God stay His hand and withhold judgment? One thing is certain. If we persist in sin, we will die, even as Israel died, for the wages of sin is death.

Oh that we might cry aloud, even as the prophets of old, and warn and plead with our people to return to God. We should make the prayer of the 85th Psalm our prayer, for Revival—real Revival—is the one remedy for the disease of sin. If we learn nothing else from our lesson today, may we determine that we will do all in our power to save our nation. Pray without ceasing for a mighty Revival that will shake our land.

### *III. Origin of the Samaritans:* 24-41.

In our reading of the Gospels we often find references to the "Samaritans," and we are somewhat surprised to see the hatred which was felt in the

hearts of the Jews for these Samaritans. In the balance of this chapter we read the account of the origin of this mixed race and have a better understanding of this strong dislike and prejudice.

The king of Assyria carried away many of the Israelites into the places mentioned in verse six, but he left some of the poorer people in the land. In the place of those he carried away he brought others from Babylon and from Cuthah etc. and placed them in the cities of Samaria instead of the native Jews.

These strange immigrants feared not the Lord, and lions were sent among them which slew some of them. The war-ravaged land had no doubt become a suitable place for wild beasts. They spoke to the king of Assyria, telling him of this and suggesting that these men from Babylon did not know "the manner of the God of the land." (The Assyrians were accustomed to the idea of different gods for different lands). So the king commanded them to carry back some of the priests who would show them the manner of the God of that land. One of the priests who had been taken captive came to Bethel and taught them how they should fear the Lord. These spiritual leaders were evidently rather ignorant themselves, with no very clear idea of real worship.

This mixed race—for they intermarried with those left in the land—built cities and established themselves in the land and soon grew into a race which were looked down upon by the pure Jews of the Southern Kingdom. Not only were they mixed in blood, but they were all mixed up in their religion. "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence." I am afraid that we have a lot of people even in America who "fear the Lord, and serve their own gods."

One of the terrible mistakes which the Church has made is very similar to this. In many lands the Church has adopted certain heathen practices giving them a Christian "redressing," but preserving much of the superstition of the old religion of the land. We find this in many places, notably in South America. Much of the pageantry of the religious "parades" has a distinctive heathen background. We have something worse advocated by some so-called religious leaders. I saw an article not long ago in which the writer was urging that all the "Religions" of the world "get together" to fight atheism. This "learned professor" wanted to select the best out of Buddhism and Mohammedanism etc., and go forth as one body to "save the world." What utter folly, and worse than folly, is such talk as this! Such a course would be TREASON. There is but ONE TRUE RELIGION—CHRISTIANITY. To talk such nonsense as this writer, is to be a Traitor to our ONE KING; the Lord Jesus Christ.

YOUTH PROGRAM FOR JUNE 27

# *The Great Divisions Of Christianity*

## DEVOTIONAL:

Hymn: "Our God, Our Help In Ages Past"

Prayer

Scripture: Ephesians 5:22-32

Hymn: "My Hope Is Built On Nothing Less"

Offering

Hymn: "My Faith Looks Up To Thee"

## PROGRAM LEADER:

Christianity is the leading religion of the world with respect to the number of its followers, and of course, we believe it is the leading religion as to its worth and truthfulness. One third of the world's population is Christian, at least in name. We also know that Christianity is a progressive, missionary religion. It seeks to convert unbelievers to its ranks, and in this endeavor it has met with success. Christianity is a growing religion in contrast to Buddhism and Confucianism which are practically static.

The purpose of this program is to acquaint us with the main points of belief and practice of the major divisions of Christianity. The people who profess to believe in Christ are divided into three large groups: the Roman Catholic Church, the Eastern Orthodox Church, and the Protestant Church. We shall give our main attention to the Roman Church and the Eastern Orthodox Church, and devote next week's program to a more detailed discussion of Protestantism and some of its member churches.

In this program we shall consider another church body which does not justly belong in the Christian grouping, but we shall include it here for want of a more appropriate place. This is the Unitarian Church.

*First Speaker:*

The leader has said that the Unitarian church is not properly Christian, and that is true, although Unitarians may generally be thought of as Christians. The great principal underlying Unitarianism is freedom of thought, so they have no creed. They are however, in agreement about many beliefs, and one of these is the complete humanity of Jesus. They believe Jesus was a great teacher and the best man morally and religiously who has ever lived, but they do not believe in Him as the eternal Son of God. Salvation consists in human improvement. Unitarians have great faith in man's ability to improve himself and his lot, and they believe that eventually man can develop a perfect society.

In the United States the center of Unitarianism is New England, although congregations may be

found in large cities almost everywhere. It is no new idea, because there have been Unitarians (often called by other names) since the beginning of the Christian era.

*Second Speaker:*

Christendom's largest numerical division is the Roman Catholic Church. It claims almost half of the people in the world who are counted Christians. It is strongest in the countries of southern Europe, Ireland, and South and Central America.

The Roman Church is of the opinion that it is the only church founded by Christ on earth. One of the Roman authorities and teachers has defined the Church as consisting of those who (1) profess the true faith, (2) partake of the true sacraments, and (3) are subject to the rule of the Pope as the head of the Church. By the "true faith" and the "true sacraments" he means those that are recognized by the Roman Church. The Roman Church has had a rich history at times, but its weakness and error began when it began to accept the authority of popes and councils as being equal with and superior to the teaching of Scripture. This elevation of human authority to make it equal with divine authority has led to the inclusion of error and superstition into the life, faith, and practice of the Roman Church. For an example, the Romanists have added to the two Biblical sacraments of Baptism and the Lord's Supper five others which have gradually developed in their tradition: confirmation, penance, orders, matrimony, and extreme unction. Also, there came through tradition worship of God by images and the practice of praying to the Virgin Mary and to "Saints" recognized by the Church. In 1870 the Pope was declared to be infallible which means that Romanists must consider that whatever he says is true and whatever he demands of them must be done. He is thought to be the direct representative of Christ on earth, and the priests have divine authority through him.

It is interesting that while Protestants ordinarily think of Roman Catholics as being Christians many former Catholics do not consider that they were Christians until they made a profession of faith and united with a Protestant church. Actually, the clergy make up the Roman Church in the official sense and the members are merely observers whose business it is to be loyal and obedient.

*Third Speaker:*

The division of Christianity which is probably least known to us is the Eastern Orthodox Catholic Church which is sometimes called the Eastern Or-



thodox Church or the Greek Catholic Church. Its strength is in the countries of Eastern Europe and Western Asia. Until the time of the Russian Revolution and the outlawing of religion in Russia about eighty-five per cent of Eastern Catholics were Russians.

As to doctrine, the Eastern Church is very similar to the Roman Church. Many of their customs and practices are the same, especially their emphasis on the priesthood. There are two main differences. The Eastern Catholics do not submit themselves to the Pope of Rome, nor do they have a Pope of their own. They do have bishops who exercise a spiritual rule over a certain specific locality, but the Eastern Church has never sought or used the political power that has been customary of Rome. The Eastern Church was content to let the church be the church and did not seek to rule over men's temporal affairs. The other difference between the Orthodox Church and the Roman Church is that the former was and is lacking in zeal for progress and for making converts. During the first five or six centuries of the Christian era the Eastern Church provided leadership and example for other Christians, but then its spirit died and it was content to live on its past glories. Many believe that had the Church in Russia been more alive and more helpful to its people, that great country would not have become a victim of communism.

#### PROGRAM LEADER:

(Try to have someone present for this program who can give authoritative answers to any questions the young people may raise about Roman and Eastern Christians and Unitarians. Remind your young people to be thinking about the great bodies of Protestantism and to be prepared to discuss their differences and similarities next week).

## Church News

### *Columbia Theological Seminary*

Diplomas and degrees were awarded to sixty-six seniors of Columbia Theological Seminary and to five graduate students at Commencement Exercises held in the Druid Hills Presbyterian Church on Monday morning, May 24. Dr. Frank Alfred Mathes, Pastor of the South Highland Presbyterian Church of Birmingham, preached the Baccalaureate sermon on Sunday morning, May 23, and Rev. Walter B. Passiglia, Pastor of the Ybor City Presbyterian Church, Tampa, Fla., delivered the annual sermon before the Student Society of Missionary Inquiry that evening. Dr. James R. Fowle, Pastor of the First Presbyterian Church of Chattanooga, Tennessee, was the commencement speaker at the graduation exercises and Dr. P. D. Miller, Chairman of the Board of Directors, awarded the degrees. In connection with the graduation exercises,

announcement was made of the awarding of graduate fellowships to six members of the graduating class who had made outstanding records. The Fannie Jordan Bryan Fellowships were awarded to Mr. Hugh Walker McClure, III, of Daytona Beach, Florida, a graduate of the University of Florida; and to Mr. James Byron Spencer, of Lexington, Virginia, a graduate of Bob Jones University. Alumni Fellowships were awarded to Mr. Benjamin Harrison Taylor, of Johnson City, Tennessee, a graduate of Davidson College; Mr. Charles Newell Foshee, of Rocky Mount, North Carolina, a graduate of Duke University; and Mr. Lewis Scott Hay, of Charleston, South Carolina, a graduate of Presbyterian College. A teaching fellowship in the Department of English Bible at Columbia Seminary, which is provided by the North Avenue Presbyterian Church of Atlanta, was won by Mr. Richard Allison Dodds, of Abingdon, Pennsylvania, a graduate of Gettysburg College. The Wilds Book Prize, which is awarded to the member of the graduating class who makes the highest average for three years, was also won by Mr. James Byron Spencer.

The following is the list of those who received diplomas and degrees:

#### CERTIFICATES OF GRADUATION

Hubert Paul Currie, Emory University, Atlanta, Ga.  
Archie Davis, B.B.E., Columbia Bible College, Spartanburg, S. C.  
Theodore Harry Eckhoff, Augusta, Ga.  
Robert Edward McJunkin, University of Mississippi, Houlka, Miss.  
Harold Stonewall Mace, Charlotte, N. C.  
Roy Flay Riddle, Charlotte, N. C.  
Forest Lamar T aylor, Jr., University of Georgia, Austell, Ga.

#### BACHELOR OF DIVINITY

David Lapsley Anderson, A.B., Davidson College, Louisville, Ky.  
Samuel Gene Andreasen, A.B., Sterling College, Blanchard, Ia.  
Louie Verner Andrews, Jr., B.S., Clemson College, Cedartown, Ga.  
Kyle Edward Barr, A.B., King College, Blountville, Tenn.  
Teddis Holbrook Beasley, Jr., A.B., Maryville College, Montgomery, Ala.  
Grover Preston Brown, A.B., Erskine College, Metter, Ga.  
Brunice Caviness Cole, Jr., A.B., Presbyterian College, Burlington, N. C.  
Walter Samuel Crouch, A.B., Erskine College, Lyons, Ga.  
George Edward Dameron, A.B., High Point College, Gastonia, N. C.  
Wilson Thompson Dowling, A.B., Presbyterian College, Spartanburg, S. C.  
Cantey China DuBose, Jr., A.B., Presbyterian College, Birmingham, Ala.  
Pierre Wilds DuBose, Jr., A.B., University of Florida, Zellwood, Fla.  
James Richard Ellington, A.B., Catawba College, Belmont, N. C.  
Randall Yale Gunn, A.B., University of Florida, Micanopy, Fla.  
Edward Nelson Hallman, B.S., University of Miami, Hialeah, Fla.

Robert Thornton Henderson, A.B., Davidson College, West Palm Beach, Fla.  
 James Everett Jackson, Jr., A.B., King College, Hopewell, Va.  
 Edward Carlyle Langham, Jr., A.B., Presbyterian College, Montgomery, Ala.  
 Charles Lindbergh McDonald, A.B., Presbyterian College, College Park, Ga.  
 Joseph Brown, MacLeod, A.B., University of North Carolina, Myrtle Beach, S. C.  
 Elmer Perry Mobley, A.B., Presbyterian College, Albany, Ga.  
 Thomas Gideon Morris, A.B., Oglethorpe University, Tucker, Ga.  
 Roy Ramon Myers, Jr., A.B., Whitworth College, Mobile, Ala.  
 William Daniel O'Neal, A.B., Louisiana Polytechnic Institute, Ruston, La.  
 Jerry Doyle Ottwell, A.B., Arkansas College, Meridian, Miss.  
 David Lewis Parks, B.E.E., Georgia Institute of Technology, Weaverville, N. C.  
 Harold Reed Patteson, A.B., King College, Richlands, Va.  
 Virgil Pino, B.S., Davidson College, Tampa, Fla.  
 Henry Watkins Robards, Jr., A.B., Presbyterian College, Greenwood, S. C.  
 Jack Clayton Robinson, A.B., King College, Clover, S. C.  
 James Brinkley Sherwood, A.B., Davidson College, Asheville, N. C.  
 Kennedy Smartt, A.B., Davidson College, Avondale Estates, Ga.  
 Charles Wearn Stowe, B.S., Davidson College, Mount Holly, N. C.  
 Albert Loring Vreeland, A.B., Bob Jones University, Chattahoochee, Fla.  
 Robert Irvan White, A.B., University of North Carolina, Venice, Fla.  
 Edward Brunson Whitson, A.B., Presbyterian College, Asheville, N. C.  
 Jack Joseph Wolf, A.B., Erskine College, Tampa, Fla.  
 Francis McIntosh Womack, Jr., A.B., Erskine College, Jacksonville, Fla.  
 Billy Frank Woods, A.B., Mercer University, Savannah, Ga.

#### **BACHELOR OF DIVINITY** **Cum Laude**

Robert Samuel Busey, A.B., King College, Pensacola, Fla.  
 Murdoch McKelway Calhoun, A.B., Erskine College, Laurel Hill, N. C.  
 Howard Duncan Cameron, A.B., Maryville College, Etowah, Tenn.  
 Kenneth Palmer Craig, A.B., Davidson College, Gastonia, N. C.  
 Ray Willis Davies, A.B., Wheaton College, Harrisburg, Pa.  
 Robert Neal Dean, A.B., Presbyterian College, Jacksonville, Fla.  
 Paul Henly Felker, A.B., Davidson College, Concord, N. C.  
 Nathaniel Sheffield Heeth, A.B., B.S., Presbyterian College, Quitman, Ga.  
 David Brainard Lehman, A.B., Houghton College, Houghton, N. Y.  
 Cyrus Stevens Mallard, Jr., A.B., Presbyterian College, Thomasville, Ga.  
 Edward Willis Milner, B.S., Davidson College, Atlanta, Ga.  
 Bursell Galaida Munro, A.B., Duke University, Atlanta, Ga.  
 Richard Gilmer Shelor, B.S., Roanoke College, Dra-per, Va.  
 Norman Eugene Wilhelm, A.B., King College, Baltimore, Md.

#### **BACHELOR OF DIVINITY** **Magna Cum Laude**

Richard Allison Dodds, A.B., Gettysburg College, Abingdon, Pa.  
 Charles Newell Foshee, A.B., Duke University, Rocky Mount, N. C.  
 Lewis Scott Hay, A.B., Presbyterian College, Charleston, S. C.

#### **BACHELOR OF DIVINITY** **Summa Cum Laude**

Hugh Walker McClure, III, A.B., University of Florida, Daytona Beach, Fla.  
 James Byron Spencer, A.B., Bob Jones University, Lexington, Va.  
 Benjamin Harrison Taylor, B.S., Davidson College, Johnson City, Tenn.

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Charles Newell Foshee, A.B., Duke University; B.D., Columbia Theological Seminary; Rocky Mount, N. C.  
 Albert Grady Harris, Jr., A.B., Davidson College; B.D., Columbia Theological Seminary; Macon, Ga.  
 James Clyde Plexico, B.S., Asheville College; B.D., Columbia Theological Seminary; Seneca, S. C.

#### **MASTER OF ARTS IN BIBLICAL EDUCATION**

Elizabeth Anne Love, A.B., Southwestern University, Montgomery, Ala.  
 Spiva Leon McCullouch, A.B., Cumberland University, Durant, Miss.

#### ***Pastor Called***

Sunset Hills of Charlotte, N. C., has called to its pastorate Rev. W. F. Mitchell of Monticello, Arkansas. He and his family have arrived and are living in the manse at 2211 Springdale Avenue. Mr. Mitchell is a member of the Mississippi Valley Presbytery of the A.R.P. Church and expects to be received by Mecklenburg Presbytery at its next meeting on July 20th meeting in the McQuay Memorial Presbyterian Church.

Since the resignation of Rev. Hugh B. Carter the Sunset Hills pulpit has been supplied by Dr. Charles M. Boyd, Presbyterian minister to the Hospitals.

#### ***U.T.S. Students Receive Awards***

Dr. W. T. Thompson, Acting President of the Seminary, announced the following awards to members of the student body.

William Monroe Wicker Award was given to John B. Evans, a member of the senior class from Laurinburg, North Carolina. Mr. Evans will serve as Assistant Pastor, Second Presbyterian Church, Charleston, South Carolina.

H. G. M. Jones of Richmond, Virginia, was awarded the Henry W. McLaughlin Rural Church Award for his marked interest in and aptitude for the rural church ministry.

DeWitt Furrow of Waiteville, West Virginia, received the E. T. George Prize for improvement in the speaking voice.



The Campbell Scholarship was awarded to G. Raymond Womeldorf of Winchester Presbytery, a member of the Middle class.

Six students were named to the Mattie Glover Hocker Memorial Scholarships, as follows: Robert S. Hawks of Pulaski, Virginia; Charles A. Hutcheson of Louisa, Virginia; J. Whitner Kennedy of Spartanburg, South Carolina; David V. Pittenger of Dallas, Texas; Neil C. Leach of De Funiak Springs, Florida; and John S. Lyles of Chester, South Carolina.

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### CHANGE OF ADDRESS

Rev. A. Killough, from Hughes, Ark., to Oakland, Tenn.

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### Arkansas College Commencement

Forty-four Seniors participated in Arkansas College's eighty-second commencement on May 24.

The honorary degrees of Doctor of Divinity were granted to the Reverend Vance Barron of the Second Presbyterian Church of Charleston, South Carolina, and an alumnus of Arkansas College, and to the Reverend J. W. Bryson of the Central Presbyterian Church of Pine Bluff, Arkansas. Mr. I. N. Barnett, civic and business leader of Batesville, an alumnus of Arkansas College and a member of its Board of Trustees for the past seventeen years, received the Doctor of Laws degree.

Dr. W. W. L. McColgan, pastor of the First Presbyterian Church of Pine Bluff, preached the baccalaureate sermon. The commencement address was delivered by Judge James L. Pilkington of the Sixth District Chancery Court and a ruling elder of the First Presbyterian Church of Hope, Arkansas.

—Paul M. McCain, President.

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### M-Day At Arkansas College Was On May 18

On that day the college's furniture and equipment were moved from the downtown campus to the new beautiful site on a bluff at the edge of town. Business firms in Batesville furnished trucks and men to supplement the students and faculty in making the move. Only one single day's interruption occurred in classes.

The success of the move was due to the careful planning by civic and faculty committees. The transportation arrangements were handled by the Chamber of Commerce. Each piece of furniture, equipment, and box had been tagged with its new location indicated. Loading and unloading teams and lines of students passed items to their proper room and had the job almost completed by noon. A barbecue for the more than 250 participants was served at noon. —Paul M. McCain, President.

### Salem Church To Install A New Pastor

At a Called Meeting of Montgomery Presbytery held in the Salem Presbyterian Church on June 1, 1954, Rev. William W. Williamson, formerly of the First Presbyterian Church of Paducah, Kentucky, in Muhlenberg Presbytery, was received into the membership of Montgomery Presbytery and arrangements were made for his installation as pastor of the Westminster Presbyterian Church of Lynchburg, Virginia, on June 20, 1954.

—E. W. Smith, Stated Clerk.

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### Presbyterian Junior College Commencement

Maxton, N. C. — Commencement activities at Presbyterian Junior College were concluded with the graduating exercises in the college chapel. The address was by Dr. Edwin R. Walker, president-elect of Queens College, Charlotte, N. C. William J. Hollenbeck, Fayetteville, N. C., second honor student, delivered the salutatory. Robert L. McCain, Waxhaw, N. C., first honor student, delivered the valedictory. Diplomas were presented the graduates by President Louis LaMotte. It was announced that three professors had been elected to the rank of associate professor: John H. Crabtree, Jr., A.B., M.A.; Raymond H. Dawson, A.B., M.A.; and Sheldon F. Koesy, LL.B., B.D. Awards were made as follows: R. A. McLeod Citizenship Medal to Charles Little Keels, Monroe, N. C.; Mildred Johnson Hay Bible Award to Robert Lee McCain, Waxhaw, N. C.; Freshman Scholarship Award to Barry Eugene Wright, Laurinburg, N. C.; Gibson Athletic Trophy to Charles Little Keels, Monroe, N. C.

Graduates were: High School Diploma—

Joseph L. Burleson, Albemarle, N. C.; Milton Leslie Langley, Jr., Portsmouth, Va.; Percy White West, Jr., Sanford, N. C.

Junior College Diploma—

William Berry Blue, Carthage, N. C.; Charles Francis Edgar, Collingswood, New Jersey; William Jacob Hollenbeck, Fayetteville, N. C.; George Benny Hutchins, Forest City, N. C.; John Leon Newton, Gibson, N. C.

Associate Science Degree—

Charles Little Keels, Monroe, N. C.; James F. Locklear, Laurinburg, N. C.; Edward M. LaMotte, Maxton, N. C.; Robert McCain, Waxhaw, N. C.; Elinos A. Whitlock, Jr., Floyd, Va.

Announcement was made that Summer School would begin June 7 in the Preparatory Department and June 14 in the Collegiate Department.

## BOOKS

**THE RIGHTEOUSNESS OF GOD.** Gordon Rupp. Philosophical Library, 15 East 40th Street, New York 16, New York. Price \$7.50.

Martin Luther while living proved stronger than the Emperor and the Pope. Since his death, his influence has been multiplied. Though dead, he still speaks. As a matter of fact, a man like Luther can never die. He is more alive today than ever before. German and Scandinavian writers have given us a number of outstanding studies on Luther and his work during recent years. This volume is the product of a distinguished English scholar who has profited by the German and Scandinavian writings and added much by way of interpretation and comment in this present volume which was originally given in a series of lectures at the University of Cambridge in 1947.

The first section of this book deals with "The Historians' Luther." Here is discussed the Luther of myth and the Luther of history. He recognizes that it is hard not to prejudice Luther because during the past four centuries so much has been written for and against him. It is extremely difficult to evaluate his character, judiciously. In his appraisal of the German Reformer, the author says, "We read Luther because we find in one page of him more sparkling and refreshing draughts of truth than in scores of others, because they are few Christian writers of any age who can bring before us the heights and the depths of the Christian warfare. Those who read Luther for their own soul's health will have no fears about what critical investigation may bring to light, and will not be deterred by ancient foes or modern prejudice." Dr. Rupp holds that Luther himself is bigger than either the German Luther or the Scandinavian Luther. He maintains that he himself is bigger than any superimposed pattern.

Dr. Rupp finds that at the very heart of Luther's theology is the idea of "The Righteousness of God." This Pauline phrase is the key to unlock the mind and heart of Luther. He quotes with approval Cole-ridge's statement, "How dearly Martin Luther loved St. Paul. How dearly St. Paul would have loved Martin Luther." The great revelation made to Luther was that a sinner must look at himself in the presence of another righteousness which God has given to men in Jesus Christ and in which men can never deserve or achieve, but which can only be accepted. Luther expressed it in this way, "For God wills to save us not by our own righteousness and wisdom but from without, not one which comes and is born from within ourselves but which comes into us from without not growing in our own soil, but which comes from heaven. Thus it is by all means necessary to learn this external and other righteousness."

This volume underscores the thought which Luther saw clearly that the Christian must always live by faith and beware of trying to turn faith into sight. He said that by turning faith into sight, we cut the knot of eschatology. Luther wrote, "For we indeed have nothing other from God than the pure Word that the Lord Jesus sits at the Right Hand of the Father and is Judge of the Living and of the Dead through whom we are Kings and Priests. But where can these things be discerned? Not in the indicative but in the imperative and optative mood. For while He thus hides himself, we shall know in that Day when all His enemies shall be put under His feet. Meanwhile, we believe in hope. For if these things were now manifest before our eyes, there would be no work for faith. Thus He seems to have deserted us for he ascends to heaven and sits at the Right Hand of the Father yet He leaves us the Word and Sacraments. But what is this? The flesh objects: I see nothing, it is only a word. It is Word indeed but it is in supreme and divine virtue which you will experience with a firm faith if you cleave to it."

There is not a dull page in this book. Rupp is a fascinating lecturer and this volume is one of the most intriguing ever produced on the German Reformer.  
—John R. Richardson.

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**"CHRIST AND THE HUMAN LIFE."** Friedrich Wilhelm Foerster. Philosophical Library, New York. Price \$5.00.

The title of this book is not simply "Christ" but "Christ and The Human Life." The author says, "Real human life is perfected only in Christ; thus there is no bridging of opposites, no settlement of world interests, no overcoming of the pallid terror of the one for the machinations of the other, unless the highest love, which comes from above, takes pity on our witless dissension and joins our hands and hearts." The author's method is inductive. He calls reality to witness. He penetrates from the edge towards the center and not from the center outward toward the edge. This book is filled with scenes from life and may perhaps be able to serve many of our intelligent but myopic contemporaries as a corrective lens for the vision of reality.

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**"RIGHT AND WRONG WAYS TO USE THE BIBLE."** J. Carter Swaim. Westminster Press, Philadelphia, Pa. Price \$2.50.

In this volume Dr. Swaim describes certain common ways of misusing the Bible by misquoting, twisting meanings, quoting phrases taken out of context, finding texts by chance or applying admonitions meant for a period long before our own to particular situations of today. He refers to Jesus Christ as the only key to understanding the Bible, and likens Him to an infallible gauge for finding its spiritual meaning. Conservative Christians will find some helpful suggestions in this volume but



will not follow the author in all of his views concerning the reliability of the Scriptures.

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"THE CHRISTIAN AND HIS BIBLE." Douglas Johnson. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$2.00.

The Bible presents unique claims concerning its own nature and message. The experienced Christian believes these claims. Today, however, there are many students and educated young people for whom this most important book ranks little more than one among a number of literary classics. Dr. Johnson holds that by far the commonest reason for the current depreciation is ignorance or misunderstanding of what the Bible itself says and what it does not say concerning its own nature and purpose. It is chiefly to a consideration of these two subjects that this book is directed. The emphasis here is upon the self-authenticating witness of the Bible. An appendix includes a short bibliography for further study, a brief history of the documentary theory of the Pentateuch, a brief summary of the history and the theories concerning the synoptic problem, the authorship of the fourth gospel and a chart of our Lord's references to the Old Testament.

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"THE SECOND COMING OF CHRIST." L. Berkhof. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$1.50.

Dr. Berkhof is the president-emeritus of the Calvin Theological Seminary, Grand Rapids, Michigan. He is an outstanding theologian and writes in a clear style. This volume is an exposition concerning the main factors involved in the Lord's second coming. It is the fruit of the life time of a distinguished and dedicated study. The author has avoided any extreme view based on some single aspect of this study or any attempt to force the words of Scripture into a pattern foreign to the context of Scripture. He has set forth the spiritual and practical values derived from this transcendent hope of the Christian Church, the comfort and the power and the glory of the Lord's coming.

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"AND PEACE AT THE LAST." Russell L. Dicks and Thomas S. Kepler. Westminster Press, Philadelphia, Pa. Price \$1.50.

This book is written for those who like to plan their lives ahead so that the inevitable does not overtake them and find them unprepared. It is also written for those who find that they have come close to the time of death and welcome help in passing through the experience of dying. There are two problems involved in this subject: dying and death. The book is divided into two parts. Part One deals with the experience of dying and Part Two with death. Each section draws upon the wisdom and conviction of other writers, both ancient and modern, concerning this subject.

"THE PROTESTANT CREDO." Edited by Vergilius Ferm. Philosophical Library, New York. Price \$5.00.

There are ten essays on the Protestant faith in this volume. It seeks to answer such questions as, "What Ideas are basic to Protestantism?" "What are the fundamental agreements in the common direction of Protestantism?" Each contributor taps his own particular area of intensive interest out of many years of considered reflections. The authors represent the Liberal stream of thought in Protestantism.

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"HOW TO STUDY THE PSALMS." Robert T. Daniel. Fleming H. Revell Co., Westwood, N. J. Price \$3.00.

Dr. Daniel shares with the reader his time-tested method of studying the Psalms, then applies this method of study to twelve favorites. In each case the reader is given an inclusive theme, a comprehensive outline, and an extensive exposition and a complete summary of the Psalm. This is an extremely instructive volume for it not only sheds a great deal of new light on the twelve Psalms discussed but shows the reader how he may study all of the Psalms, yielding a rich reward for his efforts. The author is Professor of Old Testament in the Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

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"JESUS CHRIST, THE LIGHT OF THE WORLD." William Postell Witsell. Christopher Publishing House, Boston 20, Mass. Price \$2.00.

This volume is an introduction to the Lord of life in all the breadth, the width, and the depths of His work which testify of Him in all the glory of His personality revealing to us in turn the infinite Father, the eternal God. The author emphasizes the fact that Christ has been the inspiration of the best, the highest, and the noblest character in achievements for nineteen centuries. The author accepts without equivocation the virgin birth of Christ. His conclusion is, "I repeat, then, that I believe in the virgin birth of Jesus Christ as an historical fact, certified and authenticated by many witnesses of indisputable credibility. I also see the reasonableness of the statement and I can see no real or unanswerable force in objections sometimes set forth."

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## NOTICE!

**To Those Who Are Concerned About The  
Preservation And Continuation Of The  
Evangelical Witness And Work Of The  
Southern Presbyterian Church**

**If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18. Definite plans will be discussed and definite action taken.**

---

# A PRINCIPLE

"In man's arithmetic, to grow one must multiply; in God's arithmetic, to grow, one must divide."

Nowhere in Scripture can one find authorization for organizations at the expense of principle.

Jehoshaphat was the great "joiner" of the Old Testament. He was ready to "unite" with those surrounding him and *it brought serious trouble.*

National and world-wide influence do not come from the formation of great ecclesiastical bodies. Rather, they come from a clear and unequivocal stand for Christian truth, as revealed in the Word of God.

If we stand for a principle that principle will have infinitely more influence on national and world affairs than any possible capitulation to a movement for "bigness."

The time has come. We **MUST** put principle **FIRST**.

*Write For Samples Of Literature*

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. DENDY, Secy.

WEAVERVILLE, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
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JUNE 23, 1954

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Mr. Paul Hastings  
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Mr. Horace Hull

Mr. Kenneth Keyes  
Mr. T. Walker Lewis  
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Rev. T. A. Painter, D.D.  
Mr. V. G. Philips  
Rev. John R. Richardson, D.D.  
Mr. Milton Scott  
Mr. A. R. Shaw

## EDITORIAL

### The Wielder Of The Sword

Speaking of a man whom God is mightily using today a minister recently remarked: "He has been willing to pay the price. Few of us are willing to pay the price of power."

This is a sobering thought. Spiritual power, the result of the presence of the Holy Spirit in His fulness, is resident in the Word of God.

Despite the clear teaching that it is the Sword of the Spirit, the Scriptures, against which Satan cannot stand, even for a moment, many of us undertake to fight him in the wisdom and power of human understanding. Little wonder that we are powerless in our daily encounters with him. Little wonder that we have so little power in preaching and working for the souls of men.

But, there is also another requirement. An intellectual assent to the fact that the Word of God is the Sword of the Spirit is not enough. God expects His servants to live lives consistent with their profession. "*Be ye clean, that bear the vessels of the Lord*" is no idle suggestion. It is the second requirement for one who would have that mighty infilling of spiritual power which transforms one's life and message.

Are we willing to pay the price? Involved are attitudes of belief, personal habits, the willingness to spend and be spent for Him, regardless of comfort, or even life itself. It means a *complete* surrender of *everything* to Christ, a willingness to put *everything* on the altar of our devotion to Him, making Him truly the Lord of our lives, as well as our glorious Saviour.

Nothing would so quickly transform the Church as such an all-out surrender on the part of Christians—ministers and lay people. Nothing would so quickly resolve internal problems in the Church and electrify a suspicious, hostile and cynical world than for those who bear the vessels of the Lord to themselves be the kind of people God wants them to be.

This is written with the prayer that *all of us* will face this issue in our own hearts and before the One with Whom we have to do.

*"Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."*

"BY YE CLEAN, THAT BEAR THE VESSELS OF THE LORD."  
—L.N.B.

### A Home Destroyed By Fire

On June 9th last, the home of Rev. J. Kenton Parker, at Mount Mourne, North Carolina, was totally destroyed by fire. The blaze was caused by lightning which struck the house while the occupants were attending the mid-week prayer service at the church. Dr. Parker, as Journal readers know, is the lesson writer for the Sunday School Department in this paper. His treatments of the International Uniform lessons are greatly enjoyed and used by thousands of the Journal's readers who study to teach, or who read for their own enlightenment. The Journal counts itself fortunate indeed in having the services of this able and consecrated writer.

We are informed that not only was the home a total loss, but everything was burned except a few dining room articles; all household furniture, clothing, Dr. Parker's extensive library which can hardly be replaced, records, heirlooms and mementos of his services as one of our missionaries in Korea. Hearty sympathy is extended to Dr. Parker and his family in this serious loss.



# The Basis Of Christian Hope

The third and final report of the Advisory Committee on the main theme of the Second Assembly of the World Council is released on June 15th. The theme is CHRIST—THE HOPE OF THE WORLD. Confining our attention to this theme we note the basis on which it is posited.

## The Living God

First, we have confidence because our hope is based upon what we know of God, and because we know of Him through what He has done. Christian hope begins with God, not with man. Not with the projection of our desires upon an unknown future, but with God's acts in history, and especially of His act in raising Jesus Christ from the dead. This is the guarantee of God's promise that in good time His victory will be manifest to all and He Himself to be known everywhere as King. "It begets a living hope, an ardent longing for that glorious consummation, and an eager expectation of its coming." "Our hope comes to us from God and rests in God." "He who was raised from the dead is He who died for our sins." And He who confronts us is our Judge and Saviour—our living Lord.

## The Promises Of God

Secondly, the good news of hope comes to us from God Himself, His deeds in the world, His promises in the Word. The faithfulness of God to His Old Testament promises, focused in the Messiah, find their fulfillment in the New Testament coming of the promised Deliverer. God in Jesus Christ has entered the tangled web of earthly history; He has become for us both sin's Victim and at the same time sin's Victor; He bore the judgment that was against us all. In the Church He has given a foretaste or an earnest of the inheritance laid up for His people. Christ is our righteousness and peace—He is also present in us as the hope of glory.

## The Kingdom That Now Is

Thirdly, we have in Christ the gracious power of the Kingdom, the beginning of a new humanity. The whole course of history is transfigured when we see the victorious Lord continuing His ministry of intercession and carrying on His warfare against every ruler of darkness. "Our hope must be anchored in God who comes to us in Jesus Christ; it must look at once to what He has done, and to what He is doing now and to what He will do for

His people and His world, in completion of His saving work." Receiving His Spirit we participate in the glory of His Kingdom.

The Christian must not let despair of the present evil lead him to neglect the call of God to minister the Gospel thereto. Nor in the glory of what is given now in foretaste ought he to forget that the whole world lies under judgment.

## The Kingdom That Is To Come

Fourthly, The King reigns now; therefore He will reign until He has put all enemies under His feet. The Kingdom moves with God's power and faithfulness towards its full realization.

What is its character? God discloses to the eyes of faith matters "for which the language of inspired imagination employed in the Scriptures is alone adequate" for those things communicated by the Spirit, that is:

the pure in heart shall see God;  
the new heavens and the new earth;  
joint heirs with Christ;  
a body of heavenly glory;  
the knowledge of God will cover the earth;  
the Holy City will appear as a bride  
adorned for her husband;  
the choir will sing Hallelujahs to the  
Eternal;  
all creation shall be reconciled in  
perfect communion with God.

What is the time of its coming? Jesus' whole concern was the fulfillment of God's purpose, not the satisfaction of man's curiosity.

At the boundary of all life stands One who is both Judge and Saviour.

The Assembly is to testify to Jesus Christ as the sole hope, the whole hope, the sure and certain hope of the world. "In His resurrection God has made manifest to all who believe on Him the world's salvation and its true life. As judge of the world He will appear as God's final revelation to every ear and every eye and as the final goal of all God's ways."  
—W.C.R.

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### PRESBYTERIAN JUNIOR COLLEGE

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The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

## — LETTERS —

*From A Georgia Public School Principal:*

I cannot say enough for your Journal, for it seems to be the only thing left to cling to, except the Bible. I thank God for the Journal.

\* \* \* \* \*

*From A South Carolina Member Who Likes "Down To Earth" Preaching:*

The Journal stands for Truth and for what is worthwhile. After reading, I pass it on to one of our Elders. We need more "down to earth" preachers who make the way of Salvation plain so a child can understand, like Billy Graham and Charles E. Fuller.

## ANGLERS

*(By The Editor Of The Testament  
For Fishers Of Men)*

### Lesson Number 64

#### Preparing For Revival Services

In fishing for the Finny Tribe much depends upon thorough preparation. Get out your tackle box and check every item of the equipment, hooks, lines and sinkers. Clean and oil the reels, check the guides and tips on the rods. See that the gang hooks on the plugs have proper adjustment. If you are going to use live bait or worms, arrange for them ahead of time if possible. If you plan to use your outboard motor, clean the spark plugs and see that there is plenty of grease in the propeller shaft and gears. The night before, sit down quietly and try to remember something you may have overlooked. You don't want to be embarrassed out there in the middle of the lake when it is too late and too far to go back and get what you forget to bring.

It is very much the same in a Revival when the fishing is for souls. Thorough preparation is a Must. Rev. John R. Williams, of Montreat, N. C., is an Evangelist—and a good one. The Lord has wonderfully blessed his ministry wherever he has gone. He believes in thorough preparation, and he sends suggestions for it to the churches that engage him for revival services. Anglers column is glad to present these suggestions to those who would care to use them in whole or in part.

#### **Suggested Program Of Preparation John R. Williams Revivals**

##### **Prayer:**

1. Have as many prayer meetings as possible in the three weeks preceding the revival, praying for revival in the church and for the conversion of definite people.

2. Request that each department of the Sunday School pray, each Sunday, for the coming meeting.

3. Request that the meeting be remembered at all the Family Altars.

4. Arrange to have a 10 or 15 minute prayer service before each night service during the meeting.

5. Strongly recommend that every member of the church have a private prayer list.

##### **Personal Work:**

1. Place pledge cards in the pews, and for two or three Sundays prior to the meeting have the people pledge to support the meeting with their prayers and attendance.

2. Also have them to write on the same card the name of a person or a couple whom they are willing to sponsor through the meeting. To pledge to sponsor a person or couple means that they are pledging to pray for the prospects daily; that they will visit this person (or persons) before the meeting begins, to invite them to the meetings; and they will see to it that they will have a way of getting to the church, and that they are made to feel at home when they get there.

##### **Committees:**

1. *Church Officers.* The Church's officers acting as a committee should get out a letter to every home of the congregation, asking every member to support the meeting with their prayers and presence.

2. *Prayer Meetings.* This committee should be made up of both men and women. They are to select the place of each prayer group. They should use the telephone or other means of notifying the people of the community the time and place of the prayer meeting.

3. *Publicity.* This committee is to prepare all the advertising for the meeting, such as posters, invitation cards, banners, newspaper, etc. They are to see to it that the meeting is mentioned in the local paper, and arrange for spot announcements over the radio.

4. *Ushering.* This committee is to arrange for, and see that a complete set of ushers are present every night. They should arrange for two or more leaders at the door every night to welcome visitors.

##### **Finance:**

1. For all expenses of the meeting, other than the gifts to the evangelist, offerings should be taken the first nights of the meeting until all expenses have been met.

2. For the evangelist, the offerings on the last two nights of the meeting.

3. Entertainment of the evangelist is to be provided by the church.



## LESSON FOR JULY 4

*Jesus---Our Example And Lord*

**Background Scripture:** *Luke 2:40-52. Devotional Reading:* *Isaiah 55:3-7.*

The Incarnation is both a Profound Mystery and a Glorious Fact. Like many other mysteries in the Bible, and out of the Bible, it is beyond our finite minds. It is not contrary to reason, for we see many analogies in nature, and in everything we have to deal with in our modern life, there is much that we do not understand. To anyone who reads and believes the Word of God it is a fully established fact, for it is revealed in many places and in many ways in the Bible. Both Matthew and Luke tell us that He was born of the Virgin Mary by the Spirit of God. In John's Gospel and his Epistles we are told of the Word becoming flesh and dwelling among us. In Hebrews and Ephesians the same thing is revealed in a slightly different way. To an ordinary mind like mine it is far easier to believe what the Bible says than some theory of an unbelieving man. I have always found that the Virgin Birth of Jesus is very easy for me to accept, for it is not only the simplest explanation, but the inspired one.

Our Larger Catechism sums up the teaching of the Bible in questions 36-40. It was both necessary and fitting that the Mediator of the covenant of Grace should be "God and man, in two entire distinct natures, and one Person for ever." "Christ the Son of God, became man by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her, yet without sin."

In Isaiah 55 He is called a Leader and Commander. As our Leader and Commander, He is one of us, and yet superior to us; He is our Lord, as well as our Example. He leaves us an example, that we should follow in His steps, but He leads us, and we are to obey the commands which come from Him.

We are not concerned primarily today with the doctrinal aspects of the Incarnation, but with the Growth of our Saviour as a Real Man. We are studying the practical, rather than the doctrinal. Let me quote rather extensively from Bishop Ryle, who is in my estimation, the very best of commentators: "There is doubtless much that is deeply mysterious in the Person of the Lord Jesus. How the same Person could be at once perfect God and perfect man, is a point that necessarily passes our understanding. In what manner and measure, and in what proportion at the early part of His life, that divine knowledge which He doubtless possessed, was exercised, we cannot possibly explain. It is a high thing. We cannot attain unto it.

"One thing, however, is perfectly clear, and we shall do well to lay firm hold upon it. Our Lord

partook of everything that belongs to man's nature, sin only excepted. As man He was born an infant. As man He grew from infancy to boyhood. As man He yearly increased in bodily strength and mental power. His passage from boyhood to full age. Of all the sinless conditions of man's body, its first feebleness, its after growth, its regular progress to maturity, He was in the fullest sense a partaker. We must rest satisfied in knowing this. To pry beyond is useless. To know this clearly is of much importance. A want of settled knowledge of it has led to many wild heresies.

"One comfortable practical lesson stands out on the face of this truth, which ought never to be overlooked. Our Lord is able to sympathize with men in every stage of man's existence from the cradle to the grave. He knows by experience the nature and temperament of the child, the boy, and the young man. He has stood in their place. He has occupied their position. He knows their hearts. Let us never forget this in dealing with young people about their souls. Let us tell them confidently, that there is One in heaven at the right hand of God, Who is exactly suited to be their Friend. He Who died on the Cross was once a boy Himself, and feels a special interest in boys and girls, as well as in grown people." (Ryle's Commentary on Luke).

Surely the Plan of Salvation becomes even more marvellous as we study about the infancy and growth of the boy Jesus. He is fitted in a peculiar way to be a Faithful and Merciful High Priest; our Leader and Commander.

### *I. A Simple Statement of the Growth of Jesus: 2:40.*

The Child grew and waxed strong. Remember, we are studying about the growth of a *Sinless Child*. All parents love to watch their children grow and wax strong. But our children have inherited the sinful nature of their parents. Their growth is necessarily hampered by this weakness. They are subject also to diseases and sin. I like to use my imagination a bit and think of Mary and her Perfect Child. She certainly had a lot of things to

"ponder in her heart." A mother was talking to us the other day about her second baby, which was so much better than her first one. The first child had been sick a good deal and was fretful and kept them awake a lot at night. I wonder what sort of an experience it would have been to watch a Perfect Baby grow. Mary was the only mother who ever had such a delightful experience.

## II. *The Visit to Jerusalem:* 41-51.

This is the only incident we have recorded in Scripture of the boyhood of Jesus, after His birth and presentation in the Temple. I saw a book by Dr. Talmadge which had in it a great many traditions concerning that boyhood. I suppose some of these at least were based on facts but none are given us in the Bible. His must have been a unique boyhood, but it was not the purpose of the inspired writers to give us any details concerning this period of His life, except this one, when He was twelve years of age.

We get a glimpse into the home life of Mary and Joseph. They went up every year to Jerusalem at the feast of the Passover. This one verse makes it clear that they were pious, devout Jews, obeying the laws of God. (See also 2:27, where they bring the baby Jesus, "to do for Him after the custom of the law.")

We get also an insight into the natural and the supernatural as these were combined in the boy Jesus. He was evidently a normal boy, for when they missed Him they naturally supposed that, like any boy, He was with some of their relatives in the caravan. When they finally found Him, however, they were astonished, for He was in the midst of the doctors, both hearing and asking, (and as we see later, answering) questions. It was normal for a boy to ask questions; the thing which astonished them all was His *understanding and answers*. Was this unusual mental ability the result of the development of a mind unhampered by sin, or was there even here, at this early age, the shining forth of the Wisdom of the One in Whom are hid all the treasures of wisdom and knowledge?

There follows an even more striking statement. When His mother gently rebukes Him, His reply is, "How is it that ye sought Me? wist ye not that I must be about My Father's business?" (In My Father's House). He seems perfectly aware of His unique personality. He seemed to know that God was His Father in an unusual sense.

Another thing we learn is that He went down to Nazareth and was subject unto them. This was a part of His Humiliation. He was "made perfect through obedience": that is, He became a Perfect Mediator and High Priest by His obedience to the Law of God, and this was a part of the Law, for children were to honor their parents. We see that in all points Jesus took His place as one of us. There

is a blending of God and man, of the natural and supernatural, in the Son of God.

"But His mother kept all these sayings in her heart." Her heart must have been full, for there were many things about her marvellous Son which she did not fully understand.

## III. *Another Statement of His Growth:* 52.

We are given in this verse a fuller account of the ways in which Jesus grew.

He increased in Wisdom. His understanding as a Child, was a Child's understanding, but perfect, for a child. To watch the mental growth of a sinless mind would be fascinating business. We boast of the development of our children, and are proud of every little indication of the progress which they make. We look for each sign of this, and are sadly disappointed if we do not see them grow this way. The growth of the mind of Jesus in wisdom was the growth of a real human Child.

And Stature. His body grew. It was a "true body," not simply God in the form of man, but "bone of our bone, and flesh of our flesh." The Word really and truly "became flesh." Here, as in the case of the mind, we have perfect growth, because there was no sin, and therefore, no sickness, or infirmity to retard growth. We never read of Jesus being sick in body. He took upon Him our sickness and infirmities; He healed all manner of sickness and disease, but disease could find no foothold in His perfect body.

In favor with God. This is the hardest of these expressions to understand, and they all have something mysterious about them. In verse 40 we read that "the grace of God was upon Him." If Mary could rejoice in the growth of her Son, how much more could His Father rejoice in the growth of His Only-Begotten and Dearly Beloved Son! The heart of His Father rejoiced as His Son developed into a full-grown man.

"And man," (men). Jesus was a real Man. He did not come into the world to live apart from men, and be a recluse, like John the Baptist. He came to mingle with the multitudes of His fellow-men here on earth. There was to be a social relationship. He was well liked by those with whom He came in contact. I love to think of Him as the perfect playmate, and popular among His companions. Until the unreasonable jealousy of the Jewish leaders manifested itself, Jesus was "popular"; the hero of the multitudes. One year of His ministry is called "The Year of Popularity." If people hated Him, they hated without a cause.

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### *Assistant Pastor Desired*

Apply: Pastors' Committee, Box 751, Salisbury, N. C.

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## Knowing Our Neighbors

### DEVOTIONAL:

Hymn: "O Word Of God Incarnate"

Prayer

Scripture: I Corinthians 12:4-20

Hymn: "Glorious Things Of Thee Are Spoken"

Offering

Hymn: "The Church's One Foundation"

### PROGRAM LEADER:

When Martin Luther published his famous Ninety-five Theses (objections to Roman Catholic beliefs and practices) in 1517 there came into the open a veritable mountain of dissatisfaction against the Roman Church which had been building up for many years. Luther hoped to reform the church and lead it back to Biblical beliefs and practices. Rome responded by expelling Luther and his followers from the Church. The movement was not to be defeated so easily. Since the leaders were not permitted to reform religion within the Roman Church, they continued the reformation on the outside, and the Protestant movement has consistently grown through the years and to the present time.

Today the Protestants make up roughly thirty per cent of all those who are called by the name Christian. One of the great principals of the Protestant Reformation was the freedom of every Christian to read and interpret the Bible for himself under the guidance of the Holy Spirit. (The Roman Church reserves to itself alone the right to interpret Scripture.) This new freedom resulted in many honest differences of opinion among Christians, so there are now numerous branches of Protestantism. Today we call these branches denominations. The purpose of this program is to acquaint us with some of the major denominations to which our friends and neighbors belong.

### First Speaker:

The Lutheran Church, of course, bears the name of its founder, Martin Luther. It grew most rapidly among German and Scandinavian people and was brought to the United States by their descendants. The belief of Lutherans is based on Luther's two catechisms and on the Augsburg Confession (1530) authored by a young associate of Luther's, Philip Melancthon (pronounced Mellank'-thon). Lutherans accept the Bible as the Word of God, and discard from their faith and practice anything which they think is forbidden by Scripture. Their form of worship is very liturgical (formal), centering largely around the altar. They place great emphasis on the Lord's Supper, but insist that it

has no magical element. The local congregations elect their own officers and pastors, and govern themselves to a large extent. The next governing body above the congregation is the Synod which is made up of pastors and the official representatives of the local churches. Ministers are ordained by the Synod. The highest governing level of the Lutheran Church is the general body, which is called by various names among the different branches of Lutheranism. Some non-Lutherans have scoffed at the many divisions of Lutheranism in the United States, but most of the different branches meet together for consultation in large, loose associations.

### Second Speaker:

The Episcopal Church takes its name from its form of government, by bishops. It had its beginning in 1534 when Henry VIII, King of England, denied the authority of the Roman Pope over the Church of England and claimed most of that authority for himself. At first the English Church differed from the Roman Church only in refusing to recognize the Pope, but in succeeding years Protestant leaders in England were influential and more and more of the Romish beliefs and practices of the Church were cast off. The Episcopal Church, of course, was brought to the United States by early English settlers and was the official church of the colonies until independence was won.

At present there are still two great divisions of the Episcopal Church under one organization, the high-church and the low-church. High-church Episcopalians have been called English Catholics. They believe that their bishops and priests are direct successors of the Apostles and that bishops are necessary to the being of the church. With some modifications, their worship is very similar to that of the Roman Church. Very likely most of the Episcopalians we know are of the low-church. Their worship is very formal, but more Protestant than Catholic. They place far more emphasis on the teaching of Scripture than do members of the high-church and are more cooperative with other Protestants. All Episcopalians, however, require that ministers coming into their church from other Protestant denominations be re-ordained by a Bishop, but they do not require this of priests who come to them from Catholic churches.

### Third Speaker:

The Methodist Church is the youngest major denomination we shall be discussing. It had its beginning in England, and its founders were mem-

bers of the Church of England. John and Charles Wesley and George Whitefield were the leaders of this great movement which began at Oxford University. The name Methodist was given in derision by other students who laughed at the methodical religious practices of these young men. Revivalism might be called the watchword of Methodism because the church saw its greatest growth in England and America as its preachers delivered a fervent gospel of salvation to the masses who had been largely neglected by the established churches. The Wesleys had hoped to see their movement become a re-awakening within the Church of England, but when their own church proved itself unsympathetic, it became necessary to form a new organization.

The form of government of the Methodists is loosely episcopal. Its bishops and district superintendents are appointed for a limited time, and they, in turn, appoint ministers to serve the local churches. The churches are divided into geographical areas which are called conferences. These conferences meet annually to reappoint ministers, and to ordain new ministers. Quarterly conferences are held in the local churches, with the district superintendent presiding, to establish the budget and to elect officers (stewards) for the church. The local church has less friction than in most other Protestant denominations. The worship is far less formal than in the parent Episcopal Church, but its basis is the Episcopal Prayer Book. Methodists believe that men must be saved by faith in Christ, but faith belongs to men, and when faith becomes weak salvation is in danger. The older Methodists were very strict with regard to personal piety, but there has been a strong liberalizing tendency in recent years.

#### *Fourth Speaker:*

The Baptist Church claims to have no founder but Christ, and to have had an unbroken history from the time of its founding. Most Baptists, however, readily admit that this is true only in a limited sense. As an organized church, or churches, they began soon after the Protestant Reformation. Today the Baptist Church, like the Methodist Church, counts the majority of its membership in America. Also like the Methodists, the Baptists have made much of their progress through a willingness to take religion to the masses who were overlooked by the established churches.

This church gets its name from its belief that immersion is the only correct mode of baptism. In this view it differs from practically all other branches of Christianity. Only recently have any Baptist churches been willing to admit to their communion tables other Christians who had not been baptized by immersion. In nearly all other respects Baptists are Calvinistic in their beliefs.

The government of the Baptist Church is congregational. There is no real governmental authority above the local congregation. Each local church

transacts its own business, receives its members by vote of the congregation, and licenses its own ministers. The ministers are ordained by the congregation upon recommendation by a group of sister churches. On the local and state levels the churches meet in associations, and at a higher level in a convention, but these organizations are to carry out the larger program of the church and not to govern.

Due to the right of local churches to ordain ministers, there was a time when many Baptist ministers were poorly educated, but with the rise of many fine Baptist colleges and seminaries, this picture is rapidly changing.

#### PROGRAM LEADER:

Now that we have learned something of the history and belief of our neighbor churches we shall plan for our next program to look at our own church and some of the other members of our Presbyterian family.

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## Women's Work

### *"Continue In Prayer"*

The 1954 General Assembly will go down in history as one of the most significant in the life of the Presbyterian Church U. S. There were many things that contributed to this—

The pre-Assembly Conference on Evangelism spent much time in prayer for the coming Assembly meeting, and there were many periods of silent and audible prayer during the meeting of the Assembly.

The moderator was strong in quietness and confidence, fair and full of faith, genial and decisive, alert, wise, kind, considerate.

The commissioners, while they did not always agree, gave evidence of seeking earnestly the thing that was right and for the greatest good of the whole church. They were in large part younger men who seemed to be concerned for the affairs of the church and eager to have things done right and in order.

The spirit that prevailed throughout the Assembly was a joy to witness. With great controversial issues before that body and with many hours of earnest debate on questions of race relations and church union, the same fine spirit was maintained. Truly, the Holy Spirit worked mightily to "keep the unity of the Spirit in the bond of peace."

Some weeks ago the Women of the Church were called to prayer for this meeting of the Assembly. There are those who would witness to you, "Prayer changes things," "continue ye in prayer."

We shall need prayer for the whole church that the same spirit may prevail all across our Assembly



and that the church may be brought to know and do God's will; so let us pray for ourselves, for our fellow-Christians, for our own local churches, for each court of the church, as it will meet in the coming months and year.

### Child Placement Service

Children in need of homes, and homes where such children would be welcomed, will be brought together under the guidance of the Synod of Texas' newly-created Presbyterian Child Placement service.

That is one of the functions of the new service, believed to be the first of its type to be operated by a Synod.

Formally known as the Presbyterian Child Placement Agency of the Synod of Texas, U. S., the project was launched at the first of this year with a full time director, Mrs. Betty Woodward, and offices at 540 Gibraltar Life Building, Dallas, Tex. The secretary is Mrs. Helen Platt.

A board of trustees governs the project, meeting semi-annually to decide on policies.

Aim of the agency is to aid dependent children who are in need of care or protection. This is done by receiving and placing children from Presbyterian homes (or homes of all other religious denominations) in either the Presbyterian Home and School for Children at Itasca, Texas, or in foster homes where adoption may be arranged. Principal emphasis is on the latter objective so a permanent home for the child may be secured.

### My Sunday School Teacher

A Sunday School Teacher  
I don't know his name,  
A wonderful preacher  
Who never found fame.  
So faithful, so earnest  
When I was a boy—  
He stuck to his task  
Though I tried to annoy.

He never was missing,  
In cold or in heat,  
A smile his face lighted  
The moment we'd meet.  
He taught by example  
As well as by word,  
This splendid old teacher  
Who honored his Lord.

He helped my young life  
More than ever he knew.  
Later years I remembered  
And tried to be true.  
I know he has gone now  
To join Heaven's ranks,  
It'll be my good pleasure  
Some day to say thanks.

—Will H. Houghton.

# Church News

## World Missions Receipts

Budget for 1954 .....	\$ 2,874,900.00
Receipts to Date .....	986,414.94
Percentage of Annual Budget Received to Date .....	34.31
Balance Needed for the Year .....	\$ 1,888,485.06

## The General Fund And Interchurch Agencies

### STATEMENT OF RECEIPTS

Jan. 1 - May 31, 1954

#### The General Fund

Budget for 1954 .....	\$716,899.00
Receipts to Date .....	129,259.90
Percentage of Annual Budget to Date .....	18.03
Balance Needed for the Year .....	\$587,639.10

#### Interchurch Agencies

Budget for 1954 .....	\$ 22,000.00
Receipts to Date .....	4,386.94
Percentage of Annual Budget Received to Date .....	19.94
Balance Needed for the Year .....	\$ 17,613.06

E. C. Scott, Treasurer.

## Board Of World Missions

At its recent meeting the Board of World Missions of the Presbyterian Church U.S. appointed five new missionaries to serve in Africa, Brazil and Korea.

Rev. Curtis Goodson of Saluda, North Carolina has been appointed to evangelistic service in East Brazil. Mr. Goodson is a native of Dade County, Florida.

Rev. Robert L. Smith of Chattanooga, Tennessee, has been appointed to evangelistic service in Korea. Mr. Smith was born in Fordyce, Arkansas.

Miss Cora Wayland of Charlotte, North Carolina has been appointed to evangelistic service in Korea. She is a native of Fort Mill, South Carolina.

Miss Ann Faucette of Bristol, Tennessee, has been appointed as an evangelistic missionary to Korea.

These four will proceed to their respective fields of service after attending the Institute for Outgoing Missionaries, at Montreat this summer.

Mrs. John Combs of Nicholasville, Kentucky has been appointed to serve in Congo for a term of

three years as matron at Central School for Missionaries' Children. She expects to sail for Congo on June 25 to take up her work at Central School.

Dr. and Mrs. Z. V. Myers will retire from missionary service on June 1 after thirty years in Mexico. Mr. Myers has served as the Business Manager of the Mexico Mission. The Myers will return to this country on May 20 and will make their home in Walhalla, South Carolina.

With regret the Board of World Missions accepted the resignation of Miss Gene Lindler as a missionary to Korea. Miss Lindler has served for five years as a medical technologist at the Chunju Hospital. She is resigning for health reasons.

Rev. and Mrs. D. E. Williams of our Brazil

Mission announce the birth of a daughter, Jean Barrow, in Garanhuns on March 5.

A daughter, Carolyn Lee, was born on April 1 in Brussels to Rev. and Mrs. E. S. King, Jr., of our Congo Mission.

Elizabeth Struppe Nelson was born April 4 in Luebo the daughter of Dr. and Mrs. Henry S. Nelson of our Mission there.

Dr. and Mrs. Herbert A. Codington of our Korea Mission announce the birth of a son, David Peck, in Nashville on April 28.

Rev. and Mrs. Lewis H. Lancaster, Jr., of our Japan Mission announce the birth of a son, Lewis Holladay, III, on May 20 in Kobe.

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Our annuity gift plan enables many people to secure a safe yet attractive income for their declining years, and also to leave a substantial gift to help spread the Gospel.

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An attractive income is thus guaranteed to the recipient for life, unaffected by depressions or other adversities that would affect the yield on other investments. None of the gift is used for mission work until our lifetime obligation has been completed.

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Presbyterian Church in the U.S.

P. O. Box 330  
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## Write for this booklet today



## *Missionary Arrivals And Departures*

### **From Brazil:**

Miss Edith Foster and Mr. and Mrs. Kenneth Shaver arrived in this country on April 19 for their regular furlough.

Rev. and Mrs. Joseph R. Woody and family are scheduled to arrive in this country on June 4 for their regular furlough.

Rev. and Mrs. Jon Crow and family are scheduled to arrive in this country sometime in July for their regular furlough.

### **To Brazil:**

Mr. and Mrs. E. E. Gourley, new missionaries, are scheduled to sail for West Brazil on June 24.

### **From Congo:**

Dr. Gladys Smithwick is scheduled to arrive in New York on June 14 for her regular furlough.

Rev. and Mrs. William H. Crane and family are scheduled to arrive in this country on May 25 for regular furlough.

Mr. and Mrs. W. J. Anderson, Jr., Mr. and Mrs. Wm. F. Stockwell and Rev. and Mrs. Wm. F. Pruitt are scheduled to arrive in this country the last of July for their regular furloughs.

### **To Congo:**

Having completed their regular furloughs in this country, Miss Julia Hampton sailed on April 30 and Rev. and Mrs. Joseph Spooner and family sailed on May 12.

Others who have been in this country on furlough who expect to sail soon:

Dr. and Mrs. Tinsley Smith are scheduled to sail on May 29.

Rev. and Mrs. V. A. Anderson are scheduled to sail on June 10.

Mrs. Maria P. Hertwig expects to sail on June 16.

Rev. and Mrs. David McLean and Dr. and Mrs. S. Hugh Wilds are scheduled to sail on June 25.

Mr. and Mrs. Garland Goodrum plan to return to Congo about the middle of June.

### **From Korea:**

Rev. R. K. Robinson of our Korea Mission plans to return to this country in June to take his family back to Korea with him in the fall.

### **To Korea:**

Mr. and Mrs. Tommy Taylor, new missionaries, are scheduled to sail June 25 from San Francisco.

### **From Mexico:**

Rev. and Mrs. C. J. McClendon and family are expected to cross the border about the last of June to spend their regular furlough in this country.

### **To Mexico:**

Rev. and Mrs. Homer Spencer and family are planning to cross the border into Mexico about June 1 after spending their regular furlough in this country.

### **From Japan:**

The following missionaries expect to arrive in this country during the summer for their regular furloughs:

Rev. and Mrs. Wm. P. Boyle, Mr. and Mrs. John Brady, Miss Coline Gunn, Miss Mary Har-  
aughty, Miss Catherine Fultz, Miss Elizabeth Mc-  
Neill, Miss Ruth Buckland, Rev. and Mrs. Walter  
P. Baldwin, Rev. and Mrs. L. W. Peterson.

A son, David Mark, was born on May 18 in Kobe to Rev. and Mrs. Walter P. Baldwin of our Japan Mission.

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### **Presbyterian Junior College**

Maxton, N. C. — Two courses in Bible will be taught in Summer School at Presbyterian Junior College by Dr. Louis LaMotte, president of the college and Presbyterian minister, beginning on June 14. The first course will be "Jesus Christ, the Ministry and Message of the Master." The second course will be "A Study of the Establishment of the Church," using material from Acts through Revelation. The classes will meet daily at one o'clock. Credit will be given for the course but adult auditors may attend. The Preparatory Department Summer School begins June 7.

The commencement exercises were held Monday, May 31 at eleven o'clock. The Reverend Charles Donnell gave the invocation. President Louis LaMotte introduced Dr. Edwin R. Walker, whose subject was "Beyond Conflict." The salutatory was given by William J. Hollenbeck, of Fayetteville, N. C. The valedictory was by Robert Lee McCain of Waxhaw, N. C. Diplomas and awards were presented. The winner of the William Black Citation was announced. Faculty promotions were announced.

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### **Florida Presbytery**

The Presbytery of Florida will meet pursuant to adjournment during the meeting of the Synod of Florida in the Riverside Presbyterian Church, Jacksonville, Florida, July 20, at the call of the moderator.

—D. C. Young, Stated Clerk.

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## **Recommend The Journal To Friends**

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## *A New Church Organized*

The Hope Presbyterian Church was organized Sunday afternoon, May 30th, by a Commission of the Presbytery of Dallas at its spacious site at Carpenter and Meadow. The service was out-doors under the shade of the beautiful elm trees. Fifty-three charter members were enrolled. Elders Willie Beck and Wm. I. Caldwell and Deacons Thomas H. Hogg and James Fred Miller were ordained and installed. The congregation called the Rev. Wilson Duke Richardson, native of Houston, graduate of May Allen and Prairie View Colleges of Texas and Western Theological Seminary of Holland, Michigan as pastor.

After a most appropriate and helpful sermon by Dr. Jos. M. Gettys the congregation proceeded to the ground-breaking ceremony. The contract is already let for construction of the manse. The bids have been opened for construction of the first permanent unit in a quarter of a million dollar church building program and it is anticipated that within a matter of two weeks the contract for the church proper will be signed for an amount in the neighborhood of \$33,000. Those participating in the ground breaking were: Austin Watson, Chairman of the County-wide Sub-committee on property, Jas. P. Anderson, Chairman of Presbytery's Home Mission Committee, G. Porter Burgess, Treasurer, Presbytery's Home Mission Committee, Rev. Wilson Duke Richardson, pastor and Mr. Wm. I. Caldwell, ruling elder.

Some 200 members and guests joined in the celebration, enjoying refreshments of cold drinks and barbecue provided by the ladies.

The wonderful start and evident ability and devotion of the members, gives great encouragement for the future growth and development of this new work.

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## *Summer School*

Maxton, N. C.—Summer School at Presbyterian Junior College began Monday, June 7, with classes in high school subjects and night classes. College courses began Monday, June 14. The following members of the faculty will teach during the summer: Dr. Louis C. LaMotte, Dean O. W. Ferrene, Dean Floyd E. James, Professor Rockwell C. Journey, Professor John H. Crabtree, Jr., Professor Raymond H. Dawson, Professor Edmund L. Loughnan, Professor William A. Linton, Professor Charles F. Mulkey, Professor Leta W. McIntyre, Librarian Madge Cornwell. College courses to be offered are: Chemistry, English, (2 courses); Spanish, (2 courses); Mathematics, American History, Bible, Western Civilization, Typing, Business Organization. High School courses are: Plane Geometry, American History, English 11 and 12, Physics, Algebra 9 and 10, Typing.

Night classes will be taught in Typing and Business Organization in Maxton and Commercial Law and Economic Geography in Lumberton.

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## *Davidson Summer School*

Davidson College will operate just one six weeks term this year, June 9, through July 23, and not the usual two terms as has been the case in past summers.

Nearly 160 students have enrolled for the 1954 summer school term.

The coed students will be housed at the college Guest House, with hostess Nell Shinn serving as housemother.

A full scale recreational and sports program is on tap for the summer students, with C. Shaw Smith, Director of the College Union, and Paul K. Scott, athletic director, mapping out the recreational activities.

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## *A Family Stream Line From Columbia Seminary*

When Pierre Wilds DuBose, Jr., of Zellwood, Florida, received his Bachelor of Divinity degree at the commencement exercises of Columbia Theological Seminary on May 24, he represented the fourth generation of his family to graduate from that institution and to enter the Presbyterian ministry. His great grandfather, Rev. Julius J. DuBose, graduated one hundred and twenty years ago in the class of 1834, and served pastorates in the Synod of South Carolina. His grandfather was Dr. Hampden Coit DuBose who graduated in 1871, became a missionary to China, and won distinction by his successful fight against the opium traffic in that country. He was also a writer and translator, and was elected Moderator of the General Assembly of the Presbyterian Church, U. S., in 1891. His father is Rev. Pierre W. DuBose of the class of 1917, who is also a minister and is at present serving as president of the Hampden DuBose Academy in Zellwood, Florida. An uncle, Dr. Warner DuBose of Johnson City, Tenn., completed his training at Columbia Theological Seminary in 1906, and occupied various prominent pastorates in our Church before his retirement from active service several years ago. Pierre DuBose, Jr., who graduated from the University of Florida before entering Columbia Seminary, has accepted a call to become pastor of the Bremen and Tallapoosa Churches in Atlanta Presbytery.

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## *A Church Dedication*

April 25th marked the climax of a busy season for the congregation of the Williams Memorial Presbyterian Church, Charlotte, N. C. On that day they dedicated the new sanctuary building and the enlarged and renovated sanctuary.



On Sunday morning, April 25, the building was dedicated in a special service in the presence of a congregation that taxed the seating capacity of the house. After a worship service, Mr. E. L. McConnell, treasurer and chairman of the building committee, Mr. T. C. Chapman, chairman of the finance committee, Mr. J. I. Hutchison, clerk of the Session and Mr. Arthur Beard, chairman of the board of Deacons, burned the mortgages in the presence of the congregation. Rev. M. B. Prince, Jr., Pastor, led the congregation in the dedicatory service and offered the prayer of dedication. Rev. Jonas Barclay and Rev. W. E. West, former Pastors had part in the morning service. The sermon was preached by the Rev. Wm. Childs Robinson, Th.D., D.D., Professor of Historical Theology at Columbia Theological Seminary, on the subject: "The Church of the Living God: The Pillar and Ground of the Truth."

After lunch on the grounds, Marcus B. Prince, III, son of the Pastor and candidate for the ministry led the afternoon service which featured remarks by former Pastors and sons of the church, now in the ministry.

Mr. Prince is in the twenty-second year of his pastorate at this Church and this is the second time in this pastorate that he has dedicated a church building. In May 1935 the building erected in 1923, under the pastorate of Dr. A. R. Shaw was dedicated.

## BOOKS

### Six Ecumenical Surveys

In this book there are reports from six commissions, most of them carrying forward the old work of the Life and Work Movement. In this notice we can only point out that most of the 160 churches in the World Council have views of the Church itself acting in social, economic and political matters different from the Constitution and history of our own Presbyterian Church, U. S. Our view is that many of these matters ought to call for Christian action by Christians as citizens under the light of God's Word presented to them in the Church.

The first of the reports, however, carries forward the work of the old Faith and Order Movement. It is interesting to find that the view of ecumenicity set forth is not as uniform as some represent it. Indeed, at Amsterdam there was explicit recognition of the horizontal or "Catholic" view of organization unification and of the vertical or "Protestant" view of our present unity in Christ. So we find in this report such statements as the following:

"The purpose of the World Council is not to negotiate unions between Churches."

**WANTED:** Consecrated public school teacher or consecrated Christian young woman with a college degree who would like to be in full-time Christian work as teacher in a Christian School. Collect wire or telephone call will be accepted. Address to Rev. W. E. Hill, Jr., West End Christian Grade School, Hopewell, Virginia. Telephone 765 or 5691.

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In California: Equitable Building, Hollywood 28.

"There is room and space in the World Council for the ecclesiology of every Church . . ."

Ecumenism is not identical with certain particular views about unity (p. 11).

"Membership in the World Council does not imply the acceptance of a specific doctrine concerning the nature of church unity."

"The member Churches recognize that the membership of the Church of Christ is more inclusive than the membership of their own church body. They seek therefore to enter into living contacts with those outside their own ranks who confess the Lordship of Christ." Most Christian Churches accept the validity of baptism administered by other Churches. The reviewer holds that the unity we have in Christ is expressed by the means of grace which He has given—that is, as we share with Christians of other names the Word, the sacraments, praise, Christian fellowship and service.

This book begins with the noble sentiment: "The ecumenical and missionary movements of our time are converging in the conviction that *the whole Church* is commissioned to bring *the whole Gospel* to the whole world."  
—W.C.R.

**WHAT'S IN THE BIBLE.** Millard F. Day, Moody Press, Chicago, Illinois. Price \$ .75.

A handbook of Bible doctrine consisting of short explanations of some 124 doctrines and themes of the Scriptures.

**THE GREAT OPPORTUNITY OF THE SUNDAY SCHOOL.** Vivian D. Gunderson, Moody Press, Chicago, Illinois. Price \$ .75.

An excellent book that discusses how to increase Sunday School enrollment and attendance. It presents programs that give the Gospel message. Splendid suggestions are offered on how to get the whole family to Sunday School.

**GOLD FROM GOLGATHA.** Russell Bradley Jones. Moody Press, Chicago, Illinois. Price \$ .75.

This book discusses the great truths of the Christian faith based on the seven words of the Cross. Here is a book that is able to communicate truth and blessing to all who are willing to read it.

**GO TILL YOU MISS.** Mable H. Nance. Moody Press, Chicago, Illinois. Price \$ .50.

A Bible quiz game. There are thirty-one sets of questions on such subjects as Miracles, Parables, Kings, Apostles, Mountains, Birds and Animals.

**HISTORY OF THE JEWISH NATION.** Alfred Ederheim. Baker Book House, Grand Rapids, Michigan. Price \$4.20.

This notable work by Dr. Ederheim sheds great light on the Gospels, the book of Acts and subsequent Church history. In it, the author describes and discusses the state of the society, trade and commerce, agriculture, sciences, arts and theology during the first years of the Christian era.

Dr. Ederheim's conversion to Christianity gave him the perspective to see the history of his race in its true light. This volume remains a standard source on the History of the Jewish Nation during the period covered. As such it holds an honored place on the reference shelf and as a textbook.

**SCHEEBEN'S DOCTRINE OF DIVINE ADOPTION.** E. H. Palmer. Kok. Kampen, Holland (Order from Dr. Edwin H. Palmer, Spring Lake Christian Reformed Church, 218 N. Division Street, Spring Lake, Michigan). Price \$1.50.

In the latter part of the last century, Matthias Joseph Scheeben entered into a sharp controversy with Theodore Granderaath on the problem of the formal cause of adoption. This debate was carried on in several magazine articles for a period of five years. This book is a thesis that presents a careful study and analysis of this controversy. Although Roman Catholic theologians have taken notice of this controversy, the writer believes that Protestant theologians have given little consideration to it. He is of the opinion that better knowledge of Scheeben's viewpoint would be helpful to Protestantism, and give a deeper understanding of the Roman Catholic Doctrine of Sanctifying Grace, the Indwelling of the Holy Spirit and Adoption itself. He points out that Scheeben has contributed much by his deep penetration and new insights into this field. We are told that since little is known in Protestant circles about this theological giant who is the author of these stimulating views, this work is written to show his place in Roman Catholic theology.

Scheeben was born in Germany in 1835. After a brilliant period of study in Cologne, he was sent to Rome for further theological graduate work. At the age of 17, he matriculated at the German

College of the Gregorian University where he followed a theological and philosophical course. Seven years later, in 1858, he became Doctor of Theology and Philosophy. He taught Dogmatics at a Seminary for Priests in Cologne for twenty-eight years. As far as his literary activities are concerned, he produced much and of a high quality. He strove for a pious theology and theologically sound piety. Dr. Palmer observes that there is a revival of Scheeben's theology today and he is rated as one of the greatest speculative geniuses in theology of the nineteenth century.

Scheeben holds that Adoption is more or less a New Testament concept while Servitude is an Old Testament one. He says that Israel was only a type of the Adoption that was to come. He holds that the concept of Servitude found chiefly in the Old Testament is a description of man in his natural state and hence even of man today. By grace man is adopted to be a son of God. By nature he is a servant. Man by nature is not a Son of God and does not enjoy the tender father-son relationship. We do not dare to enter his bosom presence and see Him face to face or sit at the same table with Him. He tells us even the Angels are not privileged with the status of son and heir.

This Roman Catholic theologian has much to teach Protestant ministers today in regard to this New Testament subject. We need to learn that our relation to God by nature is not the rich, full sonship that comes by Grace and Adoption. While there are many differences between R. A. Webb's concept of Adoption, yet it must be admitted that there are many similarities.

It will be of interest to Southern Presbyterians to note that on Page 166 ff. Dr. Palmer recognizes the magnificent insights of Dr. R. A. Webb on the subject of Adoption found in his volume "Reformed Doctrine of Adoption." He has stated that Webb is essentially correct in sharply distinguishing between Justification and Adoption. The distinction is overlooked by many theologians. He holds that when Adoption is assumed under the positive aspects of Justification, one of its richest blessings and characteristic aspects is neglected. Justification describes the Redemption wrought for man from the point of view of God's holiness only. Justification does not describe man's redemption from the point of view of God's fatherly love. Adoption does that. Adoption includes giving the right to an inheritance and to this extent coincides with Justification. Paul said in Romans 8 that the Christians in Rome had received the Spirit of Adoption. He testified that they are the children of God, and to be a child evidently entails a right to the inheritance. For he says immediately following, "And if children, then heirs of God and joint-heirs with Christ." Thus one clear right, that son-ship by adoption entails, is the right to an inheritance—the inheritance of eternal life. To this extent adoption is one with justification, for eternal life is also the just re-



ward for one who has perfectly fulfilled the Law or for one who has that perfect imputed obedience of Christ. But this coincidence of Adoption with Justification does not mean that Adoption is entirely explained by Justification or is a part of Justification. This apparent overlapping of functions is to be explained simply by the fact that both terms are to descriptions of our whole Salvation from different angles or aspects. It must be kept in mind that although Justification puts the center in correct and proper relationship to God's holiness and justice, it is Adoption that makes him the object of a tender and fatherly love. Divine Adoption includes more than a mere right to an inheritance. Thus it is more than just the positive aspect of Justification. This is the contention of Webb and Dr. Palmer says it is Biblically sound.

Although Scheeben is faulty in some of his views on Adoption, this thesis of Dr. Palmer makes a real contribution to the study of Soteriology. He points out that the Bible presents Jesus Christ's substitutionary work as the only and completely sufficient ground for Adoption. Through Christ and Christ alone, the sinner has real Adoption. He concludes on this firm and solid foundation—even the worst sinner if he but trusts His Saviour may go in confidence to his Heavenly Father and say "Abba Father."

—John R. Richardson.

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THE GOSPEL AND THE GOSPELS. Julian Price Love. Abingdon-Cokesbury Press, Nashville, Tennessee. Price \$2.75.

The primary object of this particular work is to set forth the thesis that there is one central faith that makes up the Gospel in the many types of theology found in the first four books of the New Testament. The point of emphasis is the oneness of the Gospel as a whole. Dr. Love believes that there has too long been a hiatus between the Seminary professor and the pastor, the scholar and the Sunday School teacher, and it is his desire to put Biblical research on a shelf that is low enough for the average person to reach.

The purpose of the Gospel according to the author is to proclaim God in action redeeming men. He holds that to the abstract thinker and to the sensualists alike, God is often a problem but for the writers of the Scriptures—Man is often the problem on whose behalf God appears. The God of the Bible is a God who does things. Dr. Love comments, "The verb is the most important part of speech in the Bible."

While accepting the main thesis of the author, this reviewer does not endorse his liberal perspective. For example on Page 26, we read, "There are in the Gospels many tales about Jesus' associates—his disciples—and others—which also follow a fairly definite form of arrangement and to which the form critics generally speak of as 'legends.' There are also

stories of Jesus himself—birth—temptation, his transfiguration,—which are referred to as 'myths.' These terms may be unfortunate choices since they suggest to most people something that is not true. But they do not necessarily affirm anything about anything of truth or falsity of a tale. A legend is simply a story that is preserved about one who is thought of merely as a human being. A myth is a story embodying a religious message connected with one who is understood to be more than human. In picking out these and other forms in our Gospels, the form critics have on the whole done us a real service in helping us to see the patterns of thought that have crystallized from oral source to written Gospel." This reviewer is of the opinion that such terms as "legends" and "myths" are worse than unfortunate when applied to the four Gospels. It is our conviction that the Gospels are composed of a set of historical facts, and to use the terms employed by the form critics is to minimize the historical factuality of the Gospel records.

While differing from the author in certain of his positions, this reviewer is happy to state that this book as a whole is stimulating and highly suggestive. It rings true as to the essence of the Gospel message. For instance, the author states, "The God they proclaim is one whose very nature it is to save. The humanity they deal with is that which needs saving and can be **SAVED**. The Christ they herald combines in His person the nature of the redeeming God with the nature of redeemable man. The kingdom of the Gospel is the new world order in which the redeemed men live both here and hereafter."

Undoubtedly much labor has gone into the preparation of this book and whether or not one agrees with all the author's views, it is a book that contains many helpful pointers on how to get the maximum value out of the study of the four Gospel narratives.

—John R. Richardson.

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THE HARP IN THE CAVE. Argye M. Briggs. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price \$2.00.

This is a novel for young people. The setting of this story is in the Texas prairie, the place of many of the author's own childhood scenes. Mrs. Briggs gives her young readers a favorable taste of life in America's great Southwest. This work is characterized by strong character portrayals and is written in an interesting, absorbing style for young people in the lower teens.

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HOW TO REAR A HAPPY CHRISTIAN FAMILY. Charles Farah. Moody Press, Chicago, Illinois. Price \$ .75.

This volume contains counsel and warnings as to the duties relating to the Christian Home. This work is worthy of thoughtful consideration.

# Yes, You Can Help!

Many individuals are asking what they can do to keep their Church from being liquidated and given to another much larger denomination. There are three things that every member of the Church can do to help in this most important matter in which the very life and existence of your Church is at stake.

First, you can pray as you have never prayed before that the Holy Spirit will reveal to each member of the Church the truths which God would have them to see in this most important matter.

Second, you can request your Session and Pastor to present BOTH SIDES of the union issue to your congregation so that each member can make an intelligent decision based upon ACTUAL FACTS and NOT UPON PREJUDICE, EMOTIONS, *or* ILLUSIONS.

Third, you can send a gift to The Southern Presbyterian Journal to help in the tremendous educational program that is necessary in order that the members of the Church might be informed of the REAL ISSUES involved in the proposed organic union and that they might see the tragic results of such a union for the Southern Presbyterian Church.

If you are convinced that the Southern Presbyterian Church should be preserved as a fruitful instrument in the building of the Kingdom of God you should do the above things AT ONCE.



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THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION  
OF THE SOUTHERN PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JUNE 30, 1954

## BOOK OF BOOKS

“ALL SCRIPTURE IS GIVEN BY  
INSPIRATION OF GOD, AND IS  
PROFITABLE FOR DOCTRINE,  
FOR REPROOF, FOR CORREC-  
TION, FOR INSTRUCTION IN  
RIGHTEOUSNESS” II TIM. 3:16



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# THE SOUTHERN PRESBYTERIAN JOURNAL

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## EDITORIAL

### Hands Off!!!

Dr. Eugene Carson Blake, Stated Clerk of the U.S.A. General Assembly, has sent a communication to all pastors in that church stating that the chief arguments used by those who are opposed to union in our church are "malicious and unfair criticisms."

He further asks the U.S.A. pastors to urge former members of the Southern Church, now members of the U.S.A. church, to write their relatives and friends in the South to promote the cause of union. He states that, "The General Council of our General Assembly has approved this activity," and that it is particularly important that letters be written to "elders in the U.S. Church" whom they know.

He also asks for copies of these letters for general use.

#### Comment:

a. Documented facts may be unpleasant but they are not "malicious."

b. The General Council of the U.S.A. Church, and the Stated Clerk of that organization have certainly misjudged the membership of the Southern Church. Nothing will be more keenly resented than attempted influence or coercion from without, whether directly or indirectly.

c. The final decision will not be made on the basis of either personal or organized pressure groups. Dr. Blake asks that the names be gotten "by public notice or otherwise." He would be enlightened to know that many of the strongest letters we receive come from U.S.A. members who urge us *not* to unite with them.

—H.B.D.

### Arguments In Reverse

It is hard for any of us to always keep our arguments on a particular matter on an even keel.

One of our church papers has editorialized that one spokesman against union was formerly a member of the U.S.A. Church, another from the U.P. Church, implying that their arguments were therefore prejudiced and should be discounted.

One wonders why he did not mention the fact that some who spoke *for* union were loud in their protestations of backgrounds in either the U.S.A. or U.P. Churches?

One commissioner from Kansas City begged the Assembly to vote for union "because of the problems we have in the border-states."

However, when the question of desegregation came up he forgot that this makes for a most serious social problem in the deep South, and ignored the request of those from that area for consideration, and time to work out the problem in a way which will do the least harm.

One of the chief arguments used for the proposed union is that it will be more efficient. PLEASE READ THE FOLLOWING:

The Presbytery Council of the Presbytery of Western Texas recommended the *division of that Presbytery into two Presbyteries* and lists the following reasons for this recommendation:

a. It is needed for a more effective administration of the work of the church.

b. The losses will be more than compensated for by the benefits to be derived.

c. The large Presbytery makes it difficult to get lay participation in meetings, committees and councils.



d. The Presbytery is so large there is little if any sense of Presbytery-wide unity.

e. The distances make the cost of administration of the Presbytery very high.

f. Relatively few ministers, deacons or elders are able to participate in the committees and councils of the Presbytery.

g. Only one-third of our ministers and very few of the laymen are actively engaged in giving time to Presbytery interests.

h. A division of the Presbytery will at least double the number of those taking an active part in the work of the Presbyteries.

i. At present the ministers are not sent to the General Assembly more than twice in a life-time and the possibility of an elder going to the General Assembly is many times more remote. The division of the Presbytery would improve the situation.

We think the arguments given above are clear and they are valid. They are also the very arguments we are using against the proposed plan of union.

Take the final point raised above: At present we have about 460 commissioners to the General Assembly. Under the proposed plan we would have about 230.

The proposed union is the most *inefficient* thing possible. True, it will greatly increase the influence and power of a few men, but that is of doubtful value to the work of God's Kingdom.

## The Way Out

The solution to the deep and divisive problems which are now before our church will not be found, at the present time and under present conditions, by a vote.

We must have a mighty work of God's Holy Spirit in our hearts before anything else, and when that comes these problems will disappear.

It was our recent privilege to see such a work of the Holy Spirit, when men of every denominational outlook and background, overlooked their differences and united in what may prove to be a turning of the tide for an entire nation.

During the London Campaign, this work of God which came as the result of the *prayers* of His

people around the world, brought Christians together in an effort which was marvellous to behold.

There was no question as to what denomination one might belong to. Neither was there any effort to effect an organic union of these denominations because of their cooperative effort. Here one found that higher plane of Christian unity which is born of the Spirit of God. As the Lord Bishop of Barking said near the close of the meetings: "Here we have a heart-warming example of true Christian unity. You cannot manufacture unity, it is born of the Spirit of God, and we have had it here."

One wonders if we have not been trying to "manufacture" unity. To many, the present plan for church union is neither practicable nor desirable. To impose it at this time will do just the opposite of that for which it is designed.

The way out of our dilemma is to pray for such a mighty work of the Holy Spirit across America that we shall again center our interest, time and money on winning souls to Jesus Christ. This controversy can be used of the Lord to clarify our thinking on vital matters of both faith and polity. But, it could also be used of Satan to disrupt, divert and divide.

Regardless of our personal opinions on this grave matter, let us *all* agree to plead with God to pour out His Spirit on us as individuals, our own particular church, and all the churches of America. In Him lies the answer. —L.N.B.

## Auburn: The Ghost Seminary Of The U.S.A. Church

In the course of his address on the Church Union Issue delivered in Pittsburgh recently, Dr. O. T. Allis brought out some interesting facts concerning Auburn Seminary, a Presbyterian theological institution founded in Auburn, N. Y. in 1819. Recently, Auburn has been absorbed by Union Seminary of New York City and now exists only as a holding corporation or legal fiction. From an examination of the Minutes of the General Assembly, U.S.A., Dr. Allis brought out the fact that

"this so-called Auburn Seminary reports to the U.S.A. Assembly and the 115 *Presbyterian* students are reported as 'enrolled in the Union Seminary with which Auburn Seminary is associated,' and that 44 Presbyterian ministerial

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students were graduated in 1953 from Union Seminary, which disclaims any connection with the Presbyterian Church, under the legal fiction that they were studying at Auburn Seminary, a ghost seminary of the Presbyterian Church in the U.S.A., to the end that they may be fed into the ministry of the Presbyterian Church if they want to be. Union is defiantly independent of the U.S.A. Church. But Auburn-Union or Union-Auburn or (Auburn)-Union (however you write it, the wolf has eaten the lamb and is wearing its fleece merely as a disguise) is the gate of entrance for Union-ized theological students to enter the ministry of the U.S.A. Church and undoubtedly many of them are doing it. It is one of the cleverest tricks you could imagine.

From the Minutes of the 1953 U.S.A. Assembly, you will note that Van Dusen is listed as President and Coffin as President emeritus of Auburn."

These facts serve to show how thoroughly liberalized the machinery of the U.S.A. Church is.

## The Righteousness Of God

The righteousness of God is Paul's favorite phrase in Romans. With the revival of interest in Biblical theology this has been the subject of much study and discussion. We wish to note several items in connection therewith.

First, the righteousness of God includes a legal, or forensic sense. And yet this sense of distributive justice does not stand above God and man as in Aristotle, but is only an aspect of God's righteous judgment. The classical Greek usage of justice is found on the lips of pagans in Acts 28:4. On Christian lips there are no general principles or ideas above God so as to make Him the limited deity of Plato. Thus justice changes its meaning in the Bible, but is not thereby erased.

According to Romans two five, the wicked are warned of the righteous judgment of God who will render to every man according to his works. Indeed, this discussion of the righteous judgment of God carries through the second and third chapter and issues in the emphatic reiteration that God vindicates His justice or righteousness in the Gospel showing Himself to be just even when He justifies the believer, Rom. 3:25-26. It reappears in Romans 6:23, as well as being an element underlying the several Gospel presentations in 4:25, 5:9-10; 5:18-19. Schrenck, in Kittel's Word-book, finds God under the viewpoint of the Judge designated as *the righteous* in Rev. 16:5, 7; 19:2; 15:3, cf also Jn. 17:25; I Peter 2:23; I Jn. 1:9; Rom. 7:12. The same authority, treating of righteousness in Paul, finds as the presupposition of his message the Old Testament conception of God as the Judge, Who

demands obedience, Who rewards, and Who punishes. Even Snaith admits this judicial conception of God at times in the Old Testament. Of course, when we think of God as Judge, or as Shepherd, as Lord, or as Father, we have to write "how much more" is God than the best of any human representation of the term. God as Judge, God's just judgment, far transcends every human analogy. The best of our terms and deeds are discontinuous with Him Whose thoughts are not our thoughts.

Secondly, in God's righteousness there is a unity of judgment and grace. At one and the same time He shows Himself to be just and the merciful justifier of the sinful believer. Here most of all God in His righteousness towers above all Aristotelean concepts. In the Old Testament, the righteousness of God often means His deliverance of the oppressed. Luther's evangelical experience came as he studied Psalms 31 and 32 in the light of Romans 1:16-17. Psalm 31 prays to the LORD to deliver "in Thy righteousness." Psalm 32 testifies the blessedness of the man to whom the LORD imputeth not iniquity. Thus the veil parts and the LORD is seen delivering in His righteousness by forgiving transgression. And so the way is prepared for the New Testament presentation of the righteousness of God which is exclusively God's and into which man is taken. The Holy One of God, Who requires sacrifice, is the Lord of the Covenant Who provides the sacrifices in the Old Testament and comes as the Lamb of God in the New. The righteous Judge is the merciful Father and the sovereignty King. It is His just rule and His saving acts that meet in the Gospel.

His justice makes the fine,  
His mercy quits the score.

Only we are closer to the New Testament if we reverse the order and put His love first. We are justified freely by His grace through the redemption that is in Christ. God so loved the world that He gave His only Son for our salvation. God was in Christ reconciling the world unto Himself. God brings sinners into fellowship with Himself and therein gives them the righteousness of God.

Thirdly, God's righteousness intervenes for the salvation of sinners in Jesus Christ. The Synagogue loved the designation, "The Messiah our Righteousness," applying to Him Jer. 23:5-6; 33:15. In the New Testament, the righteousness of God indicates not a static attribute but the activity of God. The Gospel is not a mere string of ideas but "the power of God unto salvation." The place where God reveals or vindicates His righteousness is the Cross of Christ, Rom. 3:25f; 5:9f; II Cor. 5:18; Gal. 3:13. The revealing act of God is the deed of the Cross with which, however, the Resurrection is immediately united. "He was delivered up for our offenses and raised for our justification." Therefore, is Christ become our righteousness, I Cor. 1:30; even as He is the end of the law for righteousness to every believer, Rom. 10:4.



The work of Christ culminating in His death is a work of obedience. In the fullness of time, God sent forth His Son, born of a woman, made under the law that He might redeem them that were under the law, Gal. 4:4-5. Being found in fashion as a man He became obedient unto God as far as death and that the death of the Cross, Ph. 2:8, so that by the obedience of this ONE the many are made righteous, Rom. 5:19.

This blessed work is also one of sacrifice. Every Old Testament sacrifice pointed forward in its imperfect way to the Lamb of God Who alone takes away the sin of the world. In vindicating His own righteousness, God set Him forth as the Mercy Seat, where sin is expiated and forgiveness found. God reconciled us unto Himself by the death of His Son, so that we are justified by His blood. And He did this by making Him Who knew no sin to be sin for us that we might be made the righteousness of God in Him. It is by what He did and bore in becoming a curse for us on the Cross that we are saved from the wrath to come.

Behind Paul's account of this Gospel exchange, there is the Suffering Servant Who was wounded for our transgressions and with Whose stripes we are healed.

If one seeks examples of Jewish thinking current in Bible times, Wm. Manson finds in IV Maccabees (6:28f) the martyr Eleazer delivering himself to the torments of the fire with the prayer that his life may be a substitute (antipsychon) for the life of God's people; and (17:21-28) of the Jewish martyrs who have become as it were a substitute for the sinners of the nation and "their propitiatory death" the means whereby the Divine Providence preserved Israel which before was evilly treated. J. Jeremias gives Jewish traditions ascribing a vicarious expiatory efficacy to the death of Moses and finding a suffering martyrdom in that of Elijah. Mark 9:1-12 and Rev. 11:1-13 seem to find in these martyrs two forerunners of "the Faithful Martyr" the Lord Who was crucified in Jerusalem, Rev. 1:5; 11:8.

Our Lord identified Himself with the Suffering Servant of Isaiah and His mission as redeeming us from our bitterest extremity: "Even the Son of Man came not to be served but to serve; and to give His life (psyche) a ransom instead of many."  
—W.C.R.

## Christ - Saviour And Lord

**Dean James I. McCord Presents  
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The modern thought that the flesh became the Word is alien to the Bible. The Bible is not man's quest for God, but God's quest for man. Hence the God of the Bible is not a composite picture of man's sundry gropings, but an unveiling, a revelation of God, by an act in history. Indeed, history is the arena of God's activity as well as subject to His sovereign ordering.

Affirming a radical discontinuity between the holy God and man the sinner, the speaker affirmed the Divine initiative in which God came to meet man in the historical process. On the ground of this coming man was granted a stay of execution that God might accomplish His purpose of salvation. Genesis is not merely a critical hodge-podge, it is a philosophy of history in which the call of Abraham is related to creation. Exodus both inaugurates a new age for the ancient people as God takes them from Egypt to Canaan and typifies Christ's redemption of His people in this new age.

In the Old Testament, history is a structure not in the hands of chance, but of God. In this history, God is active, for it is the place of His *kairoi*, personal opportunities. Yet it is not His *kairos* which comes in Christ as the fullness of the promised covenant. The New Testament fullness of times is not the times of men, but of God.

### **The Gospel Of The Incarnation**

With Luther and John (Rabbi) Duncan we need not less emphasis on the Cross, but more on the Cradle. The Virgin Birth teaches us that as the son of Mary Jesus was continuous with the Old Testament history from the patriarchs through David; but that as the Son of God He was absolutely unique, discontinuous, supernatural. The Old Testament history is only fulfilled by God Himself, by His impingement upon man's time at a point. The new age began when the Word became flesh. Jesus-Joshua revealed not a new God, but the God of Abraham, of Isaac and of Jacob. The same God is savingly present in His grace, in His Son. In the weakness, the poverty, the need, the frailty of this birth of a peasant maid, the sweetness, the mercy, the charity of God are seen. In the "small God in a cradle" God has identified Himself with us in our lowest, deepest need. He became one with struggling, suffering, despised, rejected man. God stands with us where our need is the worst. He was made sin and a curse for us. The Suffering Servant of Isaiah was uppermost in the heart of Jesus. God's identification with us reached its climax in His death and resurrection. He now has a stake in humanity.

### **The Gospel Of The Cross**

The death of Christ is the expression of God's love. It is God's act from the beginning. God was in Christ reconciling the world unto Himself. His is a spontaneous, uncaused, love that is the "outgoingness" of His heart. John 3:16 is the beginning

of our theology. The God Who saves is the Holy One of Israel, the Lord of moral constancy and consistency. He is no party to sin and He does not wink at it. We must meet the demands of His holiness. Christ entered history identifying Himself with us to be made sin and so stopping it in its snow-balling, meeting its demands which we could not.

### **The Gospel Of The Ascension**

Evil is to be taken seriously at every level. The miracles of Jesus show Him taking evil seriously at the physical level and wrestling with it. God is not the author of sin and sin is not indigenous to creation. Alien power have invaded and overrun God's creation. But in Christ God established a beach-head—meeting sin—temptation—death—evil principalities and powers at Calvary. There He dies, is entombed deposited underground as a nuisance for earth. But God lifted Him up and held Him aloft. Thus Jesus' Resurrection and Ascension is God's guarantee of ultimate victory. God's mighty act in raising Christ from the dead is in line with His deliverance of Israel from Egypt and returning Judah from Babylon. By lifting Him to His own right hand, God has crowned Christ as Lord and King. By the power of the Spirit, He continues His work as Prophet, as Priest and as King; and we live in the interim between the Victory won and the consummation to be achieved at His Coming in Glory. Our faith is in what God has done in Him, our hope in what God will do in Him, our love in His present Lordship—the fellowship of His Spirit. —W.C.R.

## **The London Times Speaks**

One of the most influential and careful papers in the world is the London *Times*. The following editorial appeared in the Sunday *Times* of May 30th and was forwarded to us by a visiting professor at Oxford University.

### **"Puzzled People"**

There are many puzzled people in Britain today. Three months ago a young American came to London. His arrival was greeted in some quarters either with ridicule and hostility or with contemptuous silence. But religion has become front-page news and frequent articles have been printed either about "Billy" Graham or concerning the challenge he has brought to the Churches.

The people who thronged Haringay and Wembley are puzzled. Many went out of curiosity, expecting to find an exaggerated emotionalism or the raving of a hot-gospeller. Instead they heard a well-reasoned though forceful declaration of the half-forgotten fundamental truths of Christianity. To their surprise they discovered that these truths which they had imagined were out of date and ir-



relevant found a responsive echo in their own hearts, and held out a possible hope in this age of despair. Thousands of them were so convinced that at Dr. Graham's invitation they went forward to the front of the arena as an outward expression of their decision to give their lives to God. Those who watched them go were puzzled. Here was an astonishing cross-section of the public, rich and poor, young and old, University students and "spivs," City men and factory workers, and here and there a face well known in picture papers. What was the explanation?

The Churches are puzzled. They had thought that materialism had so swamped the minds of the people that the majority had lost all interest in spiritual things. Now it has been demonstrated that this indifference is only a veneer. Beneath the surface the Englishman is seen to be deeply concerned about his religion and to his own surprise he finds himself for the present moment at least talking about it naturally and without embarrassment. Religion is now a popular subject for conversation. Behind this there is revealed a longing in the heart of man a sense of hunger for something he hardly knows what, a reaching out for that which can satisfy those hitherto unspoken yearnings deep within him. Moreover, Dr. Graham claims that thousands of such people have now found their hunger satisfied by their personal receiving of the presence of Christ into their hearts.

Why has the preaching of this young man done for them what apparently the Churches have not done? It is important that an answer or answers be found to this and similar puzzling questions. It has long been recognized by many leaders of thought in this country that the greatest need of the present time is a spiritual revival. If Dr. Graham has started this or even shown the way he has done something of tremendous significance. Will the Churches be humble enough to learn the lessons of this crusade and be willing to apply them to themselves?

What are these lessons? The answer seems to lie somewhere in this direction. The people want to know the truth. They want it declared with authority and conviction, dogmatically and without apology. They prefer half an hour, or even three-quarters, of this kind of preaching to the ten minutes of platitudes which all too often is given from church pulpits. The Bible, which has meant so much to the people of this country in past generations, still has an astonishing appeal. There is something about the Bible and about Bible preaching which cannot be explained apart from acknowledgment of its divine authority and inspiration.

Dr. Graham has appeared in the role of an Old Testament prophet or a John the Baptist declaring "Thus said the Lord God," and thousands have responded to his message. Nineteen hundred years ago men were puzzled by the preaching of St. Paul,

preaching which swept away the paganism of the Roman Empire and the dead ecclesiasticism of Judaism. The explanation which he himself gave is: "The preaching of the Cross is to them that are perishing foolishness, but unto us which are being saved it is the power of God." Is not that the real answer to our questions today?

Dr. Graham won the support of Christian leaders in the London area by his oft-repeated declaration that he had no use for evangelism apart from the Church and that all those whose names he received as being helped by his mission would be passed on to their local Churches. The result has been that hundreds of congregations have received large numbers of "converts" who now need a welcome and leading into full church membership. Before it happened it would have seemed incredible that one preacher, however gifted, could, in the same day, have packed the White City and then, in the far greater area of Wembley Stadium, drawn 120,000 people together in an act of worship. This extraordinary young man has done his part and done it magnificently. What opportunities await the Church to follow up with the same zeal the lead with which he has stirred so many hearts.

*For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—*

St. Paul's Epistle to the Romans, 5:19.

## The Issues Become Clear

By Paul D. Hastings  
Reidsville, N.C.

Never before in the history of the Southern Presbyterian Church have the actions of a General Assembly shocked the members at the grassroots of the Church as much as have some of the actions of the recent Assembly.

On the matter of segregation, mature and devout Christians have divergent views; not with reference to discrimination and injustices, but with reference to practical Christian common sense. Christians in one area can easily lose sight of the fact that to Christians in another area, because of the ratio of the races in their locality, a serious social problem is involved; one not resolved by the legislation of either state or Church. Furthermore, they deeply resent the statement that they are "unChristian" when they seek some way whereby their own children may be protected from some of the follies now advocated by the enthusiasts for the abolition of segregation.

The action of the General Assembly therefore has come as a shock to many members of our church, both because it is unrealistic and also because they know of the frank teaching of some of the anti-segregation leaders that the intermingling of the

ances is the ultimate and logical solution of a problem which they classify as the "most important problem facing the Church."

This obsession made for an almost hysterical insistence on the passage of this action by the General Assembly. Mr. Glasgow most wisely urged a year's study of the proposals. He was hurriedly voted down. In doing this some 236 commissioners to the General Assembly have imposed on our Church a problem far more difficult than the one they essayed to settle.

In this clamour for the church to speak on one matter one can but wonder at the silence of the same social reformers on the *real* social problem of our times,—alcohol; its consumption by Christians, its damning effects on the life of our nation, and its brazen *imposition of its claims* on the youth of our nation through bill boards, magazines, the radio and television!

If the General Assembly had urged on all Christians their duty to look upon and deal with peoples of all races with a spirit of humility and Christian love they would have been wise. If they had urged the complete elimination of discrimination, injustice and humiliation of any person, or group, they would have been acting in accordance with Christian principles. But, they went further and urged the beginning of integration of the races at all levels of the church. This is *imposed* social change and something which denies the basic Christian principle of individual choice.

The recent Supreme Court ruling dealt with the schools and other projects *supported by public tax funds*. Members of the various school boards and parents all over the south are disturbed and confronted with many problems for which they have no clear-cut answers. The recent General Assembly issued a statement for the Southern Presbyterian Church that segregation is unChristian and **URGED** all the Boards of the Educational Institutions and conference centers, as well as the Sessions of local Churches to do away with segregation. The statement itself points out that **THE ASSEMBLY DOES NOT HAVE THE POWER TO DIRECT THESE BOARDS AND SESSIONS TO TAKE THIS ACTION.**

Here we have a small group (236 Commissioners voted to adopt this statement), making a definite statement on a social issue on behalf of the 760,000 individual members of the Southern Presbyterian Church, when these individual members of the Church have never been given the privilege of presenting their own views and conviction on the matter, and had no recourse after such a statement was broadcast to the world. Anything as important and far reaching in its effects should be settled in and by the Presbyteries, not the General Assembly.

What are the results of this statement by the General Assembly on behalf of the Southern Presby-

terian Church? More fuel was poured upon the fire, the members of our Church were disturbed even more, and the Negro work in our Church set back since many of the campaign pledges for Negro work in our Church have not been paid.

The Division of Christian Relations which presented the segregation report to the General Assembly, also presented a statement "The Christian Faith and Communism" which contained the following, "We should keep before us as our goal, the Kingdom of God, and refuse to identify that kingdom with any political or economic system in our own country or anywhere in the world. We shall continue to strive to bring our political and economic systems more fully into harmony with the basic principles of God's Kingdom."

This statement is a backhanded slap at our democratic form of government, which is the only form of government which gives complete freedom to the Church and its ministers to preach the Gospel, and states that they shall continue to strive to bring our government into, what in their judgment, is harmony with the basic principles of God's Kingdom. If the officially endorsed programs of the National Council of Churches can be taken as a guide then these so called "basic principles" will call for FEPC legislation, the so-called civil rights program, socialized medicine, socialized insurance, increase in minimum wage rates, guaranteed full employment, social planning and control of the credit and monetary systems, and subordination of the profit motive to the "creative and cooperative spirit." These are the natural results of ministers taking a part in political, social and economic issues in which they have had no background training, nor experience. Despite this fact they seem positive that they have the God-given answers. The above things will result in a socialistic form of government which is in itself contrary to the Christian religion because socialism places the state ahead of the individual.

Our Confession of Faith states: "The mission of the Church is spiritual, and its work is to witness to the truth of God to the ends of the earth and to preach the gospel to all men in every generation." If we believe that this is the mission of the Church then the time has now come for us to protest as strongly as possible through our sessions and Presbyteries against the Division of Christian Relations presenting statements on social, political and economic issues to our General Assembly, and against any individual, or group, taking it upon themselves to speak for the Church as a whole on any of these matters.

**WANTED: Consecrated public school teacher or consecrated Christian young woman with a college degree who would like to be in full-time Christian work as teacher in a Christian School. Collect wire or telephone call will be accepted. Address to Rev. W. E. Hill, Jr., West End Christian Grade School, Hopewell, Virginia. Telephone 765 or 5691.**



# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson Number 65

### Prayer WITH The Prospect

It is pretty well understood that prayer is of first importance in any effort to win a soul to Christ. We might have to go back to the first impulse where we find that we do not have sufficient desire to go into the engagement and we must pray for a desire strong enough to make us willing to hurdle all the difficulties, both real and imaginary, and go into action. There is one thing very certain: difficulties will present themselves along with the first suggestion. The devil will see to that. So the desire must be strong enough to make us push through. "Stand aside, devil, I'm going to make a try at this thing in spite of you!" Do you ever talk back to the devil? It is your privilege. Don't talk back to a cop, you'll just get into worse trouble; but the devil? The way is wide open for you to denounce him and defy him, if you have the courage. Our Lord talked back to him in no mistaken terms (see Matt. 4:1-11) when the devil made three daring attempts to turn Him from His mission, and you will note that finally "the devil leaveth him, and angels came and ministered unto him." Incidentally, note that Jesus used the Word of God in talking back to the devil.

This privilege should be remembered all the way through the effort, for though Satan may leave you he will surely return. Having the desire strong enough, pray for the leading of the Holy Spirit; pray for an appreciation of the power of the Word of God that you may effectively pass it on; pray for grace of speech; pray for patience with and a love for your prospect.

But this lesson mainly concerns praying *with* the prospect. The result will be surprising; it may be amazing. Because when you pray with him (or her) you are bringing the very power of God into the transaction. You will find yourself uttering truth in a way you could never do in conversation. You will have a certain liberty and boldness in saying things you have not dared to intimate in talking face to face with your prospect who instinctively knows you cannot "compromise" with God. You will pray in all humility, confessing your own weaknesses and hopelessness without Christ and thanking Him for what He has done for you; then you can set your prospect right down where he belongs and he will know that you are speaking the truth, and will bless you for it. Many times when a prospect is adamant in his refusal to yield to your well turned phrases, he will break down completely when you pray with him. The Holy Spirit accomplishes that; you could never do it.

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By William Childs Robinson, D.D.

Booklet, 44 pages and cover, 25c per copy, \$2.50 per dozen, or \$20.00 per 100 copies, postpaid.

When I was a boy my mother had much difficulty in breaking me of a bad habit. It was lying. I would lie to her in order to escape punishment. There was a well seasoned peach switch that stayed behind the clock on the mantel. When I was caught in a lie Mother switched me. Sometimes when she was too busy to switch me at once she would send me to her room to wait there. That bored me exceedingly. When she came in she would have me remove my jacket and the engagement was on. But I became inured to those switchings. I would have my jacket off already when she came. Let's get it over. It seemed Mother wasn't getting anywhere. I was just becoming more skillful in lying. One day as I waited for her, my jacket off; had even gotten the switch down to hand her, when she came in. But, to my surprise, she did not take it. Just placed her hand on my shoulder and led me to the bedside and kneeling there she began praying: "O God save my child from this awful sin!" And as she pleaded there I saw the tears coursing down her cheeks. It was a revelation. Suddenly it came over me that lying was a terrible SIN; it was devastating! It broke my heart to see my own mother sobbing there before God on my account and I felt that I would rather die than have it continue. I dropped on my knees beside her, threw my arms around her, sobbing too, as I buried my head in her bosom. I never lied to her again.

What had happened? Why, the Holy Spirit came into the transaction when Mother prayed with me, and I felt the distinct shock of something new—something startlingly revealing. That is what praying *with* does. Don't be afraid of it. You will be surprised to find how ready your prospect is for it. And, O Brother, you will come away from that interview with an exhilaration in your spirit which you have probably never had before; and a sense of companionship with your Lord (see Mark 16:20) because you and He have been working alongside—together.

## LESSON FOR JULY 11

*Are We Growing Christians?*

**Background Scripture:** *I Corinthians 3:1-3; Ephesians 4:11-16; II Peter 1:5-7; 3:18.*  
**Devotional Reading:** *Ephesians 4:25-5:2.*

If you set a post in the ground, it will start to decay; if you plant a tree, it will begin to grow. The difference between a post and a tree is a vital one; the post has no roots while the tree has roots. There is a similar difference between a real Christian, and a mere "make-believe" Christian. When a man is born again, he begins to grow as a babe in Christ, but when a person simply "joins the Church" without any personal faith in the Lord Jesus Christ as Lord and Master, he is just so much "dead timber." Now, a post may take a long time to show signs of decay, and a tree may be slow in growing, but there is this difference. Then, too, a tree may become diseased and become stunted, and a post—if it is a willow—may sprout roots; I have seen this happen. With men many things are impossible; there is nothing too hard for God. In the Church, someone who started as a "post," may, by the grace of God, become a "tree." This has often taken place when those who "join the church," come regularly and hear the Gospel.

Growth is a sign of Life; when you stop growing something is wrong, and we should examine ourselves by the aid of the Holy Spirit, and see if there is some sin which is hindering our progress, or even go further, and ask whether we have the root of the matter in our hearts. This is something about which we cannot afford to be deceived. When parents have a child who is not developing physically and mentally, they are deeply concerned, and consult doctors and specialists, and often spend enormous sums of money trying to remedy the defect, whatever it is. We ought to be even more concerned about the spiritual growth of our children, but many parents seem to regard this as a matter of minor importance. When we dedicate our children to God in baptism we promise to look well to their spiritual growth. This lesson on "Christian Growth" ought to make all of us, preachers included, examine ourselves very thoroughly.

The Ideal, toward which we are to grow, is God, in Christ, as suggested by our Devotional Reading. It is difficult for us to "imitate God" as an abstract proposition, for no man has seen God at any time; we only see "Manifestations of God," as Dr. Torrey has well said. Christ is the express image of His person; He is God in the flesh. He that hath seen Me, hath seen the Father. We are to be "imitators of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor."

*I. Need for Growth:*  
*I Corinthians 3:1-3.*

The Church at Corinth was far from ideal. It

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had life; a life which manifested itself in many forms and ways, but there were many faults to be corrected, and Paul writes this letter to correct these. The Christians there were "babes in Christ." Children have plenty of life, but oftentimes they are quarrelsome. They do not have the wisdom and patience and love which should characterize the full-grown Christian. They were "carnal." Their spiritual life had not developed. There was jealousy and strife and divisions among them. They were walking after the manner of men — men of the world—rather than like children of God.

I am afraid that there are many churches like the church at Corinth. The members may be real Christians, but they are quarrelsome. They have never "grown up." They have to be petted and fed on milk. They are not ready for the "meat" of the Gospel, those deeper and stronger doctrines which grown people can digest. Now milk is splendid food for babies, and also for grown people, but we naturally expect men and women to eat some solid food. We leave the principles of the Faith and go on to perfection; to those teachings which may be compared to "strong meat."

The same thing is true in our individual development. We need the graces of a child to enter the Kingdom; for, except we be converted and become as little children, we cannot enter that kingdom, but we are not to remain children, we are to develop the graces which become grown men and women. The disciples were much like children when they first began to follow Christ. They were weak and self-seeking. After their three years' training under the Great Teacher, and the outpouring of the Spirit on the day of Pentecost, they were ready to take their place of leadership, endure hardships and persecution, and love one another. They were a very different band of followers than they had been when called by the Master. They had grown from children into strong men.



## II. Diversity and Unity in Growth: Ephesians 4:11-16.

As we look at the Natural World we see a marvellous diversity, and a wonderful unity. There is a similarity in all we see about us; the grass, the trees, the flowers. All have this in common: Growth; Life and growth. No two of these are exactly alike; the grass has one pattern, the trees, another; the flowers still another. There is Unity, and there is diversity. This is what makes the world beautiful. If everything were exactly alike, conformed to one pattern, there would be a monotonous sameness which would spoil the picture. I like the Azalea Gardens, and feel overwhelmed by them, but I like a Garden where there is a variety of flowers, much better. When God made everything beautiful in its place and time, He saw to it that there was a marvellous variety of growing plants and vegetables.

In the Church we find the same thing; there are apostles, prophets, evangelists, teachers, pastors. This is not only true in the leadership of the Church, it is true in the membership of the Church; no two Christians are exactly alike, or have the same gifts and talents. There are some short-sighted people who want all Christians to conform to the same pattern. They want a kind of "mass-production" in the Church, and an "assembly line" where the finished product would be as much alike as "peas in a pod," or automobiles of the same make. They want to "streamline" all of us, and look askance at anyone who is different, and dub him a crank or fanatic. I believe that God loves diversity in the Church as much as He loves it in Nature.

May I carry this thought a bit further and say this: I do not believe that the variety of denominations in the Protestant Church is "The Scandal of Christianity," but rather "The Glory of Christianity." I was taught in the Seminary to look upon all Denominations as branches of the Church, each one having peculiar beauties of worship and government. I may, and do, prefer our own simple form of worship, and representative form of government, and our firm faith as expressed in our Confession of Faith and Catechisms. This does not mean that I can see nothing good or beautiful in other churches. For instance, I have just closed a Revival Meeting in our nearby Methodist Church, and I had a blessed fellowship with these Christians. The "Scandal of Christianity," is not the variety of denominations, *but lack of love*, and this can be a "scandal" in a church of any denomination. I believe that the most terrible "Scandal" in the history of the Church was when the Church of the Middle Ages tried to force all Christians to belong to One Church, and by persecution, tried to stamp out the Reformation. I do not believe that one big Protestant Denomination—even if it were Presbyterian—would make the Protestant Church any more beautiful or efficient. Let us *love one another*, and march forward as one body, as One Army, under One Commander, and

One Flag, with One Spirit. The Body of Christ is "lacerated" when we try to "whip," or force, all members into one man-made organization. Let there be "Diversity," and "Unity"; let us love one another, and work together.

All this diversity has *one purpose*: the perfecting of the saints, for the work of ministering, unto the building up of the body of Christ. Just as there are many kinds of workmen employed in building a house—architects, bricklayers, carpenters, painters, plumbers — so in the building up of the body of Christ. Let all remember, however, that they are all on the job for one purpose; to *build the house*.

In this diversity there is Unity; unity of Faith, of knowledge, of the measure of the fulness of Christ. Often we see the picture of a finished building before a single stone is laid. Paul places the Pattern, the Picture, before us; the Pattern, the Picture, is CHRIST.

In order to do this we must not be carried away with every wind of doctrine. There are enemies of the Church who would like to distract our attention, and so muddle us up in our thinking, that we will stop building, and begin to quarrel with each other. The enemies of Israel tried to stop Nehemiah from building the wall, but he said No to all their subtle temptations.

Truth and Love will make us grow. There is power in such a combination. There must be Unity of Faith, of Purpose, of Truth, of Love; these give us vital Unity, and Diversity, and make the building of the Church a glorious work in which all share. The same Spirit works in all the members of the Body.

## III. Grow in Grace: II Peter 1:5-7; 3:18.

Peter grew from a man like shifting sand to a man who was a solid rock. It is most fitting that he should exhort us to grow. The man who boldly preached on the Day of Pentecost was a very different man from the one who denied his Lord.

Lenski says that we have seven graces here which are like "seven jewels, all fastened to Faith, which is like the chain which holds them all together. Without Faith we can have none of the others; faith in Christ is fundamental to the Christian.

Virtue is moral strength. We have seen strong men who lacked this sort of strength. Moral strength needs Knowledge. Self-control is temperance in its highest form, and enables us to be leaders of others. Steadfastness makes us hold on to the end, and never give up. Godliness: this brings us back to our starting point; we are to be imitators of God. To be like God is to show in our faces and in our daily walk, our kinship with our Father. We sometimes hear that a child is "the image of his father." Love of the brethren; Love for all.

# Presbyterians

## DEVOTIONAL:

Hymn: "Great God, How Infinite Art Thou"

Prayer

Scripture: Romans 8:28-39

Hymn: "Beneath The Cross Of Jesus"

Offering

Hymn: "Faith Of Our Fathers"

## PROGRAM LEADER:

Presbyterian churches are more widely distributed throughout the world than may be generally known. It can almost be said that wherever you find Protestant Christians you can find Presbyterians. It is not predominantly an American church as are the Methodist and Baptist churches, nor English and American as is the Episcopal Church. The church goes under the Presbyterian label in Scotland, England, and Ireland, and the descendants of the early Presbyterians brought the name with them to America. On the continent of Europe the Christians who hold the same beliefs and have the same system of government as Presbyterians are generally called Reformed Christians and their churches are known as Reformed churches. There are large bodies of these "European Presbyterians" or "Reformed Christians" in Holland, France, Germany, Roumania, Czechoslovakia, and Hungary. When people from the Reformed churches immigrated to the United States, they brought the Reformed name with them. In the United States and throughout all the world Reformed churches and Presbyterian churches have a great deal in common.

There are a number of Presbyterian bodies in the United States which have in general the same beliefs and the same system of government. Our own church is the Presbyterian Church in the United States. Some of the other churches which are best known to us are the Presbyterian Church, U.S.A., the United Presbyterian Church, the Associate Reformed Presbyterian Church, and the Cumberland Presbyterian Church.

Our speakers will outline briefly the history, the government, and the belief of Presbyterians.

### First Speaker:

We believe that Presbyterianism is based on the teaching of the Bible and on the belief and practice of the early Christian Church. We generally trace the beginning of our church as we know it to John Calvin and the time of the Protestant Reformation.

Calvin was a Frenchman who disagreed with the doctrine and practice of the Roman Church and was forced to take refuge from persecution in Switzerland. There he founded a church based on Scriptural teachings which was to become the parent of Presbyterianism. Not long after Calvin went to Geneva, Switzerland, a churchman of Scotland named John Knox was being persecuted by the Romanists because of his beliefs and teachings. Knox fled to Geneva to be associated with Calvin, and when it became possible for him to return to Scotland, he went back to his own country and founded the Presbyterian church there. Presbyterianism in Scotland and England grew rapidly, but it was still to endure much opposition from the Church of Rome and the Church of England. During a period when the Presbyterians enjoyed the favor of the British government a great assembly of Biblical scholars and theologians gathered to formulate a creed for the church. This was the famous Westminster Assembly which worked from 1643 to 1648. The assembly produced the Confession of Faith and the Larger and Shorter Catechisms which are still accepted as doctrinal standards by most Presbyterians.

When America was being settled many Presbyterians sought the religious freedom which the New World afforded. Presbyterianism was thriving in the colonies by the time of the American Revolution, and the Presbyterian church furnished much of the leadership in the fight for independence. Presbyterians have continued to play an important part in the religious and cultural development of America.

### Second Speaker:

The name Presbyterian comes from the church's form of government. The Greek word for elder is presbyter. The Presbyterian church is governed by elders, and the elders are elected by the membership of the church. It is a representative form of government, and it served as a pattern for the founding fathers who drew up the government of our nation.

There are two kinds of elders in the Presbyterian system, ruling elders and teaching elders. The ruling elders are elected from among the membership of the church to have oversight of the congregation. Teaching elders are ministers who must be specially prepared to preach and teach the Word of God. Teaching elders are also elected and called by the congregation. The reason for having these officers, together with deacons, is that it is the



Biblical system, and these were the officers of the early Christian church.

There are four levels of governing bodies in the Presbyterian system called church courts. The membership of these courts is made up of elders. The elders and ministers of a local church form the session. The churches in a given area, usually several counties, are organized into a presbytery. All the ministers and one ruling elder from each church in the area have membership in the presbytery. A number of presbyteries, usually those within the bounds of a state, form a synod. Membership in the synod is on the same basis as in the presbytery, all the ministers and one ruling elder from each church. The highest church court is the General Assembly. Its members are called commissioners, and they are elected annually by their presbyteries: an equal number of ruling elders and ministers. The number of commissioners allotted to the presbyteries is based on the total membership of the presbytery's churches. The various courts establish committees and boards to carry out the program of the church such as missions, education, etc.

### *Third Speaker:*

As has already been stated, the belief of the Presbyterian church is based on the Scripture as interpreted by the Westminster standards (the Confession of Faith and the Catechisms). The Presbyterian church has been called a "middle-of-the-road church," having much in common with other Protestant denominations. The distinctive characteristic of our doctrine is the exaltation of the nature and place of God in our religion. We believe that GOD IS SOVEREIGN. From this belief in God's sovereignty comes our doctrine of predestination, which is simply that God has a plan for all His creatures which He is able to make work and which He does make work. Presbyterians believe that Christ is the eternal Son of God who became man to die in the place of sinners. We believe that His death satisfied the justice of God for all who believe. Men believe and are saved as the Holy Spirit enables them to believe.

Presbyterians observe two sacraments, baptism and the Lord's Supper. Children of believers are baptized, but they do not become full members of the church until they publicly profess their faith in Christ. Presbyterian worship is not generally liturgical, but it is not without form and order. Presbyterians have always frowned on the use of much symbolism or material objects such as pictures, altars, etc., in their worship. We believe God is a spirit and must be worshipped in a spiritual way.

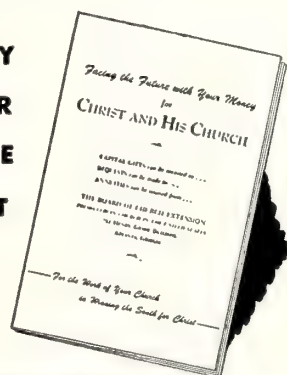
Something should be said for the Presbyterian church because of its interest in education. It has consistently required its ministers to be highly educated. In the early years of American history this insistence worked a great hardship on the church,

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because most of its ministers had to be trained abroad. As soon as it was possible Presbyterians began to establish their own schools, colleges, and seminaries in America, and they have continued to the present to provide educational leadership, especially in the field of higher education.

Our church may have been lacking in zeal at times and have missed some great opportunities for service to God, but in general, it has a history of which we can all well be proud.

**PROGRAM LEADER:**

(You will do well to have your minister or some other authority on hand for this program to lead in a discussion and to answer detailed questions about Presbyterian history, government, and belief. It would be interesting to discuss some of the differences between the various Presbyterian bodies.)

## Church News

*Reverend Milford M. Reynolds*

On March 5, 1954, Reverend Milford M. Reynolds was called to his reward after a long life of ministry in the service of our Lord.

Mister Reynolds was Past Moderator of Suwannee Presbytery, of which he was a member for over thirty years. During this time he served as Pastor of the Murray Hill Presbyterian Church, Jacksonville, Florida, the Second Presbyterian Church, Jacksonville, Florida, First Presbyterian Church, Archer, Florida, First Presbyterian Church, Dunnellon, Florida, and the First Presbyterian Church, Wildwood, Florida.

Mister Reynolds leaves a record of faithful devotion to the High Calling in Christ Jesus, he and his good wife attending all meetings of Presbytery together, taking his part in all Committee assignments and ever gracious as he carried out his responsibility.

BE IT THEREFORE RESOLVED:

That we, the members of Suwannee Presbytery, express our deep gratitude to God for the years of gracious association with our brother.

That we pledge our faithfulness in building upon the foundation which he laid in ever expanding service.

That we express our deepest sympathy to the family, and that a copy of these resolutions be sent to the Church papers as instructed by Presbytery.

—J. Russell Young, Stated Clerk,  
Joseph W. Conyers, Executive Secretary.

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### *Agnes Scott Commencement*

President Katharine McBride of Bryn Mawr College gave the commencement address at Agnes Scott College Monday, June 7.

Approximately 80 seniors received the Bachelor of Arts degree at Agnes Scott's 65th Commencement exercises. President Wallace M. Alston, Board Chairman George Wiship, Dean Carrie Scandrett and Dean S. G. Stukes officiated in the conferring of degrees.

Baccalaureate services for the class were held Sunday, June 6, with Dean J. I. McCord of Austin Presbyterian Theological Seminary as speaker, at 11 a.m. in Presser Hall.

Commencement weekend activities began Saturday, June 5, with the Alumnae Luncheon in Letitia Pate Evans Dining Hall, attended by more than 400 alumnae, seniors, faculty, and retired faculty members. Mrs. Edward W. Owen of Atlanta, national president of the Agnes Scott Alumnae Association, presided, and President Wallace Alston of Agnes Scott was the principal speaker.

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### *Board Of Trustees' Election*

Decatur, Ga. — Election of six new trustees to the board of Agnes Scott College, and promotion

of three faculty members, were announced by President Wallace M. Alston.

Mrs. Peter Marshall, Agnes Scott graduate and author of "A Man Called Peter," was named to a four-year term as a corporate trustee replacing the late Mrs. Letitia Pate Whitehead Evans. Mrs. William T. Wilson, Jr., of Winston-Salem, N. C., was chosen by the board for a similar term, replacing Dr. W. V. Gardner, and Mrs. Edward W. Owen of Atlanta was elected for two years as alumnae trustee replacing Mrs. Allen A. Matthews, Jr., of Atlanta. They are also graduates of the college.

Dr. Harry Fifield of Atlanta was chosen to fill the unexpired term of the late T. Guy Woolford. Dr. J. Chester Frist of Mobile, Ala., and Dr. D. P. McGeachy, Jr., of Clearwater, Fla., were nominated as synodical trustees replacing the late Mrs. John B. Waterman of Mobile and Dr. E. D. Brownlee of Inverness, Fla.

Reelected to the board were Dr. J. R. McCain of Decatur, J. J. Scott of Scottdale, Miss Mary Wallace Kirk of Tuscumbia, Ala., and Dr. P. D. Miller of Atlanta.

All officers of the board were reelected: George Winship of Atlanta, chairman; Mrs. Frances Winship Walters of Atlanta, vice-chairman, and Dr. Alston, secretary.

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### *Plans For New Church Building*

Knoxville, Tenn. — Lake Forest Presbyterian Church here has recently approved construction of a new Colonial-style brick church building. Construction on a new sanctuary and fellowship hall seating 400, is scheduled to begin this Fall. Estimated cost is \$100,000.

The Rev. George M. Webb, pastor, said that the present building, erected four years ago, will be used as a Sunday School building. The new structure, with ground level entrances, will be adjacent to the present building.

Since the Lake Forest Church was organized in October, 1949, with 34 members, membership has grown to 269.

A three-year building fund campaign has been under way since last May.

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### *Dr. Joseph Free Excavates Jar Burial*

The second season of excavating at the ancient buried city of Dothan, 60 miles north of Jerusalem, is now in progress, under the direction of Dr. Joseph Free, Professor of Archaeology at Wheaton College (Illinois).

This spring the excavation staff has found further evidence of the city dating back to the days of the



Biblical prophet Elisha (850-800 B. C.). Walls, houses, streets, pottery and vessels of many types have been unearthed from this period, nearly 3000 years ago. The Bible records Elisha's sojourn in the Biblical city of Dothan at the time when the King of Syria sought to capture him for revealing military plans to the King of Israel (II Kings 6).

Further discoveries made this spring have shown that higher on the mound of the buried city there was a Greek colony flourishing over 2000 years ago. Associated with the evidence of this city the excavators have found a number of jar handles bearing Greek inscriptions datable to the period 300-100 B. C.

Word has just been received that the expedition has discovered the skeleton of a small child, probably less than a year old, buried in a large pottery jar. The jar, partly crushed, still contained the small legs, arms, and rib bones in the same position as when the burial was made more than 2000 years ago. A bracelet still lay around the child's ankle, a smaller jar stood nearby, presumably for food, and at the mouth of the larger burial jar a pottery stopper was still in place.

Dr. and Mrs. Free, their two small children, David, three, and Nita, five years old, and their excavation staff leave Arab Palestine in June. They will arrive in New York June 29 on the Italian liner Andrea Doria.

Other members of the staff include Mr. and Mrs. George Kelsey, Mr. Edward Griffiths, and Mr. Paul Liefeld, of Wheaton; and Rev. Robert Boyd of Oyster Point, Virginia.

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## Women's Work

### **J. Edgar Hoover Says:**

Mr. J. Edgar Hoover, Director of the FBI, wrote in the January, 1954, number of Scouting on "Who Is To Blame For Juvenile Delinquency?" A portion of the address is given below:

"Juvenile delinquency in America has grown to alarming proportions in comparison with the adult crime rate. . . While 8% of all persons arrested were 17 years of age or less, this group accounted for 19% of the arrests for robbery, 37% of the arrests for larceny, 48% of the arrests for burglary, and 53% of all auto-theft arrests. . .

"These are not the offenses of the pranksters or practical jokers. . . The crimes of youth indicate an aping of not only the derelictions of the hardened criminal but also the viciousness and seriousness of his nefarious deeds. . .

"During my 29 years as Director of the Federal Bureau of Investigation, I have found the basic

cause of the high rate of juvenile crime to be a lack of moral responsibility among youth. A youth trained in moral responsibility recognizes his duty to God, his country and his fellow man. He learns that the natural and moral law is the basis for a peaceful and well-ordered society. He develops respect for the law.

"Instilling moral responsibility in a youth must begin at home. It is the parent who is the child's first teacher. . . He must be taught that his desires should be guided by the laws of God and the laws of society. He must realize that many times his desires must be subjected to the common good. It is the 'selfish I' that has been the downfall of our youth. . . The commission by juveniles of over 50% of the auto thefts in 1952 shows a total disregard of the property rights of others. . .

"In all too many cases the parents have utterly failed to carry out their responsibilities. They have failed by neglect, bad example, excessive drinking, quarreling and bickering in front of the children. . . The natural result is too often a serious emotional disturbance in the child reflecting itself in delinquent behavior. The parent who does not take a sincere interest in his child's welfare is surely nudging him into the road leading to delinquency. . .

"The files of the FBI show that many delinquents have had no religious training whatsoever. They have never learned the value of prayer to solicit divine help. In times of temptation they succumb, for they have never learned to rely upon God and to obey His teachings. . . "

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## **NOTICE!**

### **To Those Who Are Concerned About The Preservation And Continuation Of The Evangelical Witness And Work Of The Southern Presbyterian Church**

If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18, 1954.

## HAS YOUR CONGREGATION BEEN INFORMED ON THE ISSUES INVOLVED IN THE PROPOSED ORGANIC UNION?

A year ago, the 1953 General Assembly sent a Plan of Union down to the Presbyteries and local Churches for a year's study, asking that BOTH SIDES of the issue be presented to the members of the Church.

From all over the Assembly come reports that many ministers refused to let the issue be presented to their congregations last year, saying that such a study would be premature, and that it should not be presented to the congregations until after the General Assembly has acted upon it, and until the Plan of Union was actually before the Church for a definite decision.

The General Assembly HAS ACTED AND THE PLAN IS NOW BEFORE THE CHURCH TO DEFINITELY VOTE FOR OR AGAINST UNION. If the issue is ever going to be presented to your congregation IT SHOULD BE NOW, after the vote in the Presbytery IT WILL BE TOO LATE for you to be informed or to express your conviction. When the very life of your Church is at stake in an issue, everything good as well as everything bad about it, should be presented to every member of your congregation in order that they might make an intelligent decision BASED UPON ACTUAL FACTS, and not upon PREJUDICE, EMOTIONS OR ILLUSIONS.

You have a responsibility to the Lord and to your Church to see that BOTH SIDES of this proposed organic union are presented to every member of your congregation AS SOON AS POSSIBLE.

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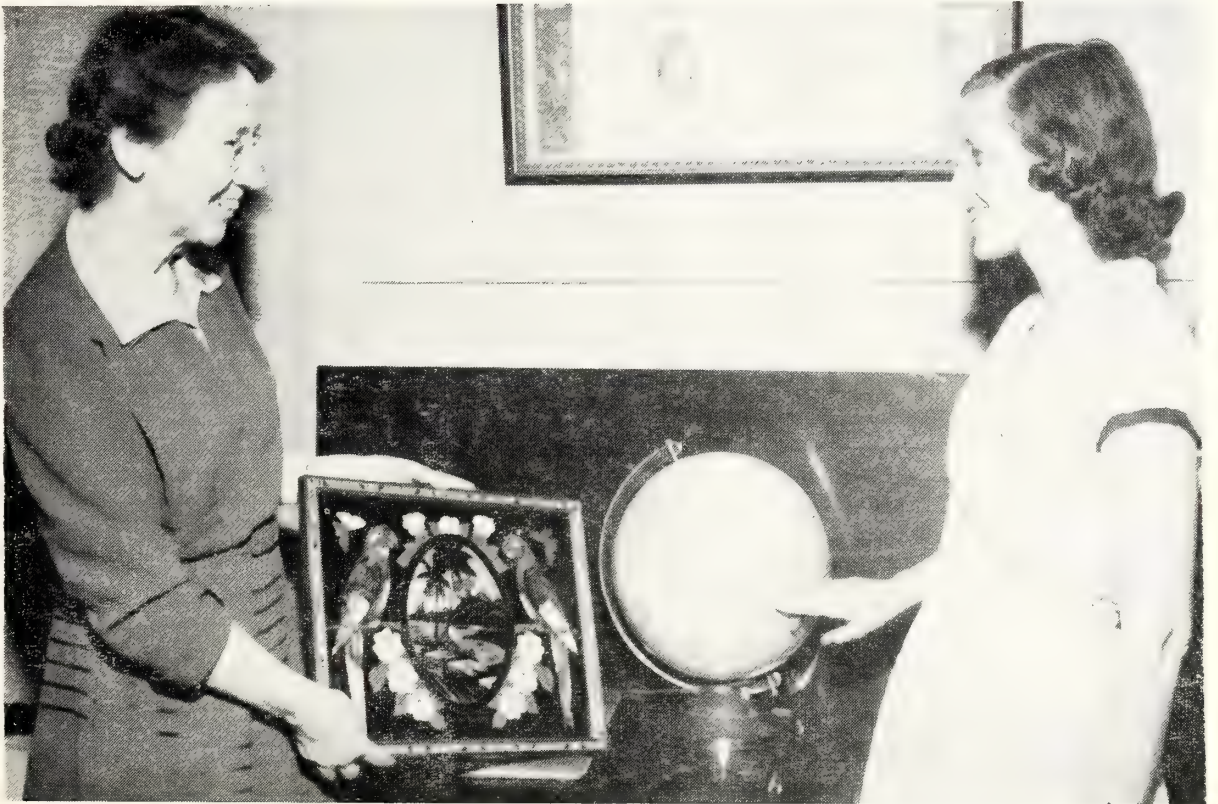


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*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JULY 7, 1954



Mrs. Kenneth Shaver (right) is pointing on the lighted globe in Miss McGaughey's office, to the station of Campinas in East Brazil Mission, where she and Mr. Shaver studied in language school before their present furlough. After a furlough in the United States, the Shavers will return to Campinas for further service. Miss Janie McGaughey (left) is holding the picture Mrs. Shaver presented to her on behalf of the Presbyterian women in Brazil.

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## It Is HISTORIC PRESBYTERIANISM Which Is At Stake

Through conflicting emotions, and voices, it is difficult to clearly evaluate the arguments for and against the proposed plan for union of Presbyterian bodies.

To some, doctrinal issues are of primary importance; to others opposition centers on organizational lines. Again there are those who are influenced by the impressiveness of great numbers and of well-oiled ecclesiastical machinery.

All of these, and other factors, affect judgment and influence one's vote, either pro or con.

There is one issue involved which is but rarely mentioned and even less frequently understood. This has to do with whether the Presbyterian Church shall be a *confessional* or an *inclusive* Church.

Historically, Presbyterianism has had a confessional basis. It is not a haphazard jumble of theological belief. Rather it is a system of doctrine, and of government, based squarely on the Scriptures and expressed and defined in the Confession of Faith.

Therefore, when we speak of ours being a confessional Church we mean that we as a Church believe certain doctrines to be an essential part of the Christian faith and we promise to adhere to these doctrines and to preach and teach them.

Presbyterianism, while historically holding strong convictions on these matters of faith, has always recognized other evangelical faiths as a part of the Christian family. But, they are not Presbyterian.

During our present generation we have seen de-

veloping within Presbyterianism a deviation from this confessional faith. Doctrines which we hold to be clearly taught in the Scriptures and therefore to be an essential part of the Christian faith, have, to some who hold the name "Presbyterian," become electives, to be accepted or rejected, *at the will of the individual*. Or, we find these same doctrines "interpreted" so that their reality and validity are destroyed.

It is little comfort to know that some who have followed this deviation from the confessional faith have gained control of some institutions, agencies and machinery in the Church so that the name "Presbyterian" is maintained, although it is an inclusive "Presbyterianism" and not the historic confessional faith of our fathers.

This tendency is in evidence in our own Church and even more so in the Northern Church. Unite the liberalism of the two Churches and this trend away from the confessional faith and into an inclusive Church will be magnified and strengthened.

Furthermore, the General Council, as now functioning in the U.S.A. Church and authorized in the plan of union, is an *utterly unPresbyterian organization*. Instead of church government being centered in the Presbyteries we find a Council which is above and over all; a Council which *initiates* policies and *supervises* the boards and agencies at every level in the Church, and which maintains machinery to see that these policies are carried out. This may be "efficient" but it is the efficiency of bureaucracy and autocracy and not that of the democratic processes which are a part of historic Presbyterianism. Along with theological inclusivism we therefore find developed a new and centralized system of ecclesiastical control.

When pro-unionists are questioned about this we are told that it is "necessary because of the size of



our Church." One wonders just why we should, therefore, even consider adding to this unPresbyterian procedure by voting for union.

In these two developments—an inclusive doctrinal position and a centralized and bureaucratic control—there is the gravest danger for true Presbyterianism.

For that reason there are many—and there are indications that the number is growing daily—who feel that the need of the world, and of Protestantism, is a re-emphasis of those historic Christian doctrines and procedures which were a part of the Presbyterianism of our fathers. This is not opposition to progress; rather it is opposition to a change which involves basic matters having to do with both faith and practice.

Our need today is for men and women completely surrendered to His will. It is for men who stand unswervingly for the complete integrity and authority of the Word of God. It is for those who place more store by the content of the Christian faith than they do in numbers or ecclesiastical organization.

The philosophy of Babel continues today. But, it is also true that the battle is neither to the swift, nor to the strong, but rather to those who completely follow Him.

We think that those who would succumb to certain present trends are wrong, but we still respect and love them as Christian brothers. In believing that they are wrong it is our earnest desire that we may present the need for a more positive Christian witness with all humility. It is our conviction that a desperately sick world needs the testimony, not of a great ecclesiastical body, but of a Spirit-filled and directed message. *They do not necessarily go together.*

—L.N.B.

## “Or A Representation Of It”

These words are taken from the statement of “THE RADICAL PRINCIPLES” of Presbyterian Church government and discipline set forth in the Plan of Union, Page 122. The radical principles seem to be: (1) that a majority shall govern, (2) that a larger part of the Church should govern a smaller, and (3) that a representation of this

larger part or of the whole should govern in regard to every part, so that matters may be decided by the collected wisdom and united voice of the whole Church.

Over against these radical principles of the Plan of Union may be set those of our Southern Presbyterian Book of Church Order, namely: (1) that the Lord Jesus Christ is not only the spiritual Head, but that He is also the judicial KING, the ONLY LAWGIVER in Zion, (2) that each court of our Church gets its authority not from a higher court but from its Lord and King so that all church courts are one in nature constituted of the same elements possessed inherently of the same rights and powers, and (3) the purpose of the church courts is that they may discover, by the Word and Spirit, the will of Christ the Lawgiver and enforce it.

In this editorial we are particularly concerned with the fact that a representation of the whole, the General Assembly, or its commissions, or its General Council, or apparently its Boards, shall govern and determine in regard to every part and all the parts.

This seems to mean that the several Boards of the united Church have more authority than the Synods and Presbyteries. In the period 1934-37 the U.S.A. Church did depose from the ministry and suspend from the sacraments a minister who opposed the use of literature prepared by the Board of Christian Education and sundry ministers and elders who opposed the Board of Foreign Missions on the ground that some of its members and missionaries were compromised with the idealistic liberalism of Rethinking Missions.

Certainly the General Council in the Plan of Union is regarded as a representation of the whole and consequently “should govern and determine in regard to every part and to all the parts united.” Indeed, the General Council is specifically authorized to correspond with and advise the General Councils of Presbyteries and Synods and to make suitable provision for “the development in all congregations as well as Presbyteries and Synods of the highest possible efficiency.” (Pages 191-192).

Certainly also the Plan of Government provides for the appointment of both administrative and judicial commissions which may be given by the Assembly authority over a Synod or over one or several Presbyteries. As a representative of the whole such a commission would govern and determine in

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regard to such part as may be assigned to its jurisdiction.

For example, in 1934-37 the General Assembly, U.S.A., appointed a commission of nine to investigate matters in the two large and influential Presbyteries of Philadelphia, Pa., and of Chester, Pa. The Minutes of these several Assemblies show that the Commission conferred with the members individually, the groups, and the Presbyteries themselves. The Minutes declare that these actions were done in gracious spirit, but how much of the efficacy of their conferences was determined by the fact that the Commission had superior authority under THE RADICAL PRINCIPLES one can only surmise. Was it not President Theodore Roosevelt who said: "Speak softly, but carry a big stick?"

At any rate, the Minutes show that the Commission exercised suasion upon these two great Presbyteries to get them to enforce the mandate of the General Assembly deposing ministers and suspending them from the sacraments for supporting an independent rather than the official Board of Foreign Missions. The Commission further exercised suasion to get these two Presbyteries to agree to dissolve as Presbyteries and become with Philadelphia North parts of one large metropolitan Presbytery in Philadelphia. Again the Commission of 1935-37 expressly cites with approval the action of the earlier Commission of 1925-27 insisting that the Church practise toleration in reference to divergent doctrines.

Of course, the action of the Commission of 1925-27 was directly concerned with the inability of licentiates to accept the historical statements in Matthew and Luke on the Virgin Birth of Christ. In 1925 the U.S.A. Assembly found the licensing Presbytery in error and remanded the case back to it for appropriate action. The rebuked Presbytery, through its spokesman, immediately declared the action of the 1925 Assembly null and void. The 1925-27 Commission used diplomatic language to sustain the act of nullification of this liberal Presbytery.

When the Assembly was memorialized that the conservative Presbyteries of Philadelphia, Pa., and Chester, Pa., were nullifying the action of the Assembly on a matter of government, the Commission of 1935-37 exercised suasion to bring these conservative Presbyteries to accept the toleration of doctrinal divergence pressed by the Commission of 1925-27. A study of the two commissions looks very much like what old Abraham Kuyper called liberalism in doctrine together with absolutism in government.

But to stress our main point, the 1935-37 Commission of nine or eight members (one of the nine died) as a representative of the whole exercised sway over two large Presbyteries composed of far more than eight or nine Presbyters.

In the face of the great authority vested in a representation of the whole and commissioned to maintain primarily the will of the majority—rather than primarily the Kingly Rule of Jesus Christ and secondarily the Constitution of the Church—the Plan of Union sorely needs the limitation provided in our Paragraph 19 and found in the Plan of Union of 1943—but lacking in every subsequent Plan. This provision of our Book is as follows:

"The exercise of ecclesiastical power, whether joint or several, has THE DIVINE SANCTION, WHEN IN CONFORMITY WITH THE STATUTES ENACTED BY CHRIST, THE LAW-GIVER, AND WHEN PUT FORTH BY COURTS OR BY OFFICERS APPOINTED THEREUNTO IN HIS WORD." (Emphasis supplied). —W.C.R.

## The Great Diversion

*An allegory:* A great battle is in progress; the enemy is implacable, able and aggressive.

But, the officers and the soldiers, who should be contending with the enemy, spend much of their time debating their military organization, talking about the color of their equipment and trying to decide whether they will have their eggs fried or scrambled.

\* \* \* \* \*

A large hospital is filled with patients. Some have cancer, others are anæmic, others are critically ill with a multitude of various diseases.

But, the hospital staff spends much of its time talking over its organization, talking about equipment and deciding who the various officers shall be.

\* \* \* \* \*

There is grave danger of Christians—ministers and church workers—dissipating their time and energies on matters of secondary importance.

We are not saying that church organization, and various ecclesiastical procedures, are not necessary or important. But, we are convinced that much time now given to secondary matters should be spent on the primary work of the Church—the winning of souls and developing them in their faith and practice.

Suppose *all* Protestant Churches were organically united. This would not win one soul to Jesus Christ.

Suppose all racial discrimination and misunderstanding might be solved by an official act of the Church. This would not alter one whit the basic message of which the Church is custodian—that *all men* out of Christ are lost.

As one reads of and hears of the main thrust of so many sermons today one is impressed with the



depressing fact that they are missing in those elements which have to do with the eternal verities. Church leaders may be impressed with certain moral and social obligations but should not the central message be directed to *changing* the hearts and minds of men through a supernatural act of God's grace, the new birth?

Only those basic doctrines having to do with Christ's redemptive and transforming work can produce men and women capable of making the moral and social impact so needed by this, or any other generation.

Too much of our work is directed at making men *act* like Christians. Let's try *making them Christians* through winning them to a saving knowledge of the Lord Jesus Christ.

But, there are moral and spiritual issues today, issues *infinitely* more important than those which seem to consume so much time and thought in some quarters. What about the desecration and the commercialization of the Sabbath? Why does the Church say so little about that? Can it be because many Christians have never been brought to see their own responsibility in the matter?

What about liquor and its damning influence and power in American life? Why do church courts say so little about this *most serious of all* moral problems? Can it be that many Christians themselves are involved in a compromise with this evil?

Or, why is so little said about the greatest spiritual problem of all, an impaired view of both the integrity and the authority of the Scriptures? Can it be that some of the church leadership is so deeply involved in the old—but ever modern—pastime of detracting from the complete reliability and authority of the Word of God that they dare not face the issue?

With all our heart we believe that Christians have a social and a moral responsibility to the so-

ciety of which they are a part. But we also believe that the primary cause of any failure to meet that responsibility centers in the fact that, if born again, they have never grown in the things of the Spirit by God's ordained means of grace—systematic study of the Bible and a consistent and persistent prayer life.

When the center of gravity of preaching, teaching and living is to be found in the Scriptures, and in nurturing the spiritual life, then the social outreach of such a Christian will be for the glory of God.

Right now there seems grave danger of our church life and emphasis being diverted to lesser things.  
—L.N.B.

## A Principle And National Policy

During recent weeks we have made in our Sunday School lessons a hurried review of the history of Israel, from the division of the kingdom down to the captivity of the Northern kingdom.

A further review and study of the history of Israel, from the deliverance from Egypt to the final captivity of Judah in Babylon is one which will well repay all Christians today.

*Should America continue her recognition of Russia?* It would seem to be demonstrable to all that our recognition has brought nothing but trouble and disaster in the last twenty years.

Can we expect God's guidance and blessing when we continue involved with a nation which is an avowed enemy of God? Are there any real "advantages" to be had in maintaining relationship which is but a one-way street for Russian intrigue and propaganda?

Psalm 1:1 seems very relevant to this situation. We are told that the God-blessed man is the one



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who does not *walk* in the counsel of the ungodly, not *stand* in the way of sinners, not *sit* in the seat of the scornful. For political expediency we agreed to a diplomatic walk with a nation which defies God. Later we began to stand by and temporize with them. Now we are in grave danger of being trapped into sitting with them for the purpose of arranging some kind of "world peace."

May God give us the grace and the spiritual perception to see that this may be folly, a folly which God will sorely punish.

It is not isolationism to affirm that we should clearly evaluate our foreign policy on the basis of moral and spiritual principles, having done with political expediency. Should we have the courage and wisdom to take such a stand we would have the assurance of God's help and guidance and blessing.

Could we ask for more? —L.N.B.

## Pluralism

In discussing Inter-Group or Inter-Race Relations, Commission V of the World Council recognizes not two but three alternatives, namely: (1) Integration, (2) Pluralism, and (3) Segregation. The second report of the Council on Christian Relations to our 1954 General Assembly, that is, their report dealing with the Supreme Court's Decision, endeavored to set forth substantially this second alternative.

The Commission states the matter, in part, thus: "(2) Pluralism. The social policy underlying this pattern assumes that ethnic and racial differences should be recognized and accepted as desirable, at least for the present, and that groups may maintain and cultivate their distinctive differences without disadvantage to themselves or to the community. Whatever lines of cleavage there may be among groups are vertical lines; rather than horizontal lines placing one group above another in privilege. Whatever separation there may be is voluntarily chosen. "Illustrative of this pattern is the relation between the Scottish and the English, the French and the British groups in Canada, the various ethnic groups in Switzerland, and the several ethnic strains in Indonesia . . . The resolution adopted by the Oxford Conference reflects the widespread acceptance of this view at that time."

From the depths of Reconstruction, Henry W. Grady saw a vision of THE NEW SOUTH with "her two races walking together in peace and contentment." His vision was not amalgamation or integration into one race. But the two walking together in peace and contentment.

Under a period of segregation a minimum of contact was sought that there might be a minimum of friction. During this period the Negroes advanced faster with their own schools and teachers than they would had the average one of them faced the competition from races, then more advanced culturally. In the non-segregated professional schools of the East which regularly flunk the lower 30 to 60 percent of the entering class (e.g. Harvard Law School) few of them could meet the test. In their own schools they have developed and many of them are among our most useful and helpful citizens, as teachers, doctors, lawyers, ministers, engineers. Now they have their own culture and social life which most of them prefer.

Latourette finds that in 1916 about 44.5 percent of the total Negro population—a proportion almost exactly the same as the whites—were in churches; and "the overwhelming majority of the Negro membership was in denominations entirely under Negro control." White Protestants in 1932 spent more on the Negroes than on any other group of the population outside their own congregations. At this latest period: "The large majority of Negro church members were still in purely Negro denominations. This was chiefly by the choice of the Negroes themselves, for here were institutions of which they were in complete control and which were not dominated by the white man. The proportion of Negroes who were church members was slightly higher than that of the whites."

The Apostle declares that in Christ Jesus there is neither Jew nor Greek, neither bond nor free, neither male nor female. We are one in Him: One Lord, one faith, one baptism, one God and Father of all. But this does not mean that the physiognomy of the Jew is identical with that of the Greek; nor the physical properties of the male the same as the female.

Observation and experience confirm the findings of the saner sociology that the purity of the races is for the highest interests and happiest estate of all. In this recognition may our two races walk, work and develop in helpful relations in the South. Es-

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pecially may we pray for and serve one another in the Gospel of Christ, Who is our Peace with God and with each other. —W.C.R.

## Segregation

Davis Lee, Negro publisher of The Newark (N. J.) Telegram, recently had the following to say regarding racial segregation:

"The efforts being made by certain paid agitators and pressure groups against segregated schools in the South may cause Southern Negroes to lose a lot more than they will gain.

"The trouble with this group, as with similar ones, is that the initiators don't count the overall cost to the race. The present effort is designed to destroy the whole pattern of segregation, and to establish an integrated social order in which there will be no distinction made in this country on the basis of race, religion, color or nationality.

"This is a laudable objective, but human nature just has not changed that much, and the achievement of such an objective could cause repercussions that might set the Negro back fifty years.

"Integration in the schools in the North and East is not a howling success. A Negro can attend most of the schools up here and get an education, but few of the states that educate him will hire him as a teacher. The State of Connecticut doesn't have twenty-five Negro teachers...

"Nowhere in these integrated states do Negroes get anywhere near proportionate representation. Every device is employed to keep qualified Negroes from being assigned. Recently a reputable New York labor union made a report on the employment of Negro teachers in New York City and charged that a systematic scheme has been adopted to exclude Negroes as teachers.

"This is not true, in the South. The State of Georgia employs 7,313 Negro teachers, and paid them close to \$15,000,000 in salaries last year. North Carolina paid its Negro teachers over \$22,000,000 last year. Florida is another State that ranks at top on teacher pay.

(Mississippi paid \$7,414,278 in salaries to 6,753 Negro teachers in the State last year.)

"If these states, that are now pouring millions of dollars annually into Negro pockets which provides our people with money that enables them to enjoy the dignity of man, to enjoy the prestige and respectability, to buy homes and the necessities of life, are forced to abandon the segregated school, 75 percent of the Negro teachers in the South will lose their jobs. Not only that, but approximately 20,000 Negro principals will lose their jobs as well...

"This present movement to end segregation in the schools is merely the beginning of a well-laid

plan to completely end segregation in everything in the South. If this happens, the Negro will be thrown into direct competition with the white race, and our business institutions will crumble.

"No place in the world do Negroes own and control as much as do those in the South. Atlanta is without question the Negro capital of the world. It is the center of Negro culture, education, business and finance. And both Negroes and whites live, work and operate business without either being conscious of the other's race.

"This movement to integrate the schools of the South is loaded with more racial dynamite than appears on the surface and the Negro will be the one who is blown away.

"During the past two years I have spent more time in the South than I have in my office, and I have interviewed thousands of Negroes in all walks of life and I have found very few who favor mixed schools. They want their own schools, but equal facilities. This being the situation, one questions the fairness of forcing these colored citizens to accept what they don't want. If a little group of paid agitators succeed in forcing their will upon these people, it appears to me that they should at least be given an opportunity to be heard.

"Right now the Southern Negro is in a better spot educationally, politically and economically than the Negroes any place else in the world. Race relations are continually improving. Every day more Southerners are recognizing the Negro as a man and according him the respect that he merits, but the Southern Negro himself can do more about improving conditions than can courts, legislation or pressure groups...

"Despite all the hullabaloo about the liberal North and East, no Negro has been made head of a State College or University. Down South the woods are full of Negro college and university presidents. In Texas a Negro college president of a state school gets \$10,000 a year.

"Negroes need to refresh their memories on the fact that just a few years ago we were raising Cain because colored kids in the South were being taught by white teachers. We wanted them taught by Negroes until now Negro teachers have completely taken over.

"A group goes back into the courts declaring that the Negro is not satisfied with equal facilities, that the separate but equal law is unconstitutional, that nothing less than integration will do. That doesn't seem fair to me."

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."

# First Church Of Jackson, Miss. Declares Itself On Segregation

Jackson, Mississippi — By a unanimous vote of the Session of the First Presbyterian Church, the following action was recently taken:

At its recent meeting, the General Assembly of the Southern Presbyterian Church, while affirmatively admitting and recognizing its utter lack of power, authority or right to direct our Churches and our lesser Church Courts to make changes in "educational" and using the word "urge" instead of the word "direct," did, over the objection and protest of a large minority, make declarations and pronouncements on the subject of racial segregation so phrased as to convey the erroneous impression to the public that those voting therefor spoke the sentiment of the 750,000 Presbyterians of the South.

These pronouncements so violate the traditions of the Southern Presbyterian Church and so seriously threaten the peace and purity of the Church that they must not go unanswered.

The Westminster Confession of Faith (Paragraph 3, Chapter 31) historically sounds the clarion warning that since the time of the apostles, church courts and councils may err, and have erred, therefore, their pronouncements are not to be made rules of faith and practice, but are to be used only as a help to both.

And now, the ELDERS OF THE FIRST PRESBYTERIAN CHURCH OF JACKSON, MISSISSIPPI, in properly constituted meeting, unanimously declare their conviction that in this matter the General Assembly did err.

In accordance with its established rights as a Court of the Southern Presbyterian Church, this Session unanimously declares that this Church will not follow the recent advice of the General Assembly urging nonsegregation. And declares that segregation of the races is not discrimination and declares that this Church shall, with good-will toward all men, maintain its traditional policy and practice of distinct separation of the races. This same policy and practice are declared to be the respectful recommendation of this Church to Presbytery, to Synod, and to the governing bodies of all Presbyterian conferences and institutions.

## They Don't Want It

Arriving in the same mail with the above announcement, came a letter to a member of the Journal staff from a kinswoman, containing the following paragraph:

"Mississippi is very much worked up over the recent ruling of the Supreme Court about segregation, and this little incident occurred which I think will interest you. I have a colored woman who comes and works for me two days in the week. Her sister is my niece's maid, and they are far above

the average Mississippi Negro in point of education and moral character. A few days ago Amelia came to fill her regular engagement and I knew by her manner that she had something weighing on her mind which she probably wanted to discuss with me. I suspected it was the segregation issue, as a great deal of talk has been going on about it, but since I have made a point of not mentioning the matter to any member of the Negro race, I just waited. After a little she followed me into my bedroom and said, 'Mrs. J——, there's something that we Negroes want to know. You know I have two boys in High School, and we have a wonderful and beautiful High School. We have our own Glee Club and we have our own Athletics. Now Mrs. J——, is it a fact that they are going to take this school and let the white children come into it and make trouble? It just ain't fair, Mrs. J——, it just ain't fair.' You see, there are two sides to this question, and they do not want us in their schools."

## — LETTERS —

THE FIRST PRESBYTERIAN CHURCH  
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ROBERT EXCELL FRY, D.D., LL.D.  
PASTOR

June 21, 1954.

The Southern Presbyterian Journal,  
Weaverville, N.C.

Under the date-line of Reidsville, N. C., May 15, 1954, there has come to my attention a letter signed by fifty ruling elders of our Church, ten of whom are men whom I have known and loved through the years. In a spirit of Christian fellowship these reactions to the letter are here presented:

1. The one basic reason for the Re-union of the Presbyterian Church, U. S., with the Presbyterian Church, U.S.A., lies in the fact that they were one Church for 155 years; that in the division of 1861 the reasons for separation set forth at the Augusta Assembly were: (1) the formation of separate nation, (2) the Spring Resolutions, whereby the commissioners from the South were invited out of the Philadelphia Assembly, and (3) the differences on the question of slavery; and that now none of these reasons for separation exist.

2. Because of this one basic reason THE BURDEN OF PROOF is upon those who would prevent the re-

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union of these two bodies, originally one, who were separated by conditions which prevailed over ninety years ago.

3. The argument of the opponents of Re-union is that the two bodies are now so different that they cannot come together in a happy union. In other words, that the Presbyterian Church, U. S., has something that the Presbyterian Church, U.S.A., does not have. If this is true, then every consistent opponent of union should insist on extending the testimony of our Church to New York, Philadelphia, Cleveland, Chicago, and through all the Northern States, as well as to our mission fields abroad.

4. These brethren clearly state in their letter: "There will certainly be a continuing Southern Presbyterian Church if Union takes place." Then again, to be consistent, all who take this attitude, in case union fails, should be entirely willing for pastors and churches who may wish to do so, to pass into the U.S.A. or United Church, without any question of litigation over property. This might also apply to entire Presbyteries or even to Synods. "What is sauce for the goose is sauce for the gander."

Robert Excell Fry,  
Hollywood, Fla.

1. If this is the "basic reason" for union then there will be needed a great many other adjustments. By this reasoning the United States should reunite with Great Britain.

2. We gladly accept the "burden of proof." There are *numerous* reasons why today we can do a more efficient work for God and His Kingdom as separate organizations. We can furnish and do furnish these reasons to any and all who are willing to study them.

3. Many evangelicals in the U.S.A. Church feel we will be most wise to remain a separate organization.

4. Should this unhappy development eventuate, any division which might take place should make full provision for *all concerned* to have their property, institutions and other equities without any thought of litigation of any kind. —Editor.

*Enclosing check for two new subscriptions:*

We are so thankful for the courageous, faithful work you are doing for true Presbyterianism and real Christianity in our country. Am sure it is having a strong influence for good. May God richly bless and guide you through all the coming years.

\* \* \* \* \*

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*A Texas Lady* writes for 10 extra copies of a recent issue of *The Journal* to send to her friends.

*From a Pennsylvanian:* (Ordering a copy of June 9 issue to be sent to another Pennsylvanian). This number is especially good along the line we are so much interested in. With much observation and some experience I am convinced that the majority is often wrong. I sincerely hope there will always be a "Southern Presbyterian Church."

**ANGLERS**

*(By The Editor Of The Testament  
For Fishers Of Men)*

**Lesson Number 66**

**Putting Personal Evangelism  
In The Major Column**

It is not uncommon for a Christian to look upon "personal work" as incidental. "Sometime, as I am passing by, I will stop in there and speak to him." Maybe within the next few months the visit is made, or more likely, under postponement—never. In the day's busy program other matters bulk larger in importance; this other can wait for a more convenient season. That is the result of failure to see its relative urgency. It settles into the bracket of small leftovers.

Mr. William Fleming is a millionaire oilman, living in Fort Worth, Tex. He is the president of "The Texas Baptist Association," and "incidentally" an ardent soul-winner. He is a man of large business, but he puts soul-winning at the top of his "must" list. Recently a man living in Houston, Tex., wrote him saying he would like to come to Fort Worth and talk with him about becoming a Christian. Mr. Fleming replied: "No, I will come to see *you*." Next morning he got in a plane and flew to Houston.

After explaining to the man the way of salvation and securing his committal, together they went to see the man's two sons. They were both won. They then went to see a grandson. He was won. The man then took Fleming to see two of his business associates. They were won, making six for the day. Fleming returned by plane to his home in Fort Worth in the evening.

It was Fleming who challenged Texas Baptists to win a quarter million souls to Christ this year.

Here is one of those rare instances where great wealth and big business have not overwhelmed and smothered eternal values. When you and I stand in the glorified Presence of Him who died that we might live, the thing which will bulk largest will not be some great railroad system or industrial empire which we established; nor will it be some mammoth educational institution founded; not even a worldwide philanthropy; but that which will give us the greatest satisfaction and joy will be someone standing by who was a needy soul and we took time out to win to Christ.

That will be "the star in our crown."

**WOULD YOU LIKE TO OWN a leather-bound copy of THE TESTAMENT FOR FISHERS OF MEN? Send us an account of**



**winning a soul to Christ in a personal interview (250 words or less). If it is used in the ANGLERS column, you will receive this most helpful, vest-pocket size, Personal Worker's Testament (King James Version). No manuscripts returned unless requested. THE TESTAMENT may also be secured by sending two new one-year subscriptions to The Journal, or by remitting \$3.25.**

## LIQUOR

### *An Amazing Situation*

Under the title of "Are You Fighting Mad Yet?" comes an exchange with the following article:

Of all the phases of the liquor traffic, none is as disturbing as its advertising. Sober citizens who, up to now, have looked with equanimity on open taverns and saloons for those stupid enough to patronize them are aroused to indignation at the lengths to which the liquor traffic is going in search of new customers.

They have been silent and acquiescent as the distillers and brewers advertised their wares in newspapers and magazines. After all, you don't have to read it unless you want to. And they held their peace as they watched the radio used to get at those who can't read or don't. That, they said to themselves, was probably an inevitable consequence of what had gone before.

But now come television and color television, and that is too much. That is the straw that is going to break the camel's back.

"Color television will be the greatest selling medium ever invented when it comes of age." So said Robert Kintner, president of the American

Broadcasting Company. He said it before a brewers' convention in Los Angeles.

Thoughtful people are beginning to realize what this means. It means that you can't put a television set in your own home without promoting the sale of beer among your own children by the most effective advertising methods ever devised.

Before children can read, before they know anything of what is going on in the world about them, they are told, over and over, and over and over again, that a new and thrilling experience awaits them in quaffing a glass of beer. They watch handsome men and beautiful women lift the glass to their lips, drink, and then register satisfaction.

In the case of children, this is what Clipsheet calls it—"mental coercion." It is forcing upon children ideas and ideals they are unprepared to evaluate but which, if they accept, will be their undoing in thousands of cases. It is telling them lies in leading them to believe that beer is a part of the beautiful world they are inheriting, and that if they miss it they will be cheated.—*The Missouri Issue.*

## Christ - The Hope Of The World

By Martin A. Hopkins, D.D.

The above is the theme of the Second Assembly of the World Council of Churches to meet in Evanston, Ill., August 15-31, 1954. It is well known that the European theologians interpret this theme very differently from most of the American theologians. This no doubt can be accounted for by the fact that in the last four decades Europe has been the battlefield of two World Wars, and lives in constant fear of the third; while America has not been desolated by war for nearly a century. Hence the European theologians have been driven to a deeper study of God's Word, especially to its teaching on Eschatology. So they, with some in America, would state the theme a little differently: The Second Advent of Christ, the Hope of the World. This is indeed the Blessed Hope. (Titus 2:13).

*The Intelligence Digest* is a monthly review of world affairs, edited by Kenneth de Courcy, and published in London. The December 1953 issue contained a remarkable testimony to Christ's Second Advent. Concerning this article Mr. de Courcy writes: "*Intelligence Digest* publishes this commentary because it represents the outlook of an important section of public opinion in many parts of the world." The article is too long to quote in full, but a few excerpts will give the reader some idea of the whole:—

"It is estimated that during the next 70 years the world's population will double. To whom are these vast new masses going to turn? Will they be taught the Christian Gospel, or Marxism? Are



they to be free or enslaved? More than 1950 years after the first Christmas, the world is faced by immense problems without precedent in history on this score alone. Many ask exactly what practical effect the Christian message has had, if at this distance from the first Christmas, the world faces greater problems and dangers than ever before?

"Perhaps it is permissible to remind ourselves that the Christmas message is only a part of the Advent dogma. A growing number of people think that unless that dogma is proclaimed as a whole, the conventional Christmas message must wear thinner and thinner. It is too often torn from its context, and, for that reason, seems to be a mere pious aspiration, which in terms of A- and H-bombs, food shortages, and other alarming problems, seems almost to mock us.

"The Advent has two parts: the first and second Advents. They are closely related in all dogma and in Scripture. The first Advent occurred at the first Christmas; the second Advent has not yet occurred. The second Advent is the chief expectation of the Church. It is mentioned over 1,700 times in the Scriptures, with over 300 references in the New Testament alone.

"In connection with Advent dogma, the Church has always anticipated a period of supreme tribulation for mankind. What is now happening and what threatens us is in precise conformity with age-long Christian anticipation. Therefore the Church finds its dogma more relevant than would have been the case if the Christmas message had been accepted by the whole world. What is now happening was an inescapable prelude to the completion of the Advent. Many people wonder why the Church does not make this clearer; because it provides a very powerful aid to faith. The Church fully expects affairs to become worse rather than better up to and until

the second Advent, which will be the sole herald of the final reign of peace which the Christian message promises.

"The Church, therefore, is neither surprised at nor distracted by the seemingly overwhelming events which threaten humanity. The Church believes in intervention at exactly the appointed hour in a form known to God alone, but, nevertheless, broadly described in the Scriptures. All these reflections are matters of faith. Yet it may be argued that in this particular phase of the world's history, there are more material aids to faith than has been the case since Apostolic times; for the Churchman thinks he sees all the great Biblical anticipations unfolding before his eyes, and he finds it difficult not to claim that contemporary events are aids to faith."

With all this Mr. C. S. Lewis of Oxford, the brilliant twentieth century apologist for historic Christianity, would heartily agree. For he believes that the second Advent is an integral part of the Christian revelation, and is not to be rejected because it is not in accord with what he terms the modern myth of evolution. For, he says, no one looking at world history without some preconception in favor of progress, could find in it a steady up-gradient. And President Van Dusen of Union Theological Seminary, New York, though theologically far from Mr. Lewis in most respects, thinks that American Christians must come to grips with the term "eschatological," and attempt to comprehend why it holds so decisive, so pivotal a place in the hope of fellow Christians in many lands and of so many traditions.

Does not all this go to show that the Lord is alerting His Church to the imminence of His Imperial Arrival, as Deissman long since proved the Greek word usually translated "coming" (*parousia*) means? **MARANATHA!**

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# Is Evolution True?

By **Lieut. Col. L. M. Davies, D.Sc., Ph.D.**  
**F.R.S.E., F.G.S.**

Some years ago the British Broadcasting Corporation produced some talks by leading propagandists of evolution—such as Professor D. M. S. Watson and Dr. Julian Huxley. A tentative arrangement was made for Col. Davies—a scientist of repute—to speak from the opposite point of view. Finally, however, the B.B.C. refused permission.

The subject is one of great importance. It is noteworthy that some of the most eminent modern physicists hold startlingly different views on the matter of Creation from those of the evolutionary biologists.

This is what Col. Davies was to have broadcast.

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"The fossil begins with the Cambrian system, or period, the early part of which is estimated as being about 500 million years old.

There we find a large assortment of highly-developed creatures of all the invertebrate phyla or groups. Among them are Cephalopods (or Cuttlefish), Pteropods (or swimming shell-fish), Jellyfish, Coral types, Sea-urchin types and many Anth-

ropods (or jointed creatures like shrimps and woodlice).

Many of the latter, called *Trilobites*, have highly-developed eyes, while others have specialised bodies and probably lived at great depths in the sea. And so, at the very beginning of the fossil record, we find a highly-organised and differentiated mass of creatures, and we are forced to admit that the greatest problems of life were already solved.

### Life Record Missing

Even Darwin admitted that life, from its first appearance, seems to have been practically as highly-organised in essentials as it is to-day. When and where was it evolved? Evolutionists estimate that the actual fossil record only shows us the last quarter—and some call it much less—of the history of life on this earth. In other words, if evolution be true, the first three quarters, at least, of the life record is missing, and just has to be imagined.

But why is it missing, if evolution be true? Why does the record open so abruptly, with this mass of highly organised and widely different types?

All suggested explanations break down. The older rocks are certainly not all metamorphosed or changed. Great masses of them, like the vast Cuddapah series of India, over 20,000 feet thick, are quite unchanged, and would certainly show numerous remains of life had any existed. But they show none.

Nor will it do to suppose that earlier animals were all soft-bodied. For what hard parts has a jelly-fish? And since we find jelly-fish in the Cambrian, we should certainly find traces of soft-bodied creatures before the Cambrian—had they existed. And it is unthinkable that swarms of creatures of all kinds should suddenly and simultaneously have acquired hard parts—and the habits of life associated with them. It is simpler, and less credulous, to believe in Creation, than to believe in evolution of that sort.

### Sudden Appearance

And the same thing holds good all down the scale. Essentially new types always appear suddenly, and all attempts to explain their arrival are purely imaginary efforts. Thus the first insects include the biggest ones known to us—*Meganeura*—or monster dragonflies, with a wing-span nearly a yard in extent. Together with them we find numerous cockroaches of many different kinds—where did they all spring from?

The first birds have large and perfectly-formed feathers. The first bats are as perfect bats as any existing today, and actually include members of a still-existing family (the *Vespertilionidæ*). The first whales, though some are different from modern ones, are just as true whales and as fully adapted to sea life; and they actually include members of an existing order (the *Odontoceti*), who seem to

have no connection with the others. So here, again, we find full specialisation and differentiation right from the beginning.

Now that is where all materialistic evolutionary theories break down. For a materialistic theory, like Darwinism, has to suppose that four-legged creatures, like lizards, or mice, became flying ones, like birds or bats, or swimming ones, like ichthyosaurs or whales, by long series of slow changes, changes during which every slight modification towards the new end gave its possessor an advantage over those who had not that modification.

But these hypothetical series are not found, and it is obvious that intermediate forms could not have been advantageous. A leg would be useless as a leg long before it became effective as a wing; so Natural Selection, as it is called, would kill off the intermediate types, and prevent progress along that road.

### Darwin Rejected

The most intelligent Darwinists throw Darwin over whenever they come to the really big problems in geology, and say that, owing to the slackening of competition at certain points, Natural Selection ceased to keep animals under control, and what they call "orgies of variations" brought about the big changes which appear so abruptly.

But that is really a counsel of despair. It gives up the attempt at mechanical explanation, and asks us to believe that most intricate and purposive adaptations appeared spontaneously out of wild confusion.

Young scientists are now brought up to take evolution for granted; and they seldom get out of the habit, whatever uncomfortable facts they may discover. Even more important is the fact that the religious atmosphere has changed during the last century. A hundred years ago, belief in God and the Bible was much more common than it is to-day. We may still believe in some sort of God who started things going in some very distant beginning; but few of us now like to think of His interfering with things after they started, as our forefathers used to believe that He did. For scientists, a century ago, had a doctrine of what was called "Catastrophism." They spoke of God destroying one creation after another, replacing old creations by new ones, and finally all but destroying our own creation by the Flood of Noah. Just about a hundred years ago, one of the greatest of British geologists, Buckland, wrote his *Reliquiae Diluvianae*, talking of that Flood.

### Doctrine Of Continuity

But during the last century all that has changed. The doctrine of Catastrophism, held by the great men—Cuvier, Agassiz, Forbes, d'Archiac and many others—who founded the sciences of geology and palæontology, has been replaced by the modern doctrine of Continuity (sometimes called Uniformity) which insists that God (if there be a God) has



never interfered with things right from the beginning; in which case, of course, we are compelled to explain all past and existing forms of life by some theory of evolution, however difficult it may be to fit the facts to that theory.

Children are being told to-day that: "First came ape-men, then near-men, and lastly true men." This is utterly false. As Woollard and others admit, true men appeared before any degraded types; and it would be easier in every way to derive apes from men than men from apes. This is inevitable, for tree-living animals have to be specialised in many ways which throw them out of series between ground-living ones, like quadrupeds and men. Those who appreciate this fact talk of a "common ancestor" of men and apes. But this supposed common ancestor

is as much a figment as Cinderella's fairy god-mother.

It is often said that rudimentary organs prove evolution. But they do nothing of the sort. For the Bible accounts for them consistently; while Darwin, as T. H. Huxley realised, could not do so.

In short, there are no "converging lines of testimony" to evolution. Those same supposed lines could equally be said to converge in proving literal creation and curse; for the Bible makes every allowance for all those things in nature—pain, abortion, parasites, internecine strife, etc.—which are held to conflict with belief in literal creation."

*(Reprinted by courtesy of The Intelligence Digest.)*

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JULY 18

# *Growing Through Bible Study*

**Background Scripture: Acts 17:10-11; I Timothy 4:13-16; II Timothy 1:5; 2:15; 3:14-17; Hebrews 4:12. Devotional Reading: Psalms 119:9-16.**

Peter exhorts us to "grow in grace and in the knowledge of our Lord Jesus Christ." We find that knowledge in the Word of God. There are several things which are called "means of grace," or Rules whereby we are enabled to grow. One of these is Bible Study. If we are to grow physically we must have wholesome food, and we must eat that food regularly. The same common sense applies to our spiritual life and growth. The Word of God furnishes us with the best of spiritual nourishment; milk, bread, meat, the finest of the wheat, and honey out of the rock. There is a feast of good things. The sad part is that many will not come to the feast, or partake of all the good things that are there.

Sometimes there is a diseased condition of the body which retards growth. We have seen children who are pale, anemic, undeveloped. The doctor examines the child and finds that there is some disease which is the cause of the trouble.

Sin is the disease which is retarding our growth as Christians. In our Devotional Reading we have the remedy: Wherewithal shall a young man cleanse his way by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee. Mr. Moody is quoted as saying: "Sin will keep you from this Book, and this Book will keep you from sin." The Bible reveals sin. It makes us see its awful character and consequences. It goes beyond that, however. An X-ray may show us a diseased organ. We want a remedy as well as a revelation. The Bible is not only God's X-ray to show us our sin; it tells us the cure for sin. It also gives us wise counsel as to how to avoid sin, and furnishes us the power to be victorious. We can be washed in the Word, and strengthened by it.

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Out of an abundance of material, we have selections from Acts, I and II Timothy, and the Book of Hebrews, for our study.

### *I. The "Noble Bereans": Acts 17:10-11.*

When the brethren sent Paul and Silas by night they came to Berea, and went into a synagogue of the Jews. These were "more noble" than the people of Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily, whether these things were so. What a blessing, if we could get all men to have this attitude toward the Gospel; especially, if we could get unbelieving Jews to do this. Paul and Silas were preaching Christ. They were proving what they said by the Old Testament. Some, like those in Thessalonica, were too narrow-minded and jealous, and prejudiced, to even try to find out the truth. There were two striking characteristics about the Bereans: (1) readiness of mind, and (2) willingness to search, to study. What sort of mind is a "ready" mind? Let us turn to our Catechism for a good answer. How is the Word of God to be read and heard, that it may become effectual to salvation? That the word may become effectual to

salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Now, the Word was "effectual to salvation" to the Bereans, for we read in verse 12, "Therefore many of them believed, also of honorable women which were Greeks, and of men, not a few." These Bereans had a readiness of mind which led to faith in Jesus Christ.

They had the wisdom to test what they heard by the Scriptures. Paul and Silas were bringing a new, and startling message. If it was true, it was the best news they had ever heard. Was it true? How could they find out? They knew a sure way. Did it correspond with the Old Testament? They searched daily and found abundant evidence, so they believed. We Protestants believe in the Absolute Authority of the Word of God, the only infallible Rule of faith and practice.

In these modern days when all sorts of people are preaching, and many of them claiming to have a "New Gospel," it is very sensible to do as the Bereans did; search the Scriptures and see whether these things are so. We want to have open minds, free from narrowness and prejudice; but we do not wish to be carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. We who preach ought to insist that our people test our sermons by the Word of God. We are to "preach the Word," and if our preaching does not ring true to the Bible, we are but false prophets, blind leaders of the blind. It is not what we say about the Bible, but what the Bible says to us, that is of real value. If we could get all our hearers to do like the Bereans, there would be many more souls saved, and the saved people would be far better Christians.

## *II. Timothy and the Scriptures:*

I Timothy 4:13-16;

II Tim. 1:5; 2:15; 3:14-17.

Paul is exhorting the young preacher, Timothy, to give attendance to reading, exhortation, and doctrine (teaching). His "charge to the preacher" is two-fold: (1) Take heed to thyself and (2) and unto the doctrine, (to thy teaching). Timothy was to keep his own personal life above reproach, and center his preaching in the Word of God. There was to be reading, exhortation, teaching. These are the points to stress. To be a good reader of the Bible is a gift and blessing. I have heard preachers read with such power that a sermon seemed hardly necessary. In the Great Revival under Nehemiah and Ezra this was the outstanding part; they read distinctly, and explained simply, what they read. There were no sermons, as far as we can tell. This reading of the Word brought conviction and conversion; tears and great joy.

Then, his message should be one of exhortation and teaching. He should encourage his hearers to

listen to the Word, and to practice it in their lives. It should be similar to the cry of the prophet: Give ear, O heavens, and hear, O earth, for the Lord hath spoken; O earth, earth, earth, Hear the Word of the Lord!

In II Timothy 1:5 he reminds him that his faith was a precious heritage from his grandmother, and mother. They were pious, believing Jews, and they were the ones who had taught him as a boy to love the Scriptures. This is a precious heritage for grandmothers, mothers, grandfathers, and fathers, to hand down to their children.

In II Timothy 2:15, he reminds Timothy that he is a workman, and is to handle the Word aright. A workman does not neglect or abuse his tools; he uses them; he takes good care of his hammer, saw, and square. He is particular about his tools. So every preacher should be careful how he handles the Word. Peter says that some people "wrest the Scriptures to their own destruction."

II Timothy 3:14-17 is one of the most familiar and most important passages in the Bible. There are several vital facts stated here. (1) The importance of teaching our children the Word of God. Moses, the great statesman, emphasized this in his farewell address to Israel. He told the Israelites to teach these things diligently unto their children, and talk of them constantly. If the generation to come is to "know the Lord," we are the ones to teach them that knowledge. Timothy had been taught from a child. (2) The Bible makes us "wise unto salvation." I am afraid that in some of our schools and colleges our boys and girls become "wise to do evil." In many other schools it is neglected (the Bible), and in some it is forbidden. It is an awful curse to train up "heathen" in a so-called Christian land. Think of educating a child, and leaving out the Bible. To make him wise in other directions, but leave him ignorant about the most vital subjects, is a crime against the child. We cannot remedy this in the Sabbath Schools, for many never attend these.

Now comes one of the great "proof-texts" for the Inspiration of the Bible: "All Scripture is given by inspiration of God." Scripture is "God-breathed." It is not a record of man's search for God; it is a direct Revelation of Himself to men. The Holy Scriptures of the Old and New Testament are the Word of God, the only rule of Faith and Practice. They are the Infallible Rule. Thus Paul states the Fact of Inspiration. I believe that the only way for it to be "Infallible" is for every word to be inspired. How often we "grope for words" to express our thoughts! The writers of the Scripture over and over again assert that God spoke "words" to them; "These words," said Moses to Israel. How else could the Scripture be insured against error?

"Also profitable": four ways in which this is true. For teaching: it tells us what we are to believe



concerning God, and what duty God requires of us. All that we need to know about God and about ourselves is found in its pages. For Reproof: it "chides us" when we go astray. It warns us of the folly of disobedience. For Correction: it straightens us out when we have become crooked in thought, or feeling, or act. The best way to reveal crookedness is to lay a straight line beside the crooked one. God's Law is Holy, Just, and Good. It reveals to us all the crookedness of our lives. For Instruction in Righteousness: Righteousness is a glorious possession.

The object of all this is the Perfection of the Saints. God wants us to be complete, full-grown in Him. We get this completeness by reading and studying the Word of God. We grow into His likeness as we gaze into the marvellous mirror of the Book. We are changed from glory to glory, as by the Spirit of God.

*III. The Character of the Bible:*  
Hebrews 4:12.

This is a most vivid picture of the Word of God.

It is "living and active"; it is not a piece of dead literature. It has been said that a book which lives for twenty-five years is worth reading. The Bible has not only lived for these centuries; it will live forever. The life and activity meant here is the life and activity of God Himself. It is a Living Book because it is the Word of the Living God.

Sharper than a two-edged sword. It cuts both ways; to hurt and to heal; to destroy and make alive. The surgeon has two objects in view when he operates: To remove the infected part, and to heal the wound. The Bible cuts out the sin, and heals and cleanses the sinner. It goes very deep; it divides things which are close together, like the knife of a surgeon as he cuts around the arteries and cuts out the roots of a cancer. He knows that one little root will start the infection again. It is quick to discern the thoughts and intents of the heart, for out of the heart proceeds all that ruins mankind. It goes down to the depth, and no secret sin escapes. It is the Sword of the Spirit. As we read, let us pray that it may do its work thoroughly within our souls, and lead us in the way everlasting.

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## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

YOUTH PROGRAM FOR JULY 18

# *The Christian And Military Service*

### DEVOTIONAL:

Hymn: "God Bless Our Native Land"  
Prayer  
Scripture: Romans 13:1-8  
Hymn: "Almighty Lord, With One Accord"  
Offering  
Hymn: "Onward, Christian Soldiers"

### PROGRAM LEADER:

Due to the large peace time military establishment which our nation is maintaining and due to our policy of universal military training, most of our young men can expect at one time or another to experience service with the armed forces. This is an experience which they contemplate without too much pleasure, but most of them accept it as a necessity and make good soldiers, sailors, and marines.

Much has been written and said about the proper attitude for Christians to have with regard to military service. There are a few people who are very outspoken in their objection to the whole idea of the military establishment and military service. The great majority of Christians, however, look on military service as the duty of a loyal citizen. The Scrip-

ture passage which was read in our devotional makes it clear that the Christian has an obligation to be obedient to civil authorities. To most Christians, military service is the fulfillment of a part of their obligation to the government which God has placed over them. This would certainly seem to be the prevalent idea among Christians in our own nation.

People who are opposed to the whole idea of military service generally base their objection on the idea that war is un-Christian. There is hardly anyone who thinks that war is desirable, and certainly Christians are not warmongers. Even the chiefs of our military establishment have pledged themselves again and again to seeking peace, and they seem to be altogether sincere. Our military establishment is called very significantly the Department of Defense. It is not our aim to use force to conquer the world, but to defend the free world, if necessary, against those who try to destroy liberty. Most Christians believe this policy is consistent with Christian teaching.

Having considered the idea of military service in general we shall now hear what military service means to those who serve as individuals and some-

thing of the opportunity it presents to Christians who serve their government in this way.

(In almost every church there are those who have served as members of the armed forces. By all means try to get two service men or ex-service men to take these two parts, urging them to speak from their own experience as much as possible.)

*First Speaker:*

The purpose of this speech is to show how military life differs from civilian life, and thus is different from the life in which we ordinarily practice our Christianity. You will want to mention the loss of individual freedom which a person experiences in the service, in other words, the difference military discipline makes in our lives. Mention also the regimentation of military life. A person is not as free to choose his associates in military life. Take account of the difference between officer and enlisted personnel. This is a social distinction which we do not experience to such a marked degree in civilian life. You will also want to mention the lack of individual responsibility in military life. For most service men decisions are made by superiors. The main responsibility of most of the men is not to think but to obey orders. The service man does not have to worry about food, clothing and shelter. That is provided by the government. In this, military life is very different from civilian life where each person is responsible for his own livelihood. There is also in military life a tendency to let down moral standards. Point out how these differences experienced in military life affect the life of a Christian and may make it more difficult for him to practice his faith. There are military chaplains, but there is no military church in the true sense—no permanent fellowship or program. To Christians, this is a most important difference from their normal life.

*Second Speaker:*

It is your task to show why a Christian must live his religion in military service and how it can be done. The Christian in military service should be especially zealous for his faith because he has an unusual opportunity to bear witness and because it is probably harder to be a faithful Christian in the service. When we break away from our ordinary habits and customs to go into the armed forces, it is necessary to establish new habits which are just as good. Mention some of the opportunities a Christian has for worship and service in the military establishment: all services conducted by the chaplain, private prayer groups, and attendance at civilian churches whenever possible. Point out the importance of keeping up one's devotional life while in the service. Military life presents many fine opportunities for personal witnessing in actively trying to lead the lost to Christ. Perhaps the greatest opportunity and responsibility a Christian has while in

the service is to live a consistent Christian life in his words and actions. Tell how men in the service are tempted to yield to impurity of mind and life, and how important it is for them to remain genuinely clean. Point out the difference between sincere purity and the "holier-than-thou" attitude. The best way to deal with this subject is to give specific examples of men who have lived consistent Christian lives while in military service.

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## **Women's Work**

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### *Wings For The Soul*

#### **How We Should Give:**

With zeal for Him and for His work,  
With mind and heart attuned to God;  
With recognition of His love,  
And remembrance of the path He trod.

#### **When We Should Give:**

At times of great rejoicing,  
At times of deepest gloom;  
At times of earnest thinking  
When mind and heart are turned to God.

#### **When We Should Pray:**

When hearts are filled with gladness,  
When eyes are filled with tears,  
When each day is filled with business,  
Which will lead to God, enthroned.

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### **Stewardship For You Today**

#### **PART I**

#### **A Frank Talk—In Three Parts—With Business Women—By One Of Them**

1. What are the four points to be emphasized? Two of the underlying principles, first, then two phases of stewardship especially belonging to business women. Remember we are thinking of stewardship *for you*. Stewardship always concerns three persons—it is a very personal business! It always concerns God, to whom you owe all that you are and have. This is true for every human being, even for those who do not recognize God as Supreme Being, nor themselves as receivers from His creative hand. Every human being owes life and its every capacity, with every achievement through those capacities, to Him who alone can and has created all things in heaven and earth. This *first truth* is interwoven through our Bible from first to last—this *truth*, regardless of how men may regard this Book and the truths it holds. Refusal to recognize a fact does not alter its verity.

But, as Christian women, we do recognize this fact, and that it involves another basic Christian



truth—that each one of us is responsible to God for our use and disposition of all we are and all we have, that we are not owners of anything but only stewards of our possessions. This is the *second point* of the four to be considered now, and you are the second person concerned.

But, when we arrive at this point our acceptance depends upon something bigger than ownership, or even Creative Power, Creative Love! Why did the Creator make me at all? Only because He is Love, and Love is fulfilled only in creating—He wanted me, to love Him as He first loved me, a love of free choice, pictured best for us human beings in true marriage.

“God so loves to be longed for, He longs  
to be sought,  
For He sought us Himself, with such  
longing and love  
That He died for desire of us—mar-  
velous thought!  
And He yearns for us now, to be with  
Him above.”

Through pure love, then, in His first for us and ours in return to Him, lies the secret and source of the highest Christian stewardship. If He “so loved” me, then I cannot help loving Him, and expressing my love in my “whole manner of life,” as Peter puts it in his letter, Peter, who had been asked by the Lord of Love, three times: “Lovest thou me?” And had answered out of the depth of a tempted, tried and proven heart: “Thou knowest that I love Thee!”

Your love for your Lord may go through the same testings as Peter's did—or many another's who became at last a great lover of the Lord, but as it grows into that highest degree you will just have to live it in the experience of His gospel which He has clearly taught us is the Christian way of stewardship. But, oh, think not to find any joy in your stewardship however conscientious and carefully correct it may be unless you go on learning ever more about communion with your Lord! Hold close communion with Him, constantly, through whatever channels you find open the doors of your heart widest. Surely prayer—not the formal, duty-bound prayer, but the spontaneous sharing with your Saviour of every joy as well as the problems and anxieties of your daily living—is the widest door you can open to Him, prayer with the increasing delight in using the Bible as your Guide Book for daily living. Hymns, words, winged with music, have always been my heart's surest path into His Presence. All the years of my long life hymns, especially those directly about or addressed to Jesus, have expressed my heart toward Him and revealed depths of His love for me beyond my reach by mere thinking. Find your own ways of opening the doors into your own soul's deep places—and let Him in, who ever stands knocking with His nail-scarred hand at that door, not only ready to come in but

longing to come in and *abide*, as your constant Guest, whose “hearthstone manner shows Him best.”

—Mrs. S. H. Askew.

## *What About White Cross?*

### *They Say—*

In Mississippi the women have always responded most enthusiastically to the White Cross work. The idea of helping the understaffed and inadequately equipped hospitals and those in them seems to have a special appeal to the women, according to Mrs. A. J. Street, Synodical Chairman of White Cross. She says that in their desire to serve in His Name the women enjoy rolling bandages, making hospital shirts and complying with any other request. That is a fine spirit shown by the Presbyterian women of the Magnolia State.

What of the work in Texas? “White Cross is our Church administering to the physical and spiritual welfare of those so far away and in need. Through increased interest and love for this Christian service, the women of Texas are constantly asking for more work. White Cross is truly Evangelism, Stewardship, Spiritual Growth and World Missions in action.” Mrs. Mary J. Hunter, Synodical Chairman of White Cross, really gets work done!

Alabama has been sending to Korea for the last few years. Miss Annie C. King, Synodical Chairman, says that White Cross work often offers an outlet to the energies and interest of the local women, and strengthens the tie between home and foreign fields. Alabama comes up with its quota in a fine way.

An interesting opinion is given by Mrs. Carl M. Conrad, Synodical Chairman in Louisiana, “Without regard to its value to the missions, this work provides a real and tangible way for the local church woman to use her talents for the healing of the nations. Through it, she becomes a co-worker with nurses, doctors, technicians, and evangelists in ministering to men, women and children the potential leaders of the Christian Church of tomorrow.”

Miss Louise A. Davidson, who has served in various capacities in Women's Work, is Synodical Chairman of White Cross in Virginia. It is her opinion that White Cross to the women of her Synod means a tangible way of showing their interest in our Mission hospitals and their desire to help in this work. Miss Davidson adds: “This gives them a feeling of partnership and for this reason they prefer work they can do by hand rather than buying supplies.”

Statements from other Synodical Chairmen have appeared in this paper and in Presbyterian Women. The consensus is that White Cross work meets a

definite need on the mission field and creates greater interest on the part of the home church in World Missions. This work has a definite place in the hearts of the Women of the Church. Reports for 1953 indicate quotas met in full. Already word comes that 1954 quotas have been met by some presbyterials and it is hoped that all supplies for 1954 will be on their way to the mission fields by April 1st.

### ***U. S. Presbyterian Medical Work Awarded First Honors***

Friends of the medical work in Korea will be happy to learn of the recent honors heaped upon our Nurses' Training School in Chunju. This month competitions were held by the United Nations and the Republic of Korea to promote interest in Nursing Education and to celebrate United Nations World Health Day.

On World Health Day a Public Rally was held before the City Hall in Chunju with the Governor of Cholla Puk Do, the Mayor of Chunju and officials of the Republic of Korea and the United Nations Command in attendance. All the student nurses from the Government Nursing Schools and from our Mission School were lined up in front of the Reviewing Stand as were the students from the High Schools in Chunju.

Our Miss Margaret Pritchard, R.N., was called to the Stand to receive a Scroll and Citation from the Mayor of the City for her twenty-four years of Selfless Service to Korean Nurses Education. One of our Korean Head Nurses was presented with a watch as the "Most Outstanding Korean Nurse in the Province."

On the national level in Seoul and Pusan competitions were held between seventeen of the nineteen Nursing Schools in Korea. An impartial and competent group of foreign and Korean nurses acted as judges. Out of a total possible score of 210 points one of our girls received 201 points in the nursing procedure examination and the second girl who represented our school 199 points. The next highest score from another school was 187 points. Each school was represented by two students only. The girl winning the highest score won a gold medal awarded to the student nurse of the year in Korea, the second score winner received a silver medal. One of the first-year students won a radio for the best case study. Other entries winning prizes were Hygiene Poster and first prize in a written examination given the first year students.

The Nursing School received the Silver Trophy, a Florence Nightingale Lamp, as the best nursing school in Korea this year. The school that wins this trophy three years will keep it.

Our nursing school accepted its first class of students in June, 1950, and war began in Korea

## **NOTICE!**

### **To Those Who Are Concerned About The Preservation And Continuation Of The Evangelical Witness And Work Of The Southern Presbyterian Church**

If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18, 1954.

twenty-five days later. We re-opened the school January 1, 1952. We now have a full enrollment of sixty lovely young girls, all from Christian homes, in the three-year course. We will graduate the first class in January, 1955.

In the long uphill fight to establish standards for a Christian Nursing School in Korea, Miss Pritchard has often been nicknamed "The Tiger" by students and Korean nurses. Today we are mighty proud of our "Tiger!" Miss Pritchard, all of our Korean doctors, and graduate nurses have given their time and talents so freely to make this a truly Christian Nursing School of the Highest Order. These "kidos" (honors) so early in the history of the School challenges us to go forward and maintain and further raise the standards we have set for the work in training Christian Medical Leadership in Korea.

—Paul S. Crane, M.D., Director,  
Presbyterian Medical Center,  
Chunju.

### ***Appalachia Training School And Synodical***

The Women of the Church of the Synod of Appalachia held its annual Training School for Leaders, June 14-19, at King College, Bristol, Tenn. It was pronounced the largest and best held so far. There was faithful interested attendance not only at popular meetings and social hours but also at the regular credit classes. Our women seem



deeply interested in preparing themselves for more effective leadership in the work of the Church.

The program was carried out as prepared and published in advance. All classes were taught by outstanding leaders of our Church in their respective fields. The Platform Hour on "How To Study The Bible" was led by Rev. Balmer H. Kelly. Rev. Charles H. Gibboney, Rev. Thomas A. Fry, Jr., Mrs. Ben Knox, Mrs. F. R. Crawford and Mrs. D. R. Beeson were the other class leaders.

All enjoyed the delightful social hour in the dining room on June 14 and the Fun Night in the Gym on the evening of June 16 under the leadership of Mrs. C. M. Eyler, of Bristol. Meal hours in the college dining room, where we were served by students, were also pleasant social occasions.

The annual meeting of the Synodical was held in the afternoons and evenings of June 17-18 in the Central Presbyterian Church under the leadership of the President, Mrs. R. A. Dobyns. The ladies of this Church were most gracious hostesses.

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### *Picture Presented To Miss McGaughey*

Atlanta, Ga., June 23.—Mrs. Kenneth Shaver, Educational Missionary to East Brazil, recently presented a hand-made picture to Miss Janie McGaughey, for Mrs. Dona Cecilia Siqueira, on behalf of the Women of the Presbyterian Church of Brazil. Miss McGaughey will, in turn, present it to the Women of the Church through their leaders who will be in session at Montreat, N. C., this summer.

The colorful picture is made of butterfly wings and paint, artistically arranged to form a view of the harbor of Rio. Two Brazilian parrots are on either side of the scene. The frame of the picture is inlaid with Brazilian wood.

Mrs. Siqueira, of Presidente Soares, Minas, Brazil, where her husband is Pastor of a Presbyterian Church and where both serve in a school, is Executive Secretary of Women's Work in the Presbyterian Church of Brazil—a corresponding official to Miss McGaughey in the Presbyterian Church, U. S.

The Kenneth Shavers are now in Decatur, Ga., on furlough from Campinas, East Brazil Mission, where Mr. Shaver serves in a business capacity and Mrs. Shaver does educational missionary work. They are from the Morningside Presbyterian Church of Atlanta, Ga., of which Mr. Shaver is an elder.

Presentation of the picture was made in Miss McGaughey's office at the Presbyterian Center, Atlanta, Ga.

### *Bibles In Public Libraries?*

The *American Bible Society* was notified some time ago by a minister that there was no Bible in the local public library. This gap on the shelves was soon made good, but it led the secretary of the Bible Society to investigate whether the same situation existed in other libraries, or, if Bibles were on their shelves, whether they were ever read.

In the Public Library of New York City it was found that the book that was in as great demand in 1953 as in 1900 was the Bible. In New York Public Library's central circulation branch there are 75 Bibles, in such constant use that they must be replaced several times a year. In addition to the major English versions, the library also carried many foreign translations which are also frequently read.

At the Library for the Blind the Bible both in Braille and on Talking Book Records is extremely popular. Many divinity students have earned their degrees with the help of the latter.

The American Bible Society suggests that someone in every community should see that an adequate supply of Scriptures exists on the shelves of the local Public Library. There should, they suggest, be at least one very large-print New Testament, so that elderly eyes may read it easily. Where possible there should be an assortment of versions for comparative purposes. There might also be Bibles, or at least New Testaments, in the most commonly used languages.

—Bulletin of the United Bible Societies.

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### *You Can Sow The Seed Of The Word . . .*

Our Lord said: "The Seed is the Word of God."

The field is the world. From spiritually hungry people everywhere there comes a cry for peace of mind and spiritual sanctuary that can be hushed only by the living Word of God.

An African chief holding the first Bible in his own language says: "Now we are a people."

A man who has suffered for months in a veterans' hospital writes, "Only the Bible you sent lights my way during the long nights."

A pastor in the East Zone of Germany sends word that the pathetically few German Bibles which have reached his congregation are "Better than bread."

In Korea a colporteur walks 30 miles up into the hills with a bamboo basket of Korean Scriptures on his back. He keeps on making the trip even with blistered feet. He says the joy of the people who receive the Bible makes his journey easy and his burden light.

Surely the least we can do is to continue to send the Bibles to fill his basket. We cannot ignore the plea for Bibles from all over the world. To refrain from sending the Christian Gospel is in effect to make easier the task of that false philosophy which is being promoted with all the zeal of a religion.

Now a great crusade is in progress. Millions of people are signing their names for the World Good Will Book as a witness to their faith in the Bible . . . their belief in its teachings . . . and their desire to share it with others.

Your gift can well mean one or more will find Christ. It may determine the kind of world in which our children will live. Mail your signature and gift today to American Bible Society, 450 Park Ave., New York 22, N. Y.

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## Home Eternal

### A Rare Word Picture Of John 14:2

One Sunday night a few months ago Charles E. Fuller of Los Angeles announced that the following Sunday, in his coast-to-coast broadcast called the "Old Fashioned Revival Hour," he would speak on Heaven. During the week a letter was received from an old man who was very ill. Mr. Fuller quoted the following from it:

"Next Sunday you are to talk about Heaven. I am interested in that land, because I have held a clear title to a bit of property there for over fifty-five years. I did not buy it. It was given to me without money and without price. But the donor, Jesus Christ, purchased it for me at tremendous sacrifice. I am not holding it for speculation since the title is not transferable. It is not a vacant lot.

"For more than half a century I have been sending materials out of which the greatest architect and builder of the universe has been building a home for me, which will never need to be remodeled nor repaired because it will suit me perfectly, individually and will never grow old. Termites can never undermine its foundations, for they rest upon the Rock of Ages. Fire cannot destroy it. Floods cannot wash it away. No locks nor bolts will ever be placed upon its doors, for no vicious persons can ever enter that land where my dwelling stands, now almost completed and almost ready for me to enter in and abide in peace eternally, without fear of being ejected.

"There is a valley of deep shadows between the place where I live in California and that to which I shall journey in a very short time. I cannot reach my home in that city of gold, without passing through this dark valley of shadows. But I am not afraid, because the best friend I ever had, my Saviour, went through the same valley long, long ago and drove away all its gloom. He has stuck by me through thick and thin since we first became

acquainted fifty-five years ago, and I hold His promise in printed form, never to forsake me nor to leave me alone. He will be with me as I walk through the valley of shadows, and I shall not lose my way when He is with me.

"I hope to hear your sermon on Heaven next Sunday from my home in California, but I have no assurance that I shall be able to do so. My ticket to Heaven has no date marked for the journey—no return coupon—and no permit for baggage. Yes, I am all ready to go, and I may not be here while you are talking next Sunday evening, but I shall meet you there some day, through the riches of grace in Jesus Christ."

—American Prophetic League.

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## FROM STRENGTH TO STRENGTH

### "Giving"

You cannot *out-give* God  
No matter what you do.  
For every good gift you have  
Has come from Him to you.

Bringing your tithes and offerings  
As part of Christian living,  
Even returning to Him His own,  
He will bless you in the giving.

You cannot *out-give* God  
Nor measure His boundless love,  
For everything you have and are  
Has been given by Him above.

Oh, give *yourself* to God—  
For He so wants you to,  
And all the riches of His grace  
He will bestow on you.

Mrs. Alice Barbour Bennett,  
(Mrs. W. H. Bennett).

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# Church News

## Dr. Gutzke Honored

Among those receiving the Ph.D. Degree at the recent commencement exercises of Columbia University in New York City was Dr. Manford George Gutzke, Professor of English Bible and Christian Education at Columbia Theological Seminary. The subject of Dr. Gutzke's dissertation for the Doctor's Degree was: "Some Implications For Education In Religion In John Dewey's Conception Of Intelligence." It is hoped that arrangements for publication of this work in book form can be completed in the early future. With the approval of the Board of World Missions of our Church, Dr. Gutzke has accepted an invitation of the National Presbyterian Church of Brazil to visit that country this summer and to lecture at the Recife and Campinas Theological Seminaries.



## Change Of Address:

Rev. Henry Wade DuBose, D.D., Sweet Briar, Va., to care First Presbyterian Church, 3rd and Orange Streets, Wilmington, N. C. Dr. DuBose will be supplying the Wilmington Church until a permanent pastor is secured.

Rev. B. I. Anderson, from Pontotoc, Miss., to 3207 Tutwiler Avenue, Memphis, Tenn. Mr. Anderson is Associate Pastor of the Highland Heights Presbyterian Church, Memphis.

## *A Daily Vacation Bible School With Thirteen Decisions For Christ*

Clothier, W. Va.—The Clothier Presbyterian Church under the direction of the Pastor, the Rev. Maynard Woltz, and workers from the congregation, conducted a successful Daily Vacation Bible School for two weeks, with eighty in attendance, ages, Beginners through Pioneers, with outstanding spiritual results, thirteen definite decisions for Christ, eight girls and five boys accepted the Lord Jesus Christ as personal Saviour and intend to unite with the Church.

## *Errata List For General Assembly Minutes*

Holders of copies of Part II, Volume of Statistics, April 1 - December 31, 1953, are authorized and requested to make the following corrections:

Page 18, Line 64, Lookout Mountain Church: Change Deacons from 12 to 21.

Page 32, Line 76, Decatur Church: Change Infant Baptisms from 3 to 35. Change Sunday School Enrollment from 51,471 to 1,471.

Page 104, Line 57: Change Glenhaven to Glen Leven.

Page 147: Transpose all figures for Wilmington and Winston-Salem Presbyteries beginning with World Missions.

Page 204: Brown, H. D., Jr., add "D.D."

Page 230: Phillips, C. P., correct address is Box 285, Commerce, Ga.

Page 231: Pollard, T. H., correct address is Box 164, Woodsboro, Tex.

Page 238: Taylor, G. Aiken, add "Ph.D."

E. C. SCOTT, Stated Clerk.

341-A Ponce de Leon Ave., N.E.  
Atlanta, Georgia.

## *G. A. Ad Interim Committee*

Atlanta, Ga. — Appointment of 37 persons to membership on Ad Interim and permanent committees of the General Assembly was announced recently by Dr. Wade H. Boggs, moderator of the 94th Assembly.

Membership in seven Ad Interim Committees, including groups to study such diverse problems as the relationship between faith and healing, the denomination's stand on divorce and remarriage, and the place of Montreat College in the Assembly's program, is involved. The permanent committee concerned is the Permanent Nominating Committee, to which three additional persons were named, to serve three year terms.

Also named was a committee to prepare study material on the proposed union of the U.S., U.S.A., and United Presbyterian Churches, and a group to study the total program of Christian Education and a proposed chapter on the Church School for the Book of Church Order. The Ad Interim Committees are to report to the 95th General Assembly, meeting next June in Richmond, Va.

Committees and the persons named to serve on them, are:

*Ad Interim Committee On Montreat College*—Dr. Donald C. Agnew, Elder, Ph.D.; Eldon D. Wilson, Richmond, Va.; Dr. G. W. Gignilliat, Jr., Macon, Ga.; Dr. Cecil A. Thompson, Decatur, Ga.; George B. Hoyt, Atlanta, Ga.; Dr. James L. Price, Jr., Durham, N. C.; Dr. Sam. S. Wiley, Lookout Mountain, Tenn.

*Ad Interim Committee To Prepare Study Material On Union*—Dr. Frank H. Caldwell, Louisville, Ky., Chairman; Dr. James A. Jones, Charlotte, N. C.; Dr. John R. Richardson, Atlanta, Ga.; Dr. Guy T. Gillespie, Jackson, Miss.

*Ad Interim Committee On Worship*—Dr. Harmon B. Ramsey, Athens, Ga. (Stated Clerk and Moderator, ex officio).

*Ad Interim Committee On 205th Anniversary Of The Organization Of The First Presbytery In America*—Dr. Thomas H. Spence, Jr., Chairman, Montreat, N. C.; Dr. Hamilton W. McKay, Charlotte, N. C.; Mrs. W. T. Fowler, Lexington, Ky.

*Ad Interim Committee On Christianity And Health*—Dr. Charles E. S. Kraemer, Chairman, Richmond, Va.; Rev. Irvine H. Williams, Orange, Texas; Rev. William B. Oglesby, Jr., Richmond, Va.; Dr. Thomas H. McDill, Jr., Decatur, Ga.; Dr. Vernon S. Broyles, Jr., Atlanta, Ga.; Rev. Jesse R. Hutcheson, Charlotte Court House, Va.; Dr. Lila Bonner-Miller, M.D., Atlanta, Ga.; Dr. Elbert McLaury, Elder, M.D., Hollywood, Fla.

*Ad Interim Committee On Marriage, Divorce And Remarriage*—Dr. Donald G. Miller, Chair-

man, Richmond, Va.; Dr. John H. Marion, Jr., Bon Air, Va.; Rev. William P. Anderson III, Richmond, Va.; Rev. Malcolm Calhoun, Atlanta, Ga.; Dr. Stuart R. Oglesby, Jr., Atlanta, Ga.; Dr. J. Layton Mauze, Jr., Clayton, Mo.; McAlister Carson, Charlotte, N. C.; Dr. Henry H. Hill, Nashville, Tenn.; Rev. Albert C. Winn, Stillman College (Professor); Dr. James I. McCord, Austin Theological Seminary (Professor of Theology).

*Ad Interim Committee On Christian Education*—Dr. James Millard, Jr., Chairman, Austin, Texas; Dr. Henry Wade DuBose, Richmond, Va.; Dr. Walker B. Healy, Fayetteville, N. C.

*Permanent Nominating Committee*—Rev. J. M. Garrison, Chairman, Greensboro, N. C.; Mrs. R. M. Pegram, Louisville, Ky.; Rev. Wm. M. Logan, Austin, Texas.

### *Synod Of North Carolina To Meet At Queens College*

Raleigh, N. C.—The One-Hundred Forty-First Session of the Presbyterian Synod of North Carolina will convene in Queens College, Charlotte, N. C., July 13-15, according to Dr. Harold J. Dudley, Stated Clerk and Moderator of the 1953 Synod, who will preach the retiring moderator's sermon on Tuesday evening. Other speakers for the Synod include two of the Moderators of three Churches contemplating union, namely: Dr. Wade H. Boggs, Sr., Atlanta, Ga., Moderator of the Presbyterian Church, U. S.; and Dr. Ralph Waldo Lloyd, Maryville, Tenn., Moderator of the Presbyterian Church, U.S.A. Dr. Albert E. Kelly, Pittsburgh, Pa., Moderator of the United Presbyterian Church, will be unable to attend the meeting due to a previous engagement which takes him to the west coast. Dr. Boggs is Executive Secretary of the Board of Annuities and Relief for his denomination and Dr. Lloyd is President of Maryville College. Other prominent speakers on the program will include: Dr. George Lang, Tuscaloosa, Ala., for 35 years Professor of Philosophy and Religion, which department he headed, at the University of Alabama; Dr. S. Hugh Bradley, Nashville, Tenn., Field Secretary for the Board of World Missions of the Presbyterian Church in the U. S.; Herman F. Reinhardt, New York, N. Y., of the firm of Ward-Wells-Durham & Reinhardt; Dr. James G. Patton, Atlanta, Ga., Executive Secretary of the General Council of the Presbyterian Church in the U. S.; and Dr. Roger P. McCutcheon, Nashville, Tenn., Director of the North Carolina Presbyterian Educational Institutions Survey.

The Synod will hear a report by the Special Committee, named in 1953 to study the problem of alcohol as it relates to the Church. The report will be made by the Rev. Sam. M. Inman, Pastor of the Selwyn Avenue Presbyterian Church, Charlotte, N. C.

... whose alumni are serving God and man in pulpits throughout the world ...

## PRESBYTERIAN COLLEGE

Marshall W. Brown, President — Clinton, S. C.



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Dr. Edwin R. Walker, new President of Queens College, will welcome the Synod. A. E. Gibson, Wilmington (N. C.) layman, and Chairman of Synod's Church Extension Committee, will present the report of this committee, recommending a goal of \$2,000,000 for the 1955 Church Extension Campaign. The Reverend W. M. Currie, Associate Pastor of the Greensboro (N. C.) First Presbyterian Church, will make the report on Christian Education, embracing the sub-committees of Religious Education, Educational Institutions, and Campus Christian Life. The report will deal only generally with the survey being made of the Synod's educational institutions under a \$50,000 Ford grant. The findings of the study will be presented as major business for the 1955 Synod. W. E. Price, Charlotte, N. C., a former Moderator of the General Assembly and the Synod and the present Chairman of the Synod's Council, will present the Stewardship Report which will recommend a benevolence budget for 1955 totalling in excess of \$1,500,000, of which \$1,304,000 will be for the causes of the General Assembly, including World Missions, Christian Education, Annuities and Relief, Church Extension, and the General Fund.

### *Moderator's Speaking Engagements*

Atlanta, Ga., June 23. — With moderatorial duties less than a month old, Dr. Wade H. Boggs, Sr., newly elected Moderator, has already added more than thirty definite speaking engagements to his schedule, since his election at Montreat, N. C., on May 27.

Official duties of the Moderator means numerous speaking engagements before local church groups, Presbyteries, Synods and interdenominational gatherings where Dr. Boggs appears as a representative of the Presbyterian Church, U. S.

His first public message after returning to Atlanta since the General Assembly, was on Sunday, June 20, at Druid Hills Presbyterian Church, when



he delivered the morning's sermon on "Unchangeable Love."

On June 27, the Moderator will be one of three ministers to take part on a panel discussion of the topic, "What Is The Role Of The Churches In International Affairs," a nationally televised program in "The Frontiers Of Faith" series.

In Atlanta, on July 2, the Assembly's Committee on Co-operation and Union, is to meet, with Dr. Boggs scheduled to attend, his new position making him a member of the Committee. Sometime later in July he plans to attend the Presbyterian World Alliance at Princeton, N. J.

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### *Centennial Celebration*

Marietta, Ga. — A special program and a reception marked the 100th anniversary of the dedication of First Presbyterian Church here as friends, members, and kinsmen of the founders of the church noted the occasion Thursday evening, June 10.

On June 10, 1854, a small group entered the sanctuary that is still the house of worship used by First Presbyterian Church here. These first members came in Prince Albert coats and bustled petticoats, a scene recaptured June 10 when present church members, dressed in style of their forefathers, posed in a series of tableaux depicting the church's history. Early preachers, the choir, a wedding, the meeting of the Missionary Society, an ice cream social, the taking up of the offering by a six-foot-handled collection plate, and the use of the First Church by Yankee soldiers during the Civil War, were some of the enacted scenes witnessed by many great-grandchildren and grandchildren of the charter members.

Among the original members, was one who had laid the bricks for the church with his own hands, another one, also portrayed in the tableaux, had bought the plaster, and another had guaranteed all of the expenses of the building until the congregation could pay him back. The debt was never paid before the Civil War broke out—and within ten years the doors of the church were closed and Sherman's army marched up its steps where his wounded men were placed inside the building, to die or to heal. The pastor, returning from Johnston's beaten Confederate legion, returned after the War and began to re-establish his ministry.

Leo Aikman, editorial assistant for the Atlanta Constitution, was master of ceremonies at the anniversary ceremony. Following the series of tableaux, church members and guests joined in a social period.

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### *Church Progress At James Island*

The James Island Presbyterian Church is one of the oldest in South Carolina, having been found-

ed in 1706. It lost its first building during the Revolution, its second building during the War Between the States and its third building was torn down in 1909. In 1909 the present sanctuary was constructed. This building was increased in size by the addition of the Lebbey Annex in 1939 for an educational building. In 1950 under the leadership of its pastor, the Rev. Alan C. Jacobs, the present beautiful educational building was built. We are now in process of building a new sanctuary which will blend with the historic and add comfort and beauty to the existing buildings.

Of great interest to us was the coming of the Rev. George W. Hayward of the Grace Covenant Church in Orlando who held a week's meeting in our church. Mr. Hayward gave fine gospel sermons and stirred the hearts of all our members. Twenty additions to the membership of this church were noted as a direct result of his visit. The whole life of our church was revitalized.

This church has had a unique growth in the past five years having more than doubled its membership. The pastor is the Rev. Daniel A. Bowers.

—Mrs. Judson M. Tucker,  
Sec. Women of the Church.

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### *Gentilly Church Honors The Pastor*

New Orleans, La. — The Rev. Albert B. Link was honored June 6 at a reception, given by his congregation, in recognition of his completion of 10 years of ministry to the Gentilly Presbyterian Church.

Mr. David J. Dessauer, one of the church elders, presented to Mr. Link an automobile in behalf of the members of the church.

In commending Mr. Link, the church officers issued the following statement: "Through his untiring efforts, zeal and unselfishness, Mr. Link has seen the church membership grow from 458 in 1944 to the present membership of 769, with the offerings to the church showing an increase from \$5965 in 1944, to \$37,672 last year."

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## **NOTICE!**

### **To Those Who Are Concerned About The Preservation And Continuation Of The Evangelical Witness And Work Of The Southern Presbyterian Church**

**If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18. Definite plans will be discussed and definite action taken.**

# THERE IS NO EXCUSE FOR LIQUIDATION!!

At the recent meeting of the General Assembly an advocate of church union remarked: "Some people say we will be 'swallowed' if we unite with the Northern Presbyterian Church. Well, being swallowed made a missionary out of Jonah."

When time came for rebuttal an opponent of union replied: "Yes, but Jonah never became a missionary until he was turned loose by the whale."

The proposed union could prove a tragic experience for all concerned. The coercion of men, against their conscientious objections, can do grave harm.

Neither union, nor remaining separate and distinct, is the real issue. Rather it is that historic Presbyterianism shall be preserved.

*Write For Samples Of Literature*

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. DENDY, Secy.

WEAVERVILLE, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JULY 14, 1954

## THE OUTLOOK *POLL* ON CHURCH UNION

AND

## THE EAST ALABAMA PRESBYTERY *VOTE* ON UNION

*As many of our readers know The Presbyterian Outlook conducted a Poll on Church Union several weeks preceding the meeting of the General Assembly at Montreat. According to this poll of THE OUTLOOK the vote of EAST ALABAMA PRESBYTERY was 39 opposed to Union and 10 for Union. However on June 15, 1954 EAST ALABAMA PRESBYTERY met and having previously docketed the Union Question for a vote, this vote was taken and resulted in 55 votes against Union and 10 votes for Union.*

*We believe this is significant. We have felt all along that in the Outlook Poll it is reasonable to feel that the Union forces really polled their strength. In this actual voting by a Presbytery we find that they had in this instance polled their strength but those opposed to Union were much more numerous than the OUTLOOK POLL would show. We do not accuse any one of any unfairness in this. We simply feel that many of those opposed to Union did not vote in the OUTLOOK POLL whereas most of those Polled favoring Union did send their votes back in to THE OUTLOOK. Let us take courage and go forward.—H.B.D.*

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## Some Logical Reasons

### For Opposing The Proposed Union

With an earnest desire to know and do God's will; with love in our hearts and minds willing to face facts, let us study and make our decision regarding the proposed plan of union.

The writer has prayed earnestly that he might be led to know and do God's will. He has been willing, if he knows his own heart, to follow any course the Holy Spirit might dictate.

He has come to the definite conclusion that the proposed union, at this time and under the present conditions, would be a grave mistake and would give the following reasons for this decision:

### Some Reasons Against The Proposed Plan Of Union

#### 1. *Rather than unite it is proving a divisive force.*

For a movement of such far-reaching consequences, there should be evidence of God's blessing upon it. So far such evidence is lacking and much bitterness, strife and harm to the work of God's Kingdom is resulting. If union were to be voted under present conditions, and with the atmosphere of the church what it is, a serious split will result which it may take many generations to heal.

#### 2. *Aside from emotional and sentimental reasons, none have been advanced by the proponents of union which could justify such a drastic move.*

There are *no* advantages to be found in the proposed plan which are not *greatly* outweighed by the many disadvantages.

As an illustration of the emotional appeal which is being made: We are told that we should unite because we were one church prior to the Civil War. If this argument is valid then the United States

should reunite with Great Britain, as we were a part of the British Empire before the Revolutionary War.

But, with the passage of time, the development of our nation and of the Christian responsibility to the world, this division has proven a blessing to the spread of the Gospel at home and abroad.

We all are of the same Presbyterian family but that is no reason for organic union. By like token the First, Second and Westminster Presbyterian churches of any given city should also unite. But, *they are doing better jobs separately*. Three Sessions and three Boards of Deacons can accomplish more for the work of God's Kingdom and enlist the interests and talents of more men than uniting them could possibly do.

#### 3. *Many of the arguments used for union are "straw men" which do not exist.*

For instance; to continue as separate organizations does not imply that we are enemies of other groups—we just feel we can carry on God's work more efficiently that way.

Nor is it fair to say that "young people demand a united church." Young people are realistic and they should be shown that smaller organizations are more efficient and that they harness the interests and efforts of the individual church members much better.

Also, it is not necessary to effect organic church union to become a "national church," or to have a "world-wide outlook." We, along with *all* evangelical Christians, have a *national* and *world-wide* outlook and program. But, we have not yet fulfilled either our sectional or our own world mission responsibility. Let us redouble our own efforts in the work already given us to do.

Again, organic union is not necessary to "heal the breach caused by the Civil War." Under God's



providence such has been healed long ago. We now go forward, with our Presbyterian brethren in the North, in the great tasks assigned to us. To organically unite can well greatly retard the very thing we are now doing.

4. *Unless we are willing to go along with the argument that all denominational divisions are un-Christian then we must admit that such divisions can be wise and profitable for God's Kingdom.*

The logical end of most arguments for the proposed union must lead to one united Protestant Church. As desirable as this might seem from the standpoint of theory, from the practical effect it would mean the subordination of Christian convictions for the sake of ecclesiastical organization. The history of the Church shows that the tendencies of great organizations are degenerative rather than creative.

5. *The plan of union provides for a General Council, as is now operative in the U.S.A. Presbyterian Church.*

This General Council is an unPresbyterian organization, foreign to the historic policy of Presbyterianism and calculated to completely alter the constitutional processes of the church.

6. *The policies of the U.S.A. Board of Foreign Missions are very different from those in our church and, we believe, much less conducive to the development of strong national churches.*

Because of this difference a poll of missionaries of the Presbyterian Church, U.S. was taken and it was found that nearly 70% of our missionaries oppose the proposed union because they feel it would be detrimental to the best interests of the work.

This opposition seems to be strongest where our missionaries have had the opportunity to witness the policies of the U.S.A. Board in action. It is not a personal opposition as they number the U. S. A. missionaries among their closest friends. But, they feel the policies under which they are required to labor are not those best designed to develop a strong indigenous national church.

7. *Union would cut the representation of our church at the General Assembly by about 50%, thereby greatly decreasing our contacts with the church at large.*

Nothing shows the impracticability of the proposed plan more clearly than this decrease in church court representation. Such separation from the af-

fairs of the church decreases interest, prayers and giving. The smaller church promotes all of these.

3. *Entirely too much discussion has taken place, pro and con, which implies that failure to unite is a reflection on either church.*

This is utterly unfair. Because a young woman refuses a suitor is no reflection on the suitor. But, the chief reason for objection to the proposed union is that it is felt a more efficient witness and work can be done in the Kingdom of God as a separate and smaller organization.

9. *Cooperation is being confused with union.*

This should not be done. We have cooperated, are now cooperating with and will continue to cooperate with the U.S.A. Presbyterian church, and other evangelical bodies, but it is not necessary to surrender autonomy to have cooperation.

10. *Despite many "big names"; those influential and respected leaders of our church, who so earnestly advocate union, we cannot be led to approve of a movement which, in our judgment, has so little to offer for the advancement of God's Kingdom.*

Neither emotional nor sentimental reasons are adequate when faced with the hard facts.

Our duty is to do what we feel will do the most to advance the work of God's Kingdom on this earth. Under present circumstances it seems abundantly clear that a better work can be done by continuing as a separate, autonomous and homogenous group.

Ecclesiastical bigness could prove a stumbling block to both spiritual witness and power.

—L.N.B.

Reprints of this article available at 15c per dozen or \$1.00 per hundred postpaid.

THE SOUTHERN PRESBYTERIAN JOURNAL  
WEAVERVILLE, N. C.

## Is The Profit Motive UnChristian?

One of the baffling issues raised by some liberal Church leaders is their attack on various phases of the capitalistic system under which our nation has operated and from which such a large proportion of the entire population have prospered as have no other peoples in the history of the world.

This is no defense of everything to be found in the capitalistic system. It has its serious flaws, has been characterized by serious injustices and exploitations in the past and still has some of these inherent weaknesses in it today.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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But, with all of its shortcomings there is no other way which has brought such benefits to such a large percentage of the people as has ours today.

Then why the sniping at certain phases of the free enterprise system? Why are we told that the profit motive is "unChristian?" Why are we told that competition is "contrary to the spirit of Christ?"

What, basically, is the profit motive? It is the God-given right to expect a just return for one's investment of time, labor, thought or other endeavor. Of course one may strive for a profit out of proportion to the service rendered; that would be an excess about which no one should quibble.

But, the profit motive is *not* unChristian and those ecclesiastical economists who are undertaking to spread this philosophy rightly find their judgment and their motives suspect. One wonders just how long they would continue in their present activities if their salaries (almost all of them Church-derived), should be cut off?

Furthermore, these same individuals inveigh against competition as being unworthy of the highest in a Christian. But, practical experience has shown that competition is the best safeguard society has. It is competition which keeps business on its highest plane of efficiency. But, this they claim is an unworthy motive. On the other hand, human nature—even regenerated human nature—finds that one of the greatest incentives to doing one's best, either as individuals or as a corporate group, is the example others set in the same field of endeavor. A surgeon may have had the best training and he may have exceptional skill. He may also have the moral and spiritual qualities which make him do his very best for every patient. But, it is the constant reading, and rubbing shoulders with others in his profession, which keeps him on his toes professionally and which makes him an increasing help to those whom he serves.

As one studies the Bible one is impressed with the freedoms inherent in the Christian faith. God has given to man certain qualities of achievement and he expects of those in authority that the freedom of enterprise shall be given; enterprise to think and plan and work according to the abilities of individuals. When nations impose restrictions on this freedom they are actually hampering all concerned.

It would seem to be a basic truth that the chief function of government is that of a rules committee and an umpire. When the government steps in and begins playing the game it is taking on a competitive role against its own citizens.

But, the chief concern of this editorial has to do with those men within the Christian Church who continue their barrage against our American way of life, particularly so because they are using the Church as a cloak for the furthering of a socialistic philosophy.

The writer knows that business men, Christians of the highest integrity and in a position to make their views felt, have let these pseudo-economists in the National Council of Churches know in no uncertain terms that unless this uncalled for sniping is stopped then the sources of support of that organization are to be dried up—and they mean business.

In both the theological and economic fields an increasing number of Christian laymen are beginning to closely study the activities of certain individuals and groups. This is long over due and it is also a welcome and encouraging development.

—L.N.B.

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## Not A Lay Religion

In the opening chapter of his *PERSON AND PLACE OF JESUS CHRIST*, Principal P. T. Forsyth insists that Christianity is not a lay religion. Or positively put:

"New Testament Christianity is a priestly religion or it is nothing. It gathers about a priestly cross on earth and a Great High Priest Eternal in the heavens. It means also the equal priesthood of each believer . . . It means the collective priesthood of the Church as one. The greatest function of the Church in full communion with Him is priestly. It is to confess, to sacrifice, to intercede for the whole human race. The Church, and those who speak in its name, have power and commandment to declare to the world, being penitent, the absolution and remission of its sins in Him. The Church is to stand thus, with the world's sins for a load, but the word of the atoning cross for the lifting of it. That is apostolic Christianity. That is the Gospel. Evangelical Christianity is mediatorial both in faith and in function."

At the present time our Church is properly availing itself of the leadership of many of our godly men who are not official Ministers of the Word. Often these men have found God in closer fellowship than many of us ministers, and their words are rich in spiritual blessing. We fear, however, that this fine spiritual ministry is being placed in jeopardy by the over-stressing for these men of the terms, lay, laity, laymen. Among the definitions of lay given in the dictionary are the following: "unspiritual," "worldly," "as the *lay* part of man."

In the New Testament the whole congregation (preachers and hearers) is the people of God (*laos Theou*). And likewise the whole people of God are priests of the Most High. The distinction by which the preachers are clergy and the others laity is not a New Testament distinction. It is found only about the year 200 and has sharpened in its distinction in recent Roman Catholicism. In the Middle



Ages there were seven orders of the clergy so that in a typical congregation there might be fifty or more persons in these sundry orders of the clerical militia. But today these seven orders are all concentrated in the Roman Catholic priest. And Protestant preachers who use the term clergy only for themselves as Ministers of the Word and laity for all the other members, including the ruling elders and deacons, are falling into this narrowed current Romanist practice. In the earlier days the presbyters and deacons were certainly clergy. If one is going to use the ecclesiastical terms and distinctions rather than the New Testament ones, let him designate our ruling elders and deacons as clergy.

We greatly prefer, however, the use of the New Testament words. Let these men who are bringing us messages drawing us to God in Christ be recognized as equally priests with the high privilege of entering into the Holy of Holiest by the blood of Christ to intercede for the Church and the world—as sharers in the holy privilege that was given only to the Old Testament High Priest and that only once a year.

In the Old Scottish Buiks of Discipline all the officers of the Church: pastors, teachers (doctors), elders, and deacons are called ministers of the Kirk for all are ordained for ministering. This follows our Lord Jesus and His Apostles who teach us that office holding in the Church is not for the privilege of lording it over the brethren, but for the work of ministering.

The Greek word for clergy occurs in I Peter 5:3. It is translated the heritage of God or the charge allotted to you and is used there to describe the flock of God over which the elders have oversight. That is, *clergy* means the people of God, or the *laity* of God.

We welcome the ruling elders, deacons, Bible teachers who are calling us to God. We appreciate the spiritual tones with which they speak. Let us encourage these tones by applying to these our brethren in Christ the New Testament terms. They are priests of the Most High, members of the Holy Nation, the people of God's own possession, saints—that is, set apart for, consecrated to, God—believers. As such they speak God's Word from faith to faith and so strengthen our hands in God. May their tribe increase! The Church is entitled to the wisdom that God gives us through their words and works.

—W.C.R.

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## South Highlands Shows The Way

The following action, taken by the Session of the South Highland Presbyterian Church of Birmingham, sets an example which could well be followed by every church:

“SESSION MEETING NOTE: The Session of our Church on Monday evening, June 21, 1954, voted unanimously, in the light of the recent General Assembly actions, to arrange for two public meetings, preferably during the month of July, to present information and arguments pro and con regarding the proposed union of the Presbyterian Church, U. S., Presbyterian Church, U. S. A., and United Presbyterian Church. The first meeting would present information and arguments by visiting speakers favoring the proposed church union. The second meeting would present information and arguments by visiting speakers opposed to the proposed church union. Following these two meetings a third meeting which would be a meeting of our congregation would be called to give our church membership a full opportunity for discussions, questions and answers, and the privilege of voting to ascertain the feeling of our people in this regard. This vote, of course, would not be authoritative in any way, but merely indicative and would simply serve to express the views of our people. The matter will be decided by the vote in the Presbyteries according to our Book of Church Order, and not in the congregations. If the proposed union is consummated by a favorable vote in three-fourths of our Presbyteries and a favorable vote by a subsequent General Assembly each congregation then has the right to vote to remain out of the union by a three-fourths vote of its membership within a period of one year.”

## Let's Open Both Eyes

We have been squinting through one eye and talking about the menace of Communism. It is high time we looked at the problem with both eyes and with the realism which the situation demands.

The July 5th issue of *Life* magazine carries an article by a former MVD Colonel who, revolting at his role against humanity, has come to the West for refuge and to dedicate his life to help overcome the monstrous crime against society called Communism.

It is our hope that our readers will read this article but we quote one paragraph:

“Burlutski believes that every egg, every sheep, every yard of cloth or ton of steel, strategic or non-strategic, exported to Russia is simply putting off the Kremlin's day of reckoning with the people. ‘If I were you,’ he said, ‘I’d not only break off trade relations with Russia but diplomatic relations as well

*—just to show the Russian people that you in the West will have no truck with those butchers in Moscow."*

It is our earnest conviction that nothing would hearten the peoples of both Russia and China more than to let them know our sympathies are with them, not with their masters. Our recognition and willingness to deal with Communistic governments is a reflection on both our morality and our grasp of the situations in these countries.

On July 1st Senator Knowland, speaking in the United States Senate, said:

"On the day that Communist China is voted into membership in the United Nations I shall resign my majority leadership in the Senate so that without embarrassment to any of my colleagues or to the administration, I can devote my full efforts in the Senate and throughout the country to terminate United States membership in that organization and our financial support of it."

These, in our judgment, are the words of a statesman, and of a realist, although they probably were said for political purposes, for the United States has within its power the right to veto the admission of Red China.

But, over against this viewpoint we have the pronouncements of Church leaders and of Church courts, urging the recognition of Communist China and continued and increased diplomatic dealings with Russia.

Let us ask God for the grace to look at the situation squarely, with both eyes open, and decide on the basis of what is right. Surely God will bless us if we do.  
—L.N.B.

## The Incarnation

*(Editor's Note—This is another in a series of articles written by our Associate Editor, a layman, to help other laymen understand some of the great Christian doctrines.)*

The incarnation is both a glorious fact and a profound mystery. Campbell Morgan once observed that it is a "fact revealed which is yet beyond human comprehension or explanation."

By the incarnation is meant the union of deity with humanity; of God and man. We are told that the "*Word was made flesh, and dwelt among us.*"

While it is true that the human mind is incapable of grasping all of the implications of God becoming man, for the specific purpose of redeeming man, nevertheless there is much we can learn from the Bible which will make this truth real to us.

Man's salvation is dependent on his faith in *two things* relative to Christ: Who He is and What He did. The doctrine of the incarnation includes vital truths regarding Who He is.

Without attempting to do more than touch on just a few of the implications of the incarnation we would mention some of these in the hope that they will help some other laymen to grasp a little of this stupendous truth, and in so doing to be the better able to express to others a reason for the faith which is theirs.

### His Pre-Existence With God

From all eternity Christ was with God. "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made.*"

From this and other clear statements in the Scriptures we learn that Christ was the Creator of this world. "*In the beginning Christ created the heavens and the earth,*" is a correct interpretation of the first verse in the Bible.

Christ Himself said: "*What and if ye shall see the Son of man ascend up where he was before?*" Also, "*Verily, verily, I say unto you, Before Abraham was, I am.*" And again: "*And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*"

Among the many statements of Paul, having to do with our Lord's preexistence, we find: "*He is before all things, and by him all things consist.*" And Peter tells us: "*Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.*"

Our risen Lord, makes this glorious assertion in the book of the Revelation: "*I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*"

### His Renunciation of His Prerogatives

Although He was the eternal Son of God, one with the Father and Creator of the universe, He was willing to empty Himself—to strip Himself of all privileges for our sakes.

Paul, writing to the Philippian Christians, tells us of this transition from the glories of heaven to the attributes of a slave—to effect our redemption: "*Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in*



*earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."*

## **How He Came Into The World**

The incarnation is a mystery beyond human understanding. But, because it is a supernatural fact then it is but natural that He should have come in a supernatural way.

The Virgin Birth is the only logical explanation of the incarnation. Biologically it is also the only logical explanation. The evangelical Christian believes in the Virgin Birth\* because the Scriptures so clearly declare that was the method of His conception. We believe it also because in unbroken sequence it has been held by the Christian Church. Again, it is not one whit less remarkable than the resurrection of our Lord—the very keystone of the Christian's faith and hope. Surely, also, the Creator of the world would come into the world as we are told that He did come. We believe in the Virgin Birth also because of the psychological reaction of all involved; and finally, because of the terrible alternative.

## **The Purpose Of The Incarnation**

Why did the Son of God have to become man? Because there was no other way to effect man's redemption. He came to reveal the Father and His love. He came to take away the sins of the world. He came to destroy the works of the Devil and to prepare for the final denouement of the present age.

On the cross of Calvary we see the holiness and the justice of God, along with His mercy and love, combined in one glorious act. By it the believing sinner finds his sins forgiven and the way opened into God's eternal presence. At Calvary we have opened up to us cleansing for the past, strength for the present and hope for the future.

Because God saw fit to come into the world, and Himself intervene on the sinner's behalf, you and I have had offered to us the gift of eternal life. It was by His incarnation in human form that this was accomplished.

Thanks be to God for His unspeakable gift.

—L.N.B.

\*Dr. Bell's widely read article, "A Physician Looks at the Virgin Birth," is available from the JOURNAL office—single copies free, 25c per dozen or \$1.00 per fifty postpaid.

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## **Misplaced Emphasis**

The agenda for the meeting of the General Board of the National Council of Churches held in Evanston, Illinois, May 18-19, 1954 is before

us. Apparently the Board was asked to consider labor problems, a variety of economic questions, the hydrogen bomb, the United Nations, possible action on the part of the National Council concerning some thirteen political issues being discussed in Washington, federal aid to education, interstate commerce, and liquor advertising. These are all political, economic, social and industrial problems—very important, but are they the primary concern of the church?

We looked in vain on this agenda for something about the salvation of souls, the propagation of the Gospel of Jesus Christ and how to make the church a more effective voice in that respect.

At great expense the Board came together to consider these secular matters and as far as the agenda indicates, spent little time considering the major work of the church. Surely, brethren, the emphasis was misplaced. We do not believe the members of the Christian churches of America have authorized the General Board of the National Council of Churches to formulate policy and speak for them on this great variety of highly technical and controversial secular subjects.

When will the church learn that the way to change unsatisfactory social and economic conditions is to change unsatisfactory people? The church of Christ falls low when it places its faith in political power rather than the power of God.

—*Christian Economics.*

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## **ANGLERS**

*(By The Editor Of The Testament  
For Fishers Of Men)*

### **Lesson Number 67**

### **"Landing The Catch" And Getting The Fish On The String**

A careful fisherman makes sure to land the fish when he hooks one. Fishing, even as a sport, would lose its charm for many if the fish could not be taken home or utilized.

Much of soul winning pans out poorly because "fishers of men" fail to land and secure their fish. Vast numbers of people are induced to "join the church," only to lapse into the old life, although continuing to be nominal church members. This is largely because the church often fails to give new converts personal attention and *something to do*.

When you have brought one to a decision for Christ, see to it that he makes this public confession (Matt. 10:32) and becomes a member of some evangelical church. But remember, this is only the beginning of his Christian experience and growth, and, though mature in years, he is a "babe in Christ" and will need friendly assistance for some time.

Encourage your convert to give his testimony, as occasion suggests. This will help him to break with the old life and line up with the new. Show him how to go now and win another. He, too, must become a "fisher of men" if he would grow in grace and become strong in his new-found faith.

Secure your catch by seeing him if possible at frequent intervals and by helping him to get nourishment. Show him how to gain strength by a daily schedule of prayer and Bible study. See that he has a Bible of his own and show him how to feed upon it; if you have found a good way to do this for yourself, tell him about it. Perhaps you need to tighten up on your own program. You will yourself grow stronger while you are helping him to grow.

Get your pastor and your Sunday school superintendent interested in finding something for him to do, be it ever so simple—something that will identify him with his new life in Christ and with the church. If your church has not an organization for men in Christian service, start one. This of course applies to men. Similar provision can be made in the church and Sunday school for women and young people as well. The point is to give new converts something to do. One of the happy things about God's Vineyard is that there is work for all.

(Copied from the personal worker's manual in the first 25 pages of *The Testament For Fishers of Men*.)

## — LETTERS —

The following letter is unsigned. Attached to it is a postcard sent out from the Journal office book-keeping department, addressed to Mr. D. K. Porterfield, of Goldsboro, N. C., soliciting his renewal subscription.

"The above card is addressed to me as a subscriber. Please be advised that I have NEVER subscribed to your shameful, disgraceful, dishonest and unchristian propaganda sheet. I assume some of your radical followers who are opposed to Union has subscribed in my name hoping to convert me, if you can check through your files and find out who did such a typical of the opponents of union trick I will appreciate your forwarding this to them.

For your information I have carefully destroyed all issues put in my mail box before they could poison anyone weak minded enough to read the stuff contained. The same has been done with all the other stuff received which was postmarked Reidsville, Weaverville, or Hattiesburg from the crackpots who are so frantically fighting a matter which I feel the Lord is capable of deciding without any assistance of any of us."

No comment necessary.—Ed.

*From a Doctor in N. C.:*

You and your publication and associates are doing fine work, and I wish every member of the Southern Presbyterian Church would subscribe to and read this splendid paper. It is an education and spiritual uplift to all who read and study the pure Bible doctrine it sets forth. No officer in our churches should be without it.

\* \* \* \* \*

*From a Lady, enclosing \$5.00 to send the Journal to two friends:*

I greatly enjoy the Journal, and praise the Lord for it. You stand for the fundamentals of the precious Bible!

\* \* \* \* \*

*From a Virginia Layman:*

Am enclosing \$2.50 for renewal of my subscription. Am indeed grateful for men who are solid on the Word in this day of darkness.

\* \* \* \* \*

*From a native missionary in India:*

This Journal gives me many kinds of help in my spiritual growth and knowledge.

\* \* \* \* \*

*From a South Carolina Pastor:*

I am with you 100% in your fine and valiant service to preserve our beloved Church. This issue is a matter of deep concern to me.

\* \* \* \* \*

*From a North Carolina Lady:*

The enclosed contribution is to help in the work of preserving our Southern Presbyterian Church. With best wishes and praying God's richest blessings on the entire staff. We look forward each week for the coming of the Journal.

\* \* \* \* \*

*From a North Carolina Elder:*

Find enclosed \$5.00 to help preserve our Southern Church. May God crown your efforts with success.

\* \* \* \* \*

*From a Georgia Layman:*

(Enclosing check for \$10.) What greatly concerns me is that the *congregations* are not being consulted. This pro-union movement seems to be pushed by the ministers without full consultation either with their sessions or their congregations. Our pastor here is pro-union, and so far as I can learn there has been no discussion of this matter in our session, and certainly not in the congregation . . . It is my belief that the Assembly has put the cart before the horse. We are in effect advised that we will be swallowed up by the Union and *then*, if we don't like it, can vote on whether or not we approve. I think this procedure is a great injustice to those who do not approve of union.



LESSON FOR JULY 25

# Growing Through Prayer

**Background Scripture: Psalms 46:10; Isaiah 40:30-31; Luke 11:1-13; Philippians 4:6-7; Hebrews 4:14-16. Devotional Read-Psalms 4.**

Psalms 4 might be called: "A Peaceful Night": "I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety." This Night of Peace was a Night of Prayer. I know a little boy who, every time he wakes up at night, wants to say his "Sunday School Prayer." I heard Dr. Siler preach only once, but in that sermon he gave me a thought that has meant much to me, although I have not carried it out as thoroughly as he did. He said that when he was wakeful at night he had gotten the habit of praying for the members of his congregation one by one, family by family, house by house, as he thought of the different roads on which they lived. "Commune with your own heart upon your bed and be still." What a blessed way of spending the wakeful hours! When we are "still," then we "know that I am God."

"The Lord will hear when I call unto Him." What a simple statement, and yet what assurance and peace are found in it! When we remember Him upon our bed and meditate upon Him in the night watches, then we can rest and sleep in peace. Would that all the troubled people of the world, restless and tossing on their beds, or dosing themselves with sleeping pills, would take this recipe of the Psalmist for a "Night of Peace."

Our subject today is a tremendous one. If we are to grow, we not only must have good food, but we must have a good atmosphere. There are many places in the world where it is difficult and even dangerous, for human beings to live. There are many unhealthy spots, full of disease germs. If the Christian is to grow, he must have pure air to breathe, and he will not find it in a world that is filled with the dust and dirt and disease of sin. He must fill his lungs constantly with the refreshing, health-giving, atmosphere of heaven. The Saviour felt the need of this and would often go off alone, on some mountain, to pray, and breathe the pure air of His Home country, and gather new strength for the duties and trials of the day. God's saints have always felt the same need:

"I love to steal a while away  
From ev'ry cumb'ring care,  
And spend the hours of setting day  
In humble, grateful prayer."

**I. Prayer Means Being Still: Psalms 40:10.**  
We Must Take Time To Be Holy.

We are so rushed and hurried these days that we hardly know what it means to simply "Be Still." We seem to think that we are wasting time to do this. The Patriarchs had time to "be still" and

know God. They could listen to His voice. A large part of real prayer is listening to God; letting Him speak to us. It is more important to hear Him, than to speak to Him. To relax; to open our hearts and minds, and really meditate upon Him is a most profitable way to have communion with our Father, and this is real prayer.

Some years ago I had a dead battery in my car. It would not start, and I had to have the battery recharged. I took it to a garage and it had to "be still" until the power was renewed. We often find ourselves in this condition. The only remedy I know is to go to our Spiritual Power-House and get recharged. This is what prayer does for the worn-out soul. It is only when we are thus renewed that we can do our work. God wants to talk to us; to fill us with His power; to use us in His service. He can only do these things in us and for us and with us, as we allow His power to flow into our hearts. The disciples spent ten days getting ready for Pentecost; ten days of prayer; then the Power came. I wonder if the Church is not in too big a hurry these days. Ten days in prayer might bring the Revival we need.

**II. Prayer Means Waiting Upon God: Isaiah 40:30-31.**

After we "know that I am God," we must *wait on Him*. In Verses 28-29 of this chapter we have a beautiful description of God: The Everlasting God, the Lord, the Creator of the ends of the earth, Who neither faints or grows weary, Whose understanding is infinite; Who gives power to those who have no might. This is our condition. Even the youths faint and are weary and the young men utterly fall.

What a balm for the weary; what strength for the fainting men of earth, is found in prayer! We wait for Him; we linger at the throne of grace, until we are fitted for any emergency: to soar like eagles, to run, and not be weary, to walk and not faint. Notice the climax in these words—for it is a climax, not an anti-climax. Prayer gives power to

soar above, to run ahead, or to walk with, our daily duties and trials, and walking is the hardest of the three. It is the "humdrum" duties of life that take the most strength. Waiting upon God gives daily strength for daily needs—the ordinary needs of every day. Waiting upon God enables us to "walk and not faint; to do over and over again the monotonous tasks in the home, the office, the mill, the farm. These are the things which "get on our nerves." We can manage some emergency, some great sorrow, or some difficult job, but to "walk and not faint" tries our very souls.

"Ere you left your room this morning,

Did you think to pray?

In the name of Christ, our Saviour,

Did you sue for loving favor,

As a shield today?"

"Oh, how praying rests the weary!

Pray'r will change the night to day;

So when life seems dark and dreary,

Don't forget to pray."

### III. "Lord, Teach Us To

Pray": Luke 11:1-13.

In answer to this request Jesus, (1) taught them the model prayer, commonly called, The Lord's Prayer, and (2) gave them an illustration of Important Prayer.

The Lord's Prayer is the prayer which He taught them to pray: When ye pray, say, Our Father Who art in heaven, etc. We are to put God first; Thy Name; Thy Kingdom; Thy Will. We are to pray about our daily bread; our sins; our temptations; our adversary (evil one). These contain the great principles which should guide us in all our praying.

He follows this with a story which illustrates the need for persistence in prayer. If the man in the parable would rise up and give his friend what he kept begging for, how much more will God answer us when we keep on praying. He exhorts us to ask, see, knock, for everyone that asketh receiveth, and he that seeketh findeth, and to him who knocketh, it shall be opened. If we who are evil know how to give good gifts to our children, how much more will our Heavenly Father give the Holy Spirit, (or "good things," as in Matthew) to those that ask Him?

In these two ways, Jesus teaches us what to pray for, and the necessity of persevering in our praying.

### IV. Prayer Brings Peace:

Philippians 4:6-7.

"In nothing be anxious," (R.V.) Jesus, in Matthew 6:25-34, teaches the same great lesson. Worry—undue anxiety—is one of the most common, unnecessary, and hurtful of sins. We can easily see why ungodly people worry, but Christian men and women should be free from it, for they have every reason to trust their Heavenly Father.

Paul gives us the remedy for worry: "but in everything by prayer and supplication, with thanks-

giving, let your requests be made known to God." Prayer with Thanksgiving. If we would but "count our blessings," and be truly grateful to God for all that we receive and enjoy, we would be free from anxiety. We can surely trust the God Who has taken care of us and provided for all our needs. Then, in faith, we can ask Him for those things which we feel the need of, always submitting to His will for us.

The peace of God which passeth all understanding, shall guard your hearts and thoughts through Christ. Who has not felt the burden lifted from his heart as he knelt in prayer? This peace acts as a sentinel to keep worry out. In this turbulent world, filled with forebodings of evils and disasters, we need such a "guard" at the door of our hearts. Peace, Perfect Peace, is found at the throne of grace, where, on our knees, we pour out our praise and thanksgiving to God, and express the longings and desires of our souls to Him.

### V. Confidence (Boldness), in Prayer:

Hebrews 4:14-16.

What is the ground for "boldness," or confidence, as we come to the Throne of Grace? Not our goodness, or merit. We cannot expect our prayers to be heard because we are good, or deserving. He is under no obligation to us. Even if we have done "all these things" we are still unprofitable servants; we have only done what it was our duty to do.

Verses 14 and 15 tell us why we can be "bold." We have a Great High Priest Who has passed into the heavens. His Priestly work—a complete and finished work—makes it possible for us to approach God in prayer. Jesus has opened a New and Living Way. Turn to Hebrews 10:1-23 for a fuller description of this work of Christ.

In His farewell talks to His disciples Jesus told them to pray "in His Name." As the God-Man He is the One Mediator between man and God.

With this background; with the perfect work of our High Priest; we can come with perfect confidence to the throne of grace to obtain mercy and find grace to help in time of need. How great is our need of mercy: how great our need of grace! If any man sin we have an Advocate with the Father, Jesus Christ the Righteous. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. "Time of need"; every time is a "time of need"; and the Christian may come "boldly," and have his needs supplied. "From ev'ry stormy wind that blows, From ev'ry swelling tide of woes, There is a calm, a sure retreat; 'Tis found beneath the mercy-seat. There, there, on eagles wings we soar, And sin and sense seem all no more, And heav'n comes down, our souls to greet, And glory crowns the mercy-seat."

The Priestly work of Christ—for it is a blood-bought mercy-seat—makes us confident.



YOUTH PROGRAM FOR JULY 25

# *Channels of Service for Service Personnel*

## DEVOTIONAL:

Hymn: "All Hail The Power Of Jesus' Name"

Prayer

Scripture: Ephesians 6:10-18

Hymn: "My Soul, Be On Thy Guard"

Offering

Hymn: "A Charge To Keep I Have"

## PROGRAM LEADER:

Our government is to be commended for its concern throughout the years for the religious life of the persons who serve in the armed forces. There are now about three thousand ministers who are employed by the government as military chaplains. It is the duty of these chaplains to minister to the spiritual needs of persons in the military service. As we noted in the program last week, military life is different from civilian life in many respects, but the chaplains try to provide for the people under their care just as many of the normal benefits of a home church as possible. Most of the denominations, which supply ministers to serve as chaplains, have some kind of agency to keep in touch with their chaplains and to help them do the best possible job. In our own church this agency is the Defense Service Department of the Board of Church Extension. A special offering is received each year at Easter to provide financial support for the Defense Service Department.

Ministers who serve in civilian churches cannot begin to carry out a full program of church work without the loyal support of their church members. There is no military church with officers and members, so the chaplain is more "on his own" than the civilian minister. For this reason it is very important that a chaplain has a group of faithful Christians from among the service personnel to help him with his spiritual program, and to provide spiritual leadership in the absence of a chaplain. There is an organization called the United Fellowship of Protestants which seeks to meet this need. The U.F.P. has its national headquarters in Washington, D. C. It seeks to bring together, for fellowship and service, groups of Protestant service personnel in the various military units. Such an organization can be formed in any military establishment where there is a desire for it. U.F.P. publishes a magazine called *The Link* which contains inspirational articles and suggestions for Christian services and study groups.

The speakers will tell how service personnel through such organizations as U.F.P. can serve the Lord while they are members of the armed forces.

(It would be a good thing to have these talks made by people who have seen military service and who were able to take an active part in religious activities when they were in the armed forces. It would also be a good idea to write to the members of your church who are now in service asking what opportunities they are finding for Christian fellowship and work. Their replies could be read at a later meeting.)

*First Speaker:*

The program leader has already indicated that chaplains need the help of other Christians in the service. A chaplain usually has around a thousand persons for whom he is responsible. One of the aims of U.F.P. is to organize interested Christians into a readily available band of helpers for the chaplain. Of course their service is given voluntarily and in their spare time. Some of the ways these unofficial helpers may serve is to sing in the choir or lead singing at worship services, be ushers, teach Sunday school classes, conduct prayer meetings, lead study and discussion groups, plan recreation for service personnel and their families, and carry out relief and service projects. (One example of this last activity is the fine work which our army in Korea did in providing homes and care for war orphans.)

No true Christian can be really happy unless he is engaged in service for Christ. The military chaplains desperately need all the assistance they can find. An organization like U.F.P. not only provides this much needed help for the chaplains, but it also leads its members to the satisfaction and joy that comes from Christian service.

*Second Speaker:*

Compared to the number of people in the armed forces there are relatively few chaplains. This means that many of the smaller military units (notably the smaller ships and craft of the Navy) must be without the full time service of a chaplain. In such cases the spiritual life of the men depends on the willingness and ability of ordinary Christians to become substitutes in place of ordained ministers. At such times men who have taken an active part in the youth work in their home churches have a great advantage.

Another of the important aims of U.F.P. is to meet this situation where there is no religious leadership for want of a chaplain's regular ministry. Through *The Link* and other material, U.F.P. provides helps and suggestions so that military units without chaplains can conduct their own services of

Christian worship, and have their own prayer meetings and Bible studies. Christian service men who have risen to meet such emergencies have not only helped others in their spiritual life and rendered acceptable service to the Lord, but they will also find that their own lives have been enriched and blessed.

# Women's Work

## Stewardship For You Today

### A Frank Talk - In Three Parts - With Business Women - By One Of Them

#### PART II

II. Now! Are we ready to think a bit further, and very practically, even materially, about how you, as a business woman, can best express your growing love for Him who created and saves you? Well, here are, again, just *two main points* to keep in your mind as we think together: First, you are a Christian woman in business; second, you are a business woman in His church. Out of the big round of all the factors in a business woman's life, here are just a few to remind you of your Christian stewardship in your professional work—secretarial, teaching, nursing, clerking, selling, bookkeeping, hostessing, whatever.

First in influence is your manner of using your tongue! Truer for women even than for men—or so the men say! In this day when slang has become mild, too mild to express the vigor of our great modern thoughts (!) we hear profanity, even to the degree of open blasphemy, on the tongues of good women as often as of men. (It is no more excusable in men than women, but it is yet a shade more hideous on the lips of “ladies”!) You hear it, doubtless, from those whom you may admire—certainly you hear it! And hear its rough, bald words until they cease to shock you at all, and then slip off your own lips so easily that no one around you seems shocked at all. You are only “modern,” like all the others! And right there comes in that third person always concerned in Christian stewardship—that comrade or fellow worker whom it ought to shock to hear you, a Christ-owned woman, swearing like any woman on the street! By the time your tongue can take His dear Name in vain you have lost a large degree of your consciousness of His Presence with you—the flow of love between you is dammed up somewhere. Seek His purifying Presence the more earnestly and ask Him to “set a watch at the door of your lips” that you may speak of Him as well as to Him only in reverence.

Vulgarity in speech opens that door a crack—keep it closed! Smuttiness in jokes—even those printed in some of our better current magazines, much less the violent profanity in so many of our

otherwise strong books—is the pathway to those habits of speech that must wound One who always hears, even your thoughts, and Who cares.

“I would be true, for there are those who trust me.  
I would be pure, for there is One who cares . . .”

Sing it this way, to yourself, and keep the vile words that hurt Him off your tongue, business woman. You may slowly purify another who works beside you, and is watching you. Here again comes in that third person who is always involved in stewardship—the one you are influencing, perhaps unknown to yourself, but true, every time. Beside speech clean from every shade of profanity and vulgarity, guard your tongue from gossip—that petty repetition of comments heard about you that, even if true, is not bettered by being bandied about, often in distorted form. Just keep still—if you can!—when some one whispers “Did you know . . . ?” or “Have you heard . . . ?” and repeats a morsel of gossip in your ear. Of course truth must be told, sometimes, and the whole truth—and never anything but the truth!—but be absolutely sure that it *must be told* before your tongue carries it to another. Then that friendly little word, spoken in passing may change a whole day for some one you work with—even a whole life. Surely it costs too little to be withheld in days as dark as these are for so many! And that loving word of invitation to know your Saviour better—but we shall think last of that, directly.

Your manner of dress, and your playtime amusements need just as careful consideration as your speech. They are little things compared to your speech, but little things sometimes loom large in influence. Some younger business girl will surely imitate the older one she admires, in these “little” ways, especially. Just now fashions are more kindly to the innate modesty of good women than at other times, but the complete abandon of the body in all of sports is so fully expressed in the clothes for such sports—or the nearly complete lack of clothes!—that a Christian must think carefully at this point also. What you are wearing, or not wearing, is pulling some other woman uphill or down—which?

That there are some amusements no Christian steward can justify as wholesome none will deny. The actual acts thereof may appear innocent of harm to the soul, but the atmosphere they carry, the persons one meets—and their speech and habits—the places one must go and the times chosen for them all tend to lessen your joy in Christ's company and that of His true followers. Look all the way around and through an amusement, especially the ones you pay for at the door, before you take part in it, Christian steward!

Now, there are some things of which it is a shame to speak to Christian women, or at least to have to speak of them: drunkenness, beginning always unintentionally with the social drink, or the one offered by the convivial fellow worker as a “pick-up”



on an overworked day, from the bottle kept at hand in all too many desks or closets or under counters; the gambling, also beginning by adding a little harmless(?) spice to the social game of cards with the cute little prizes or inconsequential pennies, ending in the fever for getting something for nothing and a wild desire for "a lucky break" . . . but to speak of them surely is sufficient here. Simple honesty in dealing with time and work for which a salary or wage is paid — need Christian women plead for strict honesty in such essentials to business success? Sometimes that success seems to come more quickly, for a time, to one who disregards this, who turns in shoddy work for which another takes the blame, or to one who cheats a few minutes a day on the time paid for, also undiscovered for a time. But that success is on so shaky a foundation that mere self-preservation in business warns against such un-Christian habits.

—Mrs. S. H. Askew.

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### Use The Gifts God Gave (This Is Stewardship)

If you have a warm handclasp, use it.  
If you have a gift of speech, speak.  
If you have energy, spend it for good.  
If you have money, give it.  
If you have time, give it.  
If you have a hospitable home, share it.  
If you have a generous spirit, minister to the needy.  
If you love little children or youth, lead them.  
If you can sing, by all means glorify God with your voice.  
If you are fond of the beautiful and artistic, decorate God's altar.  
If you have a heart of love, visit the sick, greet the stranger, sympathize with the troubled or sorrowing ones.  
If you have business ability, the church and the pastor need you.  
If your faith is genuine, pray without ceasing.  
If your church means life to you and yours, then attend the worship services regularly and GIVE THANKS.  
You need the church and the church needs you . . . be active and begin now! Let us each do that which is ours to do, and, pooling our efforts, rejoice in the total accomplishment of great and good things in service and loyalty.  
Will we, dare we, withhold our talents?

—The Messenger.

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### *How We Assimilate New Members*

In the large Church the integration of new people into the total program of the Church for women is a direct challenge. To assist the new member in finding the place where she can serve best is not only the means of helping her to become useful and to feel herself a part of the whole, but

is also the most effective way of putting new life into the organization.

With the rapid growth of our City we have become a so called "up-town" Church and our population is widely scattered, so that we can not count on the new and old members knowing one another very well.

Perhaps there is no magic formula to insure this process of incorporation but there are certain steps which we have found to be effective. First of all is consideration of the new member. Upon joining the Church she is immediately welcomed into the Women of the Church by the President and others and placed in a circle of her own choosing, along with some friend, relative or person who has perhaps been instrumental in bringing her into our fellowship. The very young woman who has not had much previous experience in the program of the Women of the Church is placed in a training circle with other young women of similar age interests and experience.

A large Pastor's Aid Committee has proved to be valuable in the visitation upon new and prospective members. A Chairman and Co-Chairman plan and coordinate this visitation using selected members of varying ages.

Both day and evening circles are shifted annually, with exception of the training circle whose members stay in the group for a somewhat longer time, thus members are given the opportunity of knowing more people.

Since we follow the entire program planned by the Board of Women's Work in addition to many social service and other projects on a local level, there are many places where a new member can serve as her interests dictate. Recreational, and social activities such as "open house" and Brotherhood Teas afford opportunity for her to serve and be known. The circle chairman through yearly written reports becomes a valuable source of information to the President and other Officers regarding activities of all members.

New members serve in a number of capacities, such as circle chairmen, program chairmen, circle Bible leaders, general officers and members of Committees. Our leaders seek to use the special talents of each new person as her interest in some phase of work is indicated.

The functioning of a very active Religious Education Committee on which our Christian Education Chairman and other women serve along with representatives of various church departments has produced closer coordination of work and use of new people in such ways as Teacher's Training classes, rotation of Sunday school teachers, etc.

We welcome the new member with the desire to be not just a big church but one in which people come to know one another and to work together.

—Alee P. (Mrs. Frank D.) Frederic.

## HEAVEN

By Ruth Kuykendall, Jr.

I sometimes think that Heaven will be  
A place that's like  
My garden unto me;  
A place where all the ugliness of life,  
The sorrows, heartaches, and the strife  
Will be, in some mysterious way,  
Forgotten, where God's bright Sun  
And gentle winds and rain  
Can wipe away the struggle and the pain;  
Where I can dig and putter,  
Plant and watch the tender leaves unfurl,  
See the new mystery of life each spring,  
And the healthy weariness of toil  
Can bathe my soul again in cleansing soil.

For, as I walk my path upon an evening cool,  
And see the dim reflections  
In the pool,  
Of royal iris, nodding heads of phlox,  
And massive shadows of fragrant box,  
I am at peace with life.  
The turmoil drifts away and leaves me  
Calm and happy. And as I see  
His creatures mirrored here, I know  
Their great Creator says to me;  
"But see the wonder of my work  
In this, my earthly plot, my child,  
And be assured that in the heavenly garden  
As you walk the dewey sod,  
You shall see God."

### *Scattering The "Word Of Truth"*

Next to the Bible and the living ministry, one of the most effective means of light and salvation will be found in short, plain, striking, entertaining and instructive TRACTS, exhibiting in writing some of the great and glorious truths of the Gospel. He who scatters "the Word of Truth" scatters the seed of the Kingdom, and may look for the harvest in God's own good time and way.

A tract may

- be perused at leisure.
- be consulted in the hour of retirement and solitude.
- be read in a little time.
- contain instruction important and weighty enough for the consideration of the sage, and yet simple enough to be accommodated to the taste and intelligence of a child.
- be easily comprehended and deposited in the memory.

Aside from the influence and good which can be effected by the distribution of tracts, it is one of the most inexpensive ways to circulate God's

Word, for most tracts can be purchased for less than one cent each.

When we recollect how long a simple tract may be preserved, by how many individuals and families it may be read, and when read by them to how many others it may be loaned, it is difficult to conceive of a way in which more good can be accomplished by a very small amount of means and effort.

Maintaining a reputation in the field of tract publication the AMERICAN TRACT SOCIETY, 21 West 46th Street, New York 36, N. Y. has just released five new tracts with the following titles: "The Money Question," "His Guiding Hand," "What's Ahead?" "Gateway to God," and "Halt! Right About Face! Quick March!" Samples of these can be had by asking for them.

### *Making My Personality*

"... I am come that they might have life, and that they might have it more abundantly." John 10:10.

I will profit by my mistakes. I will learn by experience the wise course of action.

It is easier to be critical than correct.

If you wish to be miserable, think about yourself; if you wish to be happy, think about others.

I am resolved never to narrow my soul by hating any man. I will have a forgiving spirit.

I seek a Guide higher and better than myself; I will pattern myself after Jesus. In Him I will find strength and the spirit to meet my problems.

By the grace of God, I am what I am. So accepting myself, I will now see what I can do about myself.

A loving spirit transforms life for it is focused not on self but on others.

I press onward toward the mark.

—In NOW.

### *The Birthday Gift Announced*

MONTREAT, N. C. — July 2 — The amount of the Women's Birthday Gift was announced to the Women's Training School at the evening session. This year the offering for the birthday gift which is in celebration of the organized women's work of the Presbyterian Church, U. S. amounted to \$168,845.

Texas led all other synodicals with the largest gift, \$26,016; North Carolina was second with \$22,400 and Virginia third with \$22,059.

The gift was given to a three-fold purpose this year: Home mission and evangelistic work in Guer-



### **PRESBYTERIAN JUNIOR COLLEGE**

Educational excellence. Member Southern Association College and Secondary Schools. Endowed. Christian emphasis. A.A. and A.S. degrees. Graduates transfer to Junior Class best colleges. Professor each ten students. Personal attention. Scientific tests. Athletics. Two-year business course. Preparatory department with 11th, 12th grades. Veterans. Moderate charges. Scholarships. Self-help. Summer School begins June 7th, 1954.

### **PRESBYTERIAN JUNIOR COLLEGE**

Box 34-W — Maxton, N. C.

rant Presbytery (Kentucky); support of Goodland Indian Orphanage (Okla.), and radio and television work for the Presbyterian Church, U. S.

Miss Mary S. Quidor, treasurer of the board of women's work, Atlanta, Ga., made the announcement. Miss Janie W. McGaughey, executive secretary, board of women's work, Atlanta, Ga., accepted the gift and gave it to Dr. Vernon S. Broyles, Jr., executive secretary, board of church extension, Atlanta, Ga.

## **Church News**

### ***Goodland Indian Orphanage at Montreat***

MONTREAT, N. C. — Miss Esther Lee Baker, eighteen-year-old student from Goodland Indian Orphanage, Hugo, Oklahoma, visited Montreat for the first time in her life.

Miss Baker says: "I enjoyed every minute I have had here. I think Montreat is a lovely place."

Mr. Oscar Gardner, superintendent of Goodland, and his wife came to a session of the Women's Training School to express their appreciation for the women's birthday offering which went partly to the support of the orphanage.

Recordings of hymns and the Lord's Prayer sung in Choctaw were played back to the approximately two thousand women who attended the conference at Montreat this week.

Miss Baker is now a senior in Goodland High School, studying such courses as English, Shorthand, Home Economics, and Geometry. She had attended the school since 1950.

Esther Lee would like to go on to college, which will probably be Oklahoma Presbyterian College, Durant, Oklahoma.

She explained to the ignorant reporter that Goodland offers elementary and high school courses to about two hundred students, which come from about fifteen different Indian tribes.

The campus language is English, but a visitor might happen to overhear any small group of students talking in any one of fifteen Indian dialects.

The orphanage is supported by the presbyteries of the Southern Presbyterian Church, but students may belong to any denomination they choose.

While the songs were played to the women of the church, Miss Baker represented her Indian fellow-students very vividly by being dressed in her native costume.

### ***Official Ballot Sent To Presbyteries***

ATLANTA, GA. — June 25 — Today an official ballot for the presbyteries' vote on the Plan of Union was mailed to the Stated Clerk of each presbytery, it was announced today by Dr. E. C. Scott, Stated Clerk of the General Assembly, who has headquarters here. Upon action of voting, the ballot is to be marked, signed by the Presbytery Stated Clerk and returned to Dr. Scott.

Attached to the ballot was a copy of the official recommendations, relative to the Plan of Union, adopted by the General Assembly, and a letter from the Stated Clerk calling attention to copies of the Plan of Union which have already been sent to every minister and to every Clerk of Session. An additional supply is available to ruling elder members of the presbyteries, upon request of Presbyteries' Stated Clerks.

Appearing on the sheet is the categorical question, and the Assembly's recommendation "that each presbytery be instructed that its vote is to be 'yes' or 'no' on the Categorical Question precisely as it is worded on page 14 of the Plan of Union, as Revised, Nov., 1953."

The sheet mailed out today also points out the adopted recommendation by the General Assembly "That the 1954 General Assembly *recommend* to each presbytery: (1) That upon receipt of the Plan of Union from the General Assembly for its 'advice and consent,' each presbytery refer the Plan to a standing or special committee for study and report. (2) That the committee, after carefully considering the Plan of Union and noting its revisions, and after earnestly and prayerfully seeking to discover God's will for the Church, report to a stated meeting of presbytery prior to the taking of a vote, not before January 1, 1955."

The ballot, letter, and copy of Assembly recommendations concerning the question of Union, were mailed to all Stated Clerks of each presbytery.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$ \_\_\_\_\_ for the use and benefit of said company."

# Don't Lose Contact!!!

One of the sources of a church's efficiency is close contact with every phase of the work of the church. This promotes increased interest, makes prayer more personal and in turn makes the work more effective.

It is an ominous fact that in the proposed plan of union the representation of our Southern church at the General Assembly would be *decreased* from about 450 commissioners to some 272, and these would be a part of a total of some 1366 commissioners for the larger organization.

Here is a clear example of how our present work and its interests would be completely submerged.

This will entail a great loss for our present work and for the task which yet lies undone.

Also, it is but a preview of the necessary centralization of power and control. A very large organization, of necessity, must put more and more power and control in the hands of a few. This is not healthy for the best interests of God's work.

The proposed merger means loss of contact.

**DON'T DO IT.**

|||||||

*Write For Samples Of Literature*

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. DENDY, Secy.

WEAVERVILLE, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JULY 21, 1954

## NOTICE!

*To Those Who  
Are Concerned  
About The  
Preservation  
And  
Continuation  
Of The  
Evangelical  
Witness And  
Work Of  
The Southern  
Presbyterian  
Church*

If you join in this concern  
—a vital pressing matter  
at this time—make your  
plans to attend the annual  
meeting of this group in  
Weaverville, N. C., begin-  
ning at 10:00 o'clock in  
the morning on Wednes-  
day, August 18. Definite  
plans will be discussed and  
definite action taken.

## A LONESOME VOYAGE



# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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**Weaverville, N. C.**

**Dr. L. Nelson Bell, Associate Editor**.....

**Asheville, N. C.**

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## EDITORIAL

### "To Unite With Us In Solemn Covenant"

These words were used by our General Assembly of 1867, in answer to a long letter from the Synod of Kentucky, asking our solemn assurances that we stood with them for the great principles that had given them separate being. The first of these great principles reads thus:

"1. CONCERNING THE DOCTRINE OF THE KINGSHIP OF CHRIST, AND THE MANNER IN WHICH CHRIST EXECUTETH THE OFFICE OF A KING IN THE VISIBLE CHURCH."

From a presentation of doctrinal statements from the catechisms and confession, the Kentucky Synod held that the kingly office of Christ is "of the very first practical importance in the gospel system" . . . "He is a teaching prophet and an atoning priest that he may be a reigning king. And his kingly office stands related to the government and discipline of the Church as his prophetic and priestly offices to the ordinances of the Word and sacraments . . . the obligation to present truly the doctrine of Christ's kingly office in the government and discipline of the Church to the faith of his people is of like force with the obligation to present truly the doctrine of his prophetic and priestly offices in the Word and sacraments."

"Therefore, the avoidance of all admixture of human maxims, policies and expediences in the administration of the government and discipline of the Church, is a duty of the same obligation as to avoid the admixture of human philosophies and theories with the dispensation of the word, or of human fancies with the dispensation of the sacraments.

"That it is therefore not only incompetent to the church courts but positively a perversion of the truth, that they shall assume to consider and determine any other questions than those which relate to the government, order and discipline of Christ's visible kingdom, or to determine these on grounds aside from the Word of God; or to speak in Christ's name and by His authority otherwise than to the faith and conscience of His people concerning things to be obeyed as enjoined by the law of Christ. . .

"That, therefore, the attempt on the part of tribunals of the Church to exercise the authority thus delegated to them by Christ is determining questions merely secular, concerning which the Word makes no such determination, is to usurp the prerogatives of the Church's Divine Master; and practically to obscure to the faith of His people the doctrine of His kingly office."

The other three main heads of doctrine in the Kentucky Letter concern the relation and contrast between church government and civil government; the powers of the several church courts and their mutual relations, and the interpretation of the Form of Government in relation thereto. The Letter of the Synod concludes with the following request for assurances that our General Assembly concurs with them in these positions, that is:

"This Synod feels unwilling to enter into organic union with any large and powerful organization again without some such guarantee to its Churches and people against troubles in future, similar to those just passed through, from want of a clear understanding that the Church shall have no political alliance; that the constitution is supreme—not the accidental majority of an Assembly; and that this constitution not only assigns their powers to the courts, but prescribes the mode of their exercise, and thus fully protects the great Pro-



testant doctrine of private judgment and liberty of conscience." (Mins., G. A., 1861-68, Appendix 1867, Synod of Kentucky, Page 193).

We responded to this solemn request by authorizing the publication in our Minutes of 1867 of the Letter of the Synod of Kentucky and by saying to them:

"The desire of the Synod, as we apprehend it, is the very natural and proper desire—to be *assured* that we are in such substantial agreement with them in the principles and doctrines for which they have been contending, that they will not be likely to have a recurrence of the difficulties from which they have already suffered so much. This agreement the Assembly can declare without any difficulty, since the whole existence of our Church as a separate organization has been an assertion of these principles, and a protest against those acts and doctrines that tend to subvert them." (Mins., G. A., 1867, Page 144).

Further, we declared: "The Assembly feels free solemnly to assure the Synod of Kentucky not only of our cordial approval of, and sincere concurrence substantially in, the Synod's statement of doctrine and constitutional principles, as contained under the four heads of the third division of their letter, but of our sincere joy to find our brethren in Kentucky so ready to unite with us in solemn covenant . . . to the advancement and maintenance of these doctrines and principles . . ."

\* \* \* \* \*

Our Assembly kept this solemn covenant with Kentucky by incorporating into our Book of Church Order the principles they enunciated concerning the Kingship of Christ and the proper relations between the several courts in the Presbyterian system, as well as the contrast between church courts and state courts. It is, however, our deliberate conviction that the Plan of Union does not maintain this solemn covenant, but by its **RADICAL PRINCIPLES**, Page 122, puts the majority of the General Assembly up as the final arbiter in the Church without that limitation thereon asked by Kentucky and found in our Book on the Kingship of Christ and the superiority of the Constitution over such an "accidental" majority. —W.C.R.

## Ecumenicity

To the average layman the word "ecumenical," or "ecumenicity," has no meaning. However, in the ecclesiastical world these are often the most popular and most stressed words today.

"Ecumenical" really means "world-wide in extent," but today's usage connects it almost exclusively with the world-wide implications of the Church.

However, even in church circles, there are those who fail to realize that its connotation in Europe and America are very different. In Europe the ecumenical movement has been greatly used to break down the *national* barriers which have separated Christians. These barriers, accentuated by two world wars, generated animosities and a spirit of distrust which kept Christians apart.

But, thanks to the development of a spirit of respect and brotherhood, Christians of one nation were brought into fellowship with those of other nations, a fellowship which has brought courage and hope and strength to men and women divided by the exigencies of national, racial and political differences.

In the European ecumenical movement Christian fellowship and mutual trust have been paramount. There has been no overt attempt to break down denominational lines and, according to reports from abroad, this is thought to be detrimental to the hope for real spiritual unity.

But, here in America the situation is entirely different. Here the ecumenical movement has, in the minds of many, become associated with an attempt to effect organic union between different denominations, the ultimate goal being one united Protestant Church. Only too often organizational unity is pushed, regardless of whether spiritual unity exists. To these ecumenical enthusiasts the *organization* becomes of supreme importance and activities for union can become ruthless and without due regard to either theological beliefs—or lack of them—or the conscientious objections of those who feel that other considerations are more important and must take precedence.

Strange to say, the theological liberalism which most ardently espouses the ecumenical movement makes the movement narrow and exclusive, for it, of necessity, excludes those who have strong convictions as to the content of the Christian faith. It becomes a *fellowship of compromise*, a compromise

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which places ecclesiastical organization before Christian doctrine.

If anyone doubts this statement let him try to inject into any meeting of an ecumenical group a request for a clear-cut affirmation of the doctrines of the Christian faith—he will immediately find himself the target of both opposition and ridicule.

It is at this point that the fatal weakness of the ecumenical movement in America lies. —L.N.B.

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## We All Need HUMILITY WITH FAITH

*"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."*

Today there seems to be an almost calculated attempt to turn men away from a child-like faith. Human reason is exalted above divine revelation, and, to some, science takes precedence over spiritual truth. Pride of intellect is proving a terrible stumbling block to many.

It is high time that we evaluate and orient our attitudes in the light of God and of eternity. Certainly nothing is more offensive to God than human pride, and yet how often we are guilty of just that.

Sophistication has no place in the Christian's attitude. This is no plea for a childish attitude. But, it is an earnest plea for a child-like faith, a faith which takes God at His word and which has the courage to act on it.

One wonders if the effectiveness of much that is done in the name of Christ is not lost because of pride in our hearts and an unwillingness to bend our wills to His, *regardless*. We are often inclined to look down our noses at the less cultured and less educated, but, neither culture nor education can save a man's soul.

To humble one's heart and mind; to submit one's will to God and His Christ require a child-like act of obedience and a deliberate act of our own wills, making them subordinate to Him in all things.

One looks at some of the leadership in American Protestantism today with considerable misgivings. Among those who have renounced—or never known—the supernatural concept of the Christian revelation, the pride of intellect and determination to make a world order according to their own plans is an ominous sign.

The writer is a regular reader of America's outstanding liberal religious journal. Many weeks we put it down with the feeling in our heart: "They have taken away my Lord, and I know not where

they have laid Him." Having rejected the complete reliability and authority of the Bible there is an air of superiority, an attitude of, "we-take-Christianity-on-our-own-terms," which is utterly foreign to the child-like faith about which our Lord spoke.

One wonders if God will find it necessary to grind America in the dust of great affliction before some of our theological leaders, and the victims of their rationalism and unbelief, can be brought to realize that God's Word is the most relevant book in the world today—that in it are to be found the answers to all of the problems of the individual and of society as a whole.

But, *all* of us are guilty in some degree of both pride and stubbornness and we need to pray that God will give to each of us that spirit of humility and surrender which should characterize every Christian.

*"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."*  
—L.N.B.

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## Shall We Surrender Our Heritage? Or Shall We Share It?

From time to time, our General Assembly has asked the inclusion in the Plan of Union of those great events and truths of God's Word which He has made particularly vital to our Church. This is in full accord with what is accepted as the most fruitful aspect of modern ecumenism, that is: "The idea of a movement in which the Churches would give their riches, not give them up; would share their heritage, not surrender it." Dr. Ruth Rouse in *A History Of The Ecumenical Movement*, Page 343. When, however, we come to the current Plan of Union and find these requests not included, it gives us a sense of frustration and sadness that the testimonies of our fathers and of our generation to the truth of God has not been counted worthy of a place in the united Church. Here are several examples:

(A) Sundry Presbyteries as well as our 1953 General Assembly requested the inclusion in the Plan of our teaching of the sole Kingship of the Lord Jesus Christ over His Church, as set forth in such paragraphs of our Book of Church Order as: 8, 9, 10, 11, \*19, 58, 179. This doctrine that Christ is the only Lawgiver in Zion is expressed in Dr. B. M. Palmer's Moderatorial Sermon to our first Assembly and has given form to our church life ever since. Historically it is the doctrine of the Protestant Reformation, of the Puritans, of the Scottish Covenanters, and of the Westminster Divines. Indeed, our Paragraph 8 is the Preface to the Form of Presbyterian Government adopted by these Westminster Divines. It is amply supported



by current studies in Biblical Theology. Yet the Plan does not accede to our request and does not incorporate as requested our fundamental conviction that Christ is not only the spiritual Head but as well the juridical King of His Church.

(B) Our 1940 General Assembly instructed its Committee on Co-operation and Union "to safeguard the purity of doctrine." At that time our 1939 Assembly had just unanimously passed an interpretation declaring that our ordination vows involved the acceptance of Christ as true and eternal God, His incarnation by His virgin birth, His atonement, His bodily resurrection, His personal return in glory to judge the world. Indeed, this 1939 action was approved by the 1940 Assembly as an *in thesi* deliverance, as it was approved for substance by the later 1942 Assembly in the Lilly Resolution. Further, our Church in 1940 stood committed to the provision that one promises in his ordination vow to notify his Presbytery if he changes his views. And this provision of our Book of Church Order appears as the ordination vow in the 1943 Plan of Union. But the Plan of Union revised to November, 1953, and issued in 1954 omits both of these safeguards and so disregards the request of our 1940 General Assembly. And it does so in the face of the fact that current secular periodicals, *Look*, March 23, 1954, and *Time*, April 19, 1954, show that the virgin birth of Christ, His physical or bodily resurrection, and His personal return, are no longer regarded as essential doctrines by leading ministers of the Presbyterian Church, U.S.A., and will not be regarded as essential in the Church united under the 1954 Plan.

(C) Further, when our Church first considered union it was on the basis of "Regional Assemblies," that at least in such a Southern Regional Assembly our heritage might be maintained. cf. Minutes, G. A., 1938, Page 96.

We were persuaded, however, that in "Provincial Synods" we could secure the equivalent of what we sought under Regional Assemblies and so our Assembly of 1940 instructed its Committee that the Synods be the final authority in such matters as purity of doctrine, local properties and endowments, educational institutions, administration of home and foreign missions, Sunday School literature. Several of the Plans of Union did provide for Provincial Synods with enlarged powers, but the current Plan does not so provide and thus does not meet the request of our General Assembly.

It should be said that in the one matter of local properties, that is, disputes concerning same at the time of the merger, the Synods are made the court of final action. After the United Church is a going concern, however, the General Assembly and the General Council shall have the high authority over Presbyteries and Synods on this and other matters they now exercise in the U.S.A. Church. Indeed, the RADICAL PRINCIPLES of the Plan of Union,

Page 122, are that a majority shall govern a minority, a higher court, or a representation of it, shall govern a lower. This nullifies the request of our 1940 Assembly for Provincial Synods with final authority.

Why not, then, decline union under this Plan which surrenders our heritage, and wait until one is presented in which we share the riches God has given us with the other branches of the American Presbyterian family?  
—W.C.R.

\*Paragraph 19 was in the 1943 Plan but is not in the 1954 one.

## — LETTERS —

*From a Texas Lady:*

Am enclosing check for \$12.50, for which please send the Journal for three months, beginning back with the issue of June 16, to the 23 individuals named on the list enclosed. I wish it could be more. When they read the editorial "Take Care" in June 16 issue they will realize what the General Assembly has done. I have shown it to several and they were horrified. This non-segregation on all levels is going to cause serious trouble in our church.

*From an Alabama Presbyterian:*

Will you please send me Dr. J. Kenton Parker's address. I am so sorry his home was destroyed by fire, and I want to send him a book to help begin another library. His Sunday School Lessons are not "just another lesson," but they are great sermons. Also thank you for the Truth in The Journal.

(Journal readers may remember that The Journal, issue of June 23, carried an account of the total destruction by fire of Dr. Parker's home with all contents, except a few articles of dining-room furniture, on June 9. His address is: Rev. J. Kenton Parker, Box 7, Mount Mourne, N. C.)

### Change Of Address:

Rev. T. K. Mowbray, from Honea Path, S. C., to No. 1 Forest Street, Spartanburg, S. C.

### Wisdom From Halyburton

Assurance, therefore, does not mean, "I am on the way to heaven," but rather, "Whatsoever happens, I can trust my God."

\* \* \* \* \*

It is better to serve the Lord in the Gospel of His Son than to serve the greatest Princes on earth in the highest station. If God helps you in this service to be faithful, the reward is too great to be expressed.

# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson Number 68

### *The Approach*

It might be truly stated that the "bottle-neck" in personal work is the initial approach to the prospect. In many cases the impulse is stifled by the fear of "doing more harm than good," which is one of the devil's own suggestions. Fishing in streams requires cautious approach, lest the fish be frightened away. Some fishermen in the mountains where trout are very wary, crawl upon hands and knees to the brink, and cast the hook ever so quietly. It is done as noiselessly as the falling of a leaf from an overhanging bush.

The soul-winner approaches tactfully. Not with stealth, but with tact—and tact is simply putting yourself in the other fellow's place and considering his need or his taste. Tact quickly discovers and corrects a wrong approach. Be tactful. Be frank. Be courageous. Be considerate.

Sometimes the circumstances in which you find a prospect give a clue to the best method of approach. Angling for finfish you are more apt to be effective if you *know the fish*—its habitat, its habits, its likes

and dislikes. A good fisherman, therefore, *studies the fish*.

Just so, your approach to a person on this—regarded by many as a very delicate subject—will be more effective if you have learned what is his attitude toward life and toward things in general and in particular. Seek to get on common ground with him first. Manifest a keen interest (sincerely) in what he talks to you about. Study to be of some help to solve the problems he is battling with—not necessarily spiritual problems. These are sometimes obvious and do not have to be told; but avoid offending him in offering help that is not desired. Cultivate him as though you were laying your lines to sell him an automobile, or some real estate, or an insurance policy, or a big bill of goods.

Approach him with the firm purpose of making a permanent friend of him, not as a transient, and not ostentatiously as a strong one to a weak one, but as yourself a poor sinner saved by grace. It may be stated somewhat this way: "We are both sinners in the sight of God; the only difference between us is that I have a Saviour and you have not; but that difference is wiped out the moment you accept Jesus Christ as your Saviour." Keep yourself reminded of the fact that you have something he needs more than anything else in the world—and that is Christ.

Study the Master Fisherman's methods with individuals—as for instance, with Nicodemus (John 3:1-21); with Zacchaeus (Luke 19:1-10); and the woman of Samaria (John 4:6-42).

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR AUGUST 1

## *Christian Worship and Fellowship*

**Background Scripture:** Acts 2:46-47; Colossians 3:12-17; Hebrews 10:23-25. **Devotional Reading:** Psalms 122.

The happiest hours for the real Christian should be those spent "in the house of the Lord"; hours spent in worship and fellowship. We can, and we should, worship God in our homes, and have fellowship with our loved ones around the family altar. This is fundamental. In the house of the Lord we have a larger group of the great Household of Faith, and the communion of saints as they worship together is a foretaste of the time when that great multitude which no man can number will meet around the throne of God in heaven.

"'Mid scenes of confusion and creature complaints,  
How sweet to my soul is communion with saints;  
To find at the banquet of mercy there's room,  
And feel in the presence of Jesus at home!"

I long, dearest Lord, in Thy beauties to shine,  
No more as an exile in sorrow to pine,  
And in Thy dear image, arise from the tomb,  
With glorified millions to praise Thee at home."

There are those who try to tell us that they can worship God anywhere and do not need to assemble with others in any special place. This is a mistaken notion, and such a person misses the blessings which come through Christian Fellowship. It is possible, of course, for us to enjoy fellowship with God all alone, in the quietness of our "closets," or out on the mountain side. We have all experienced such blessed times of meditation and prayer when God has seemed very near and very precious to our souls;



times when God comes down our souls to greet, and Glory crowns the mercy-seat. These times are necessary for us all. For those who are shut in by illness, or prevented from attending the services of God's House, they form a substitute for the other form of Fellowship.

For the ordinary and average Christian, however, to miss the worship and fellowship which we find in the House of the Lord, is to miss one of the most important and inspiring means of grace. It is not good for man to be alone. This is true in many ways. It is especially true in connection with our spiritual growth. Christians grow more rapidly when they form the habit of going regularly up to the House of the Lord to join with others in worship. Every pastor knows that this is true.

David loved the House of the Lord, and in this beautiful little Psalm (122) he expresses this love by saying, "I was glad when they said unto me, let us go into the house of the Lord." He urges them to pray for the peace of Jerusalem. Let us always remember the whole Church when we come to a particular place of worship. We are to pray and work for the peace, the purity, and the unity of the whole Body of Christ, a unity that goes much deeper than any idea of outward organization.

The three selections for our study give us three pictures of Worship and Fellowship.

### *I. A Picture of the Early Church:*

Acts 2:46-47.

To get the whole picture we need to go back to verse 41. The three thousand souls added to the Church felt the impelling power of a great love for each other and for their Saviour, and it expressed itself in two ways:

First, they continued steadfastly in the apostles' doctrine (teaching) and fellowship, and in breaking of bread, and in prayers. This shows a spiritual unity which held them together. There were certain fundamental beliefs which united them in mind and heart, and there were certain outward marks of this inner oneness; their fellowship, breaking of bread, and prayers. These were the outward signs of a common faith. Because they believed the same truths they could enjoy their worship in harmony. This is true today. There are certain "doctrines" which make us one in Christ. When we believe these, we can worship as one body. There must be these basic beliefs, however, before there can be real fellowship. Can two walk together, except they be agreed? To illustrate: How can a Trinitarian and a Unitarian enjoy fellowship in Christ when one believes that He is the Son of God, and the other does not?

Second, this love for each other expressed itself in sharing with each other their material possessions. This was as far from modern "Communism" as light is from darkness. The Church soon found that even among almost ideal conditions, and among sincere Christians, that this method would not work,

and they abandoned it and chose another way of caring for those who needed assistance. (See chapters 5 and 6 for the change, and its causes).

In verses 46-47 we have a "snap-shot" of the life of the early church. Notice some of the striking features of this fascinating picture. It was a daily affair, not merely once a week. Our religion is meant for every day in the week. There was "one accord." Differences of belief and feeling had not arisen. "Breaking of bread" from house to house was a part of their life. This seems to refer to the Lord's Supper, but may also mean the meals which they ate together. "Gladness and singleness of heart"; they were a happy band of believers, and could not but express their great joy by praising God for all His blessings. Should there not be more of this "holy happiness" among us as Christians? Such a body of rejoicing believers made a good impression on the people; "having favor with all the people." The common people heard Jesus gladly. It was the jealousy of the leaders of the Jewish church which made them oppose Him. The same thing is true in reference to these Christians. It was not "the people" who began to persecute the Church, but the Sadducees and other leaders.

It was not only a "Glowing Church," filled with joy, but a "Growing Church." When a church is on fire with love and the Spirit of God, there will be those who are added to it; those who are being saved. The church is a place for saved men and women, and their children. We do not join the church to be saved, but when we are saved by the grace of God we join ourselves to the number of believers.

### *II. The Clothing of a Christian:*

Colossians 3:12-17.

Someone has called this section, "The Rags of the old Nature, and the Robes of the New." In verse eight we are exhorted to "put off all these"; anger, wrath, malice, blasphemy, (railing), filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds." These "rags" are not fit for a Christian to wear. They belong to his old unregenerate nature. They are to be cast aside. In verse five he tells them to "mortify," or put to death, certain sinful things.

"Put on the new man": why wear rags when beautiful robes are all prepared and waiting for us, even the robes of righteousness? These are indeed beautiful garments: the children of the King should be gorgeously appareled. Just take a look at them. A heart of compassion (R.V.), kindness, humbleness of mind, meekness, longsuffering; Forbearing one another and forgiving one another - - - even as Christ forgave you." And then, the robe of love—~~a~~ and peace—and thankfulness. Back of these "robes" is the "Word of Christ" which gives us heavenly wisdom. We are to teach and admonish one another in psalms and hymns and spiritual songs, singing

with grace in our hearts unto the Lord. All we do is to be done in the name of the Lord Jesus. This is a glowing description of the clothing of a Christian, not the clothes he wears on his body, but the garments of the soul. When we come to church, are we dressed in "rags," or "robes"? We may have on our "Sunday best" as far as our outward man is concerned, but how about the "Hidden man of the Heart"?

These are not "Sunday clothes," however. They are to be worn every day in the week, and by every member of the family. Read the following verses: "Wives - - Husbands - - Children - - Fathers - - Servants"; every member of the family is to be clothed in the same kind of garments. The rich and the poor can all be dressed alike; the servant and his master; the child and the parents; the preacher and the congregation.

III. "Consider one another":  
Hebrews 10:23-25.

Christians are to be always thinking of others, and especially of other members of the household of faith. We are to do nothing to cause one of these "little ones" to stumble, or perish. We are to do all that we can to help one another. When we are "fellow-helpers" of the truth we not only help our brother, but we help Christ, and we bring a blessing and a rich reward to ourselves.

One way of helping our brother in Christ is to hold fast the confession of our faith without waver-

ing, or doubting. What about a Bible Professor who not only wavers in his own faith, but who causes those whom he teaches to lose faith in the very Book he is pretending to teach? O for teachers of the Bible who believe the Book to be the Word of God and teach its message to their students! Some of these professors seem to take a delight in picking out all the difficult passages, not in order to give a reasonable explanation of the seeming difficulty, but to awaken doubt in the minds of the students. I speak warmly on this for I have seen the effect of such teaching. There is so much of the unsearchable riches of Christ in the Bible, why should we waste time on some difficult passage, unless we are trying to show a simple solution of the difficulty? It would be just as sensible for cattle in a limestone country with blue-grass a foot high, wasting their time gazing at the limestone rocks which crop out here and there in the pasture. Cattle have more sense than many so-called professors.

"Provoke unto love and good works." I have seen Christians who "provoked" their brethren, but not in this way; they provoked to anger.

"Not forsaking the assembling of ourselves together." How heart-breaking to have someone "join the Church" and never attend! They are not only missing a great blessing, but they are hurting the whole Body of Christ.

Christ is coming back some day. Are we helping each other to be ready when He comes?

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## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

### YOUTH PROGRAM FOR AUGUST 1

# *The Symbol of our Fellowship*

#### DEVOTIONAL:

Hymn: "Joyful, Joyful, We Adore Thee"

Prayer

Scripture: Colossians 1:3-20

Hymn: "In The Cross Of Christ I Glory"

Offering

Hymn: "Beneath The Cross Of Jesus"

#### PROGRAM LEADER:

(It would be very helpful for this program to be able to display before the group an enlargement of the symbol of the Presbyterian Youth Fellowship. If you do not already have one, perhaps the artist in your fellowship would be willing to paint one on a large piece of paper or card board.)

The main purpose of our program tonight is to think about the symbol of our Presbyterian Youth Fellowship and what it stands for. Our speakers will guide our thoughts in these ways, but first we

might give some consideration to the question of what place symbols deserve in our Christian religion.

To many people Christian symbols are little more than meaningless decorations to adorn stained glass windows in churches. To other people symbols are aids to worship and sometimes even the very objects of worship. We are sure that symbols are not to receive worship, but we also believe them to have more than mere decorative value.

In the early days of the Christian church when symbols were first used we can be certain that their use was more practical than decorative. Symbols were used for identification and for transmitting messages and ideas in a time when the church was being sorely persecuted. Symbols were used for conveying spiritual truth in a time when there were very few copies of the Scriptures and when few could read those copies which were available. Symbols were very meaningful to the ancient Christians.



We realize, of course, that many of the factors which made symbols so important to the early Christians no longer apply to us.

What is the value of Christian symbolism today? Why do we still use symbols in our church buildings and in our organizations? Surely we will not be tempted to worship symbols or even worship by means of them, but we ought to think of them as more than decorations. A symbol is a pictorial representation of some spiritual truth, and Christian symbols serve to remind us of Christian truths.

*First Speaker:*

The symbol of the Presbyterian Youth Fellowship was chosen by Assembly's Youth Council in 1947. It was found that there were many Christian truths which were very meaningful to young people. It was also found that there were many appropriate ways of representing these truths by means of symbols. After all ideas had been presented and considered, it was decided that the cross is central in our faith and that it should be at the center of the symbol. The cross reminds us of Christ and His supreme act of love in dying for us and our sins. The particular type of cross in our symbol is known as the Celtic cross, but I shall leave the explanation and discussion of it to the next speaker.

The cross and the outer circle of the symbol are royal gold reminding us that our God is sovereign and our Saviour is our King. The blue of the background is the color which our denomination has used for years to represent the Church. The words of the outer circle remind us that we young people are a

part of the Church. The colors speak of Christ and His church, and the words speak of our place and responsibility as Christians.

*Second Speaker:*

The cross pictured on our symbol is called a Celtic cross because it was used largely among the early Celtic Christians. These people inhabited the British Isles before the Norman invasion, and no one knows exactly how Christianity came into their midst in the first place. For a number of years they were quite independent of the Roman Church and of many of its abuses. The Celtic Church was strongest in Ireland and Scotland, and since our own church has its roots in Scotland, the Celtic Church and the Celtic cross have special meaning for us.

The cross is a true cross. It is not a crucifix. No person is pictured hanging on it, although we know that it was on a cross that Christ died. The empty cross signifies the fact that Christ is risen, and as we look at the cross we ought always to be reminded of that. First of all, though, the cross reminds us of Christ's death for us. It reminds us that the Son of God became a man and took upon Himself the sin of sinners and died in their place on the cross. One of the characteristic differences of the Celtic cross is that the cross itself is superimposed on a circle. This circle represents eternity, and very probably the eternal nature of the life and redemption which comes to us when we believe in the atoning work of Christ. We have a fitting symbol indeed. Let it remind us of these great spiritual truths each time we see it, and let us thank God for the richness of His grace.

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## The Virgin Birth

**By Rev. Anthony W. Dick, D.D.**

**Pastor Second Presbyterian Church  
Memphis ... Tennessee**

Scripture: Luke 1:26-35.

Text: Luke 1:35.

"And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Theme: "I believe in Jesus Christ (the Virgin Birth)."

Two great Festal Days unite to present to us our Christ. Christmas declares the miracle of His birth. Easter affirms the miracle of His resurrection. We glory in them both.

The Apostles' Creed is not comprehensive in its scope. There are many things which we believe to

which it does not refer. But, it strikes the major chords. Its declarations are fundamental. This Creed has been used by Christians for more than 1,700 years and if we trace its origin to the Old Roman Symbol, it is almost as old as Christianity itself.

There are one hundred and nine words in the Creed. Seventy of these compose statements concerning Christ. We come to consider the affirmation: "And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary."

Our Creed was probably first framed by the early church fathers in protest against certain heresies or false teachings of their day. The chief among these heresies was Gnosticism, which held that Christ had

no real human body and that there was no resurrection or final judgment.

The story of the Virgin Birth of our Lord is of intense interest to Christians and has been included in the belief of the Church from the beginning.

Justin Martyr in 140 A.D. said that the Virgin Birth was *never* questioned by those who *professed to believe* the Scripture and that it was the *universal belief* to be *accepted* by everyone calling himself a Christian.

It is in our Bible, our Creeds, our Confessions, our Catechisms, our Art and our Music.

But it is constantly being challenged, and in recent years has become again the subject of much controversy, not only from critics without the Church, but it is being questioned as a *non-essential* and *denied* as a *fact* by church members, ordained ministers and professors of theological seminaries.

And so we find 1,300 ministers of the Presbyterian Church, U.S.A., signing the Auburn Affirmation, which document, denying the inerrancy of the Scriptures, virtually declares that the Virgin Birth of Christ is *not necessarily factual* as recorded by Matthew and Luke, and that it is perfectly permissible to hold to a spiritual interpretation of this event.

My good friend, Dr. John S. Bonnell, of the Fifth Avenue Presbyterian Church, New York City, points this out in his article on "What Is A Presbyterian?" recently published in Look Magazine and amplified in pamphlet form. In discussing the questions "Do Presbyterians Accept The Virgin Birth?" Dr. Bonnell says:

"Some find a *symbolic* rather than a *physical* meaning in the accounts of the birth of Jesus. They base their views on the contention that the physical details of His birth were not taught by Paul or Jesus Himself. Except in minor Presbyterian groups, the Virgin Birth is not *singled out* as a test of orthodoxy in receiving new members or in ordaining ministers and elders."

Dr. Bonnell states very clearly that he, himself, believes in the account of the Virgin Birth as related by Matthew and Luke and goes on to say:

"This doctrine is set forth in the Apostles' Creed, the Westminster Confession of Faith, and in the doctrinal statement of the basis of Union of the Presbyterian Churches."

It is true that the Virgin Birth is *not singled out* from other cardinal doctrines of our faith as a test of orthodoxy but neither is it *excluded* as a test of orthodoxy for our ministers and elders; certainly not in the Presbyterian Church, U. S.

So, also, we find one seminary professor saying that an intelligent man who now affirms FAITH in the miraculous narratives of the Bible as recording actual fact "can hardly know what intellectual honesty means."

If these things do not matter, then nothing matters. "Truth has become only an amiable emotion; heroism the memory of a past illusion and life a vanity."

When the Creed says that Jesus was "born of the Virgin Mary" it means that He had no earthly father. He "was conceived by the Holy Ghost." His entrance into the world was the result of a direct act of God.

Many say that this statement cannot be accepted as true. Let us briefly state five of the reasons given in holding this position:

*First, it is held to be scientifically unaccountable;* that is, it is held to be entirely out of line with the usual and natural working of the scientific laws of birth; intelligence forbids giving assent because it is against known scientific procedure.

*Second, we are reminded that the testimony for it is slight.* Our whole authority for it is the Bible and that in the whole Book only a few verses mention it. Only two writers, Matthew and Luke, give any account of it. Mark, John and Paul are silent, without any direct teaching.

*Third, we are told, by these critics, that this story of the Virgin Birth, is only one of many others.* Other great men have been subjects of such a legend. May it not be that Matthew and Luke tell only a beautiful myth which pays tribute to the excellence of Jesus?

*Again, they say that such a miracle would remove Jesus too far from our own feeble, human lives.* They insist that He be natural, like ourselves. How can He be like us if He had no earthly father? If He was "conceived by the Holy Ghost" does He not belong to another order of beings?

*Once more they hold that it is hard to believe because they see no reason for it.* No vital Christian Doctrine seems to hang on it. Paul does not include it in his system of doctrine. He says much about the resurrection but nothing of the Virgin Birth. John says he writes that his readers "might believe that Jesus Christ is the Son of God," but he does not mention the nativity.

Jesus Christ, Himself, is not reported as ever asking a single person what he thought of His ORIGIN. If Jesus, John and Paul say nothing about it, why should we burden our minds with it?

So the arguments are presented. Now what can we say FOR it? Can we believe in the Virgin Birth? Let us seek to answer these objections in order.

In reply to the first, we say that if the laboratories of science cannot *prove* the accounts of Matthew and Luke, neither can they *disprove* them. It is not scientific to make a denial which cannot be substantiated. Science has no place in its records for any miracle. Yet, is that to mean that we have no



miracles? We have in our possession truths for which we are not indebted to the microscope or the telescope. Truths which no biologist or psychologist gave us and which they can neither take away nor interpret. What of the *truth of love, faith, hope, honor?*

The greatest miracle we have is one that all—scientists included—accept with every heart beat and every drawn breath—the *miracle of life itself*. There is no one to whom that can be attributed but God. Science has indeed made great contributions to our knowledge but it has not discredited the story or the fact of the Virgin Birth.

"But," says the scientific mind, "my intelligence forbids acceptance." INDEED! Well, answer this: "Did God wait for the approval of your intelligence to sanction other things He has done?"

"In the beginning God created (brought into being out of nothing) the heavens and the earth."

Did God wait for your intelligence or counsel to do that?

"Things had to move," says Dr. Backmeyer. "And God said 'Let there be light and there was light.'" Did human intelligence sanction that? You see, we clever folk had not yet arrived on the scene.

"And God said 'Let the earth bring forth grass, herbs, yielding seed . . .'" What is all this? Simply one *miracle* after another, and all of them beyond a full human understanding or explanation.

It all happened! The world and all that is therein happened. It got here! And we were not consulted.

Then, in His own time "God created man in His own image. In the image of God created He him—and He breathed into him the breath of Life and man became a living soul."

And then—then the man whom God had created had not been here long before he began to put his finger on this and on that and say: "Well, God couldn't do that." But He had!

It reminds us of the story of the old Negro who was put in jail. He sent for his lawyer for consultation. After hearing the story, the attorney said: "Why, Sam, they can't put you in jail for that." "Yas Sar, Cap'n," replied Sam, "I nose' dey can't put me in jail—but I'se hyar!"

The centuries hasten by and God reveals Himself in the fullness of His Godhead in the person of Jesus Christ. And 2,000 years after that, men are still staking their puny understanding against God's omnipotence and saying: "Well, God just couldn't do anything that does not tally with *my* knowledge of natural laws."

In all honesty, I ask you: "Has intellectual presumption ever reached higher proportions?"

But, what of the little evidence we have? Let us remind ourselves that silence is very unconvincing evidence. The fact that I do not mention a fact is not necessarily an indication that I am either ignorant of that fact or doubt it.

Mark and John do not propose to give a biography of the Life of Jesus—but an account of His ministry. So they begin *not* with His *birth* but with His *work*. The Virgin Birth does not fall in the scope of their purpose.

If you take that line of deduction you will have to throw out more than the Virgin Birth. How about the Prodigal Son? As far as we know, no skeptic or higher critic denies that this parable was spoken by Jesus. But it is *only* recorded by Luke.

Paul makes no mention of any miracle or parable, except the teaching of Christ regarding the Lord's Supper, and this he does to correct the abuse made in its observance by the Church in Corinth.

*After all, how often does God have to say a thing before it is true?* Silence is worth little as evidence in the presence of the Mighty Witnesses who put glad Hosannas upon the lips of men and angels and set the Christmas bells ringing around the world.

Nor need our Faith be shaken by other stories of supernatural births. As Dr. Orchid in his "Foundation Of Faith" suggests: "A pagan myth would hardly have recommended itself to the Jewish mind." The Jews of Christ's day had a perfect abhorrence of heathen mythology and idolatry.

These other stories are steeped in vulgarity. Place them side by side with the narratives of Matthew and Luke and we hold that any honest mind would feel that it was impossible for this story to come into Christian thought through such sources.

And, yet again, we do not see how this doctrine is threatened by the fact that it *places* Jesus *above* us. Why should we be afraid to place Him above us? Of course, the reply is made that if He is not like us, He cannot be our example. We answer, that our greatest need is *not* for an *example* but for a *Saviour!*

Surely we have enough ordinary people in the world and we are ordinary enough ourselves. But just what are these ordinary, these mediocre people doing for us? What are we doing for them? We are comparing ourselves with each other and remaining the same!

We *NEED* someone above us. Someone to call us to higher endeavor; to show us what can be done and compel and empower us to do it.

We need most of all not to be shown what goodness is but to be made good; not only what is right, but the *will* and the *power* to do it.

If I am sick, I do not want a doctor to show me what a fine specimen of health he is and what he looks like. I want him to do something that will make ME well. I do not want to see a *model*; I want a *cure*.

Suppose we did prove that Jesus came into the world as every other man? Would that make us any better Christians? Would it make us more reverent toward Him whose coming changed the course of empires? Would it increase our faith in the Bible as God's revelation of Himself to man?

Would it exalt Christ? Or would it but serve to bring Him down to our own petty level?

Not only so, but whether Jesus was born of a Virgin or not, *He is above us*. We do not dispose of His Exaltation by denying that He was conceived by the Holy Ghost. Let us also state that those who have been most confident about His Virgin Birth are the very ones who have taken Him most seriously as an example.

But, we are told that this doctrine is not necessary. We admit that adherence to it is not indicated anywhere in the New Testament as essential to Salvation. When a man asks, "What must I do to be saved?" neither the Bible nor the Church answers: "Believe in the Virgin Birth and thou shalt be saved." But when you grant this, you have not denied the truth of the doctrine in question.

Instead of saying that it is necessary to believe in this affirmation of our Creed to be saved, I would rather say that if you *know* Christ as your personal Saviour, you are not likely to have much difficulty with this statement regarding the manner of His coming.

*The big miracle is Christ Himself.* We are not saying that you must believe in the Virgin Birth or be rejected by Him. But we do say that when you do believe it, every line of investigation endorses that faith. And we do know that those who accept this teaching enjoy a larger understanding of the power and the excellence of our Redeemer than those who dismiss it.

Consider, if you will, this closing implication. If we reject this teaching, we reject the inspiration and accuracy of the Scripture. We then have *no certain assurance of Christ's atoning death* or of *His glorious resurrection*.

It raises a *question* behind every *miraculous event* that took place in His life and serves only to plunge us into the emptiness and despair of a crushing agnosticism.

We know not what course others may take. But here we take our stand with the innumerable company of God's people in every age to proclaim with the conviction of mind and heart: "I believe in Jesus Christ, MY LORD, who was conceived by the Holy Ghost, born of the Virgin Mary."

Nor will we allow the critic to rob us of that faith.

Faith of our fathers,  
Holy Faith,

We will be true to Thee  
'Til death.

This Sermon was preached in Second Presbyterian Church of Memphis, Tenn., on June 20, 1954, by Rev. A. W. Dick, D.D., as one of a series of sermons on The Apostles' Creed.

## Women's Work

### STEWARDSHIP FOR YOU TODAY

**A Frank Talk - In Three Parts - With Business Women - By One Of Them**

#### PART III

This brings us to that second phase of your stewardship—*Your Stewardship As A Business Woman In Christ's Church*—now what of that? First, let us think of your special temptation to lose your Sundays, by using them for make-up time you feel so sorely the need of through your busy days and weeks. (Not for facial make-up! No woman neglects that for a single day, now-a-days!) But those stockings that always need mending or washing, that hair-wash and set that does affect your good looks so much (you think!), that longing for longer hours abed, or at least bedroom robes, that easy substitute for church attendance, the radio service, those lazily enticing "funnies" — to some folks! — the uninvited guest who just stays on past church time and you haven't the courage (or courtesy?) to invite to go with you—any one or any combination of these little things can soon steal away from you the far higher values of Sundays as God means His stewards to use them and enjoy them. And you the capable trained business woman are lost to your Church! You surely have a stewardship to render as such, with your acquired habits of promptness, reliability, accuracy, self-control, so much needed in church business, too.

Reports show that the Business Women of any Church do render a better stewardship in money than the majority of other women. Business women know both how much and how little a dollar represents—so their gifts are usually in better proportion to their income than those of the homekeeping woman. You have less time under your control than she, but more cash—the actual sacrifice involved in the giving of either is the real measure of stewardship. Measure yours honestly and prayerfully.

Just one more phase of the business woman in the Church—her choice of the very precious vacation she waits and plans and saves for, yearly.



Would you be ashamed or sorry to have your good Pastor or Sunday School Teacher know just how you spent your last one, or plan to spend the next? Perhaps you did not exactly plan to have things "happen" as they did, but so they did—and He to whom you acknowledge allegiance as Saviour and Lord knows all about it! Was He hurt (or glad?) over your manner of life when off-duty and away from home? They tell us who are wise in such matters that those off-duty hours reveal the truest self of us, the real person we are rather than the one we want others to think we are . . . But you know you cannot deceive Him, you can only rejoice His heart of infinite love for you, or grieve Him afresh who died for love of you. You do represent His Church, you know, to onlookers—the business woman in Church.

Your Bible and Hymnbook—how they fit together and fit your own life—if you really know them! The very oldest hymn found in our Church Hymnals is one written, originally in Greek of course, by Andrew of Jerusalem and Archbishop of Crete, who lived between 660 and 732 A.D.—words translated into many languages and sung, these 1,200 and more years since! It is possible they fit your life today, as an American business woman? Get your Church Hymnal and read them all—sing them with other Christians, if you can!

"CHRISTIAN, DOST THOU SEE THEM?"

SECOND VERSE

"Christian, dost thou feel them, How they  
work within,  
Striving, tempting, luring, Goadng thee  
to sin?  
Christian, never tremble, Never yield to  
fear,  
Smite them by the virtue of unceasing  
prayer.

LAST VERSE

"Well I know thy trouble, O My servant  
true;  
Thou art very weary—I was weary,  
too;  
But that toil shall make thee Some day  
all My own,  
And the end of struggle Shall be near  
My throne."

Such was the struggle to keep The Way of Life Eternal, as "*good* stewards of the manifold grace of God" known to those Cretan Christians, more than a millennium gone, as to you, in the love and death of Jesus Christ, our Lord. But earlier than 700 A.D. is this old, old letter in our New Testament, written to the very first "bishop" (elder) of Crete, one Titus, about 60 A.D. by his great friend then a prisoner for his faith's sake in the capital of the world, Rome—Paul's "Epistle to Titus." Very brief and very pointed is this short

and powerful old letter, for it took the very power of Christ's Gospel to reach and lift those early Cretans, known to their world as "liars, gluttons, thieves," the lowest type of the slaves of that pagan civilization. What have they to do with you, the modern Christian business woman of America! Hear what Paul wrote to Titus (Chapter II, Verse 10), that those Cretan followers of Jesus Christ must "show all good fidelity; that *they may adorn the doctrine of God our Saviour in all things.*"

Those wretched, low Cretan slaves *adorn* the perfect gospel of Jesus the Christ! Impossible! Absurd! Who among the highest and best men can add any beauty to the beautiful Saviour's matchless life and teaching? But those poor Cretans did! They so lived as good stewards of His grace "in all things," that their very enemies said of them, "There is something Divine in their manner of life," and no persecution brought upon them could make them deny their Lord! If they did, then, cannot *we* now—we women of His Church in this year of our Lord, in this fairest land of earth, our own America? How can we make beautiful His "doctrine?" By living it, "in all things" in so winsome a way that in our flesh men shall see His power and long for His joy! Nothing less than a life, lived out in His power and likeness, can "adorn" His perfect doctrine—but your life, even mine, can so vivify and beautify His teaching that we shall at least *win some* of those around us to long after Him, seek Him, and find Him!

"And they who find Him find a bliss,  
Nor tongue nor pen can show;  
The love of Jesus, what it is,  
None but His loved ones know!"

—Mrs. S. H. Askew.

(CONCLUSION)

## *The 1954 Snedecor Region Women's Training School*

STILLMAN COLLEGE

TUSCALOOSA, ALA.

### **Dates Of School**

The dates for the 1954 Snedecor Region Women's Training School are August 4 (night), August 11 (noon), with registration and orientation scheduled for the afternoon of August 4.

### **Purpose Of School**

The purpose of the Snedecor Region Women's Training School is to give to women throughout Snedecor Region opportunity to: Learn more about the program and work of our Church and women's part in it; become acquainted with women in the region; worship and have fellowship with all who attend the School; give special help to those who

carry responsibility in Women's Work throughout the region; demonstrate what Christian fellowship should be and may increasingly become among Christians.

### Theme

The theme of the 1954 School will be: "Our Task - One World In Christ."

### Morning Program

A series of morning worship services will be led by Mrs. Leon Anderson, Atlanta, Ga.

The following credit classes will be a part of each day:

World Missions, Miss Betty Currie; Christian Witnessing, Rev. A. E. Andrews; Organization And Work, Mrs. Moses E. James; How To Study The Bible, Miss Janie McCutchen; The Home And Church Working Together, Rev. William P. Anderson, Jr.; The Presbyterian Church: Its Program And Work, Mrs. Charles L. Crane.

### Afternoon Program

Class workshops or extended sessions of the morning classroom periods are scheduled for the afternoon periods. This will give more time for informal discussion and answer to individual problems.

### Evening Program

The evening programs will include messages from Dr. William H. McCorkle, Secretary of the Division of Evangelism of the Board of Church Extension; Miss Bettie Currie, Associate in Youth Work, Board of Christian Education, who has just recently visited several countries around the world; Mrs. H. C. Bleckschmidt, Chairman of the 1953-54 Women's Advisory Council, who will be the inspirational speaker at the Annual Meeting of the Women of the Church, Snedecor Region; Mrs. Abbie Clement Jackson, an outstanding leader in the General Department of United Church Women, who will interpret for us the Second Assembly of the World Council of Churches. Plans are being made to have a special guest, Miss Felicia Sunderlal of India.

On Saturday evening, August 7, Miss Lillian Fisher, soprano, and teacher at Dillard University, New Orleans, La., will present an evening of music.

### Attendance Goal

The goal set for attendance this year—the president and at least one other member from each local organization in Snedecor Region; at least one key woman from community where new work is being started; every member of each of the Presbyterian Executive Boards in Snedecor Region; every member of the Women's Regional Council of Snedecor Region.

### How You Can Help

As an individual; a Circle; a Local, Presbyterian or Synodical Women of the Church—by sending a delegate (paying room and board, \$16.00; registration, \$3.00; and travel); by sending a money contribution to Miss Mary S. Quidor, Treasurer, Board of Women's Work, 341-A Ponce de Leon Avenue, N.E., Atlanta, Ga.; by encouraging local Negro Presbyterian Church to send delegates; by showing interest in the Negro women who will attend; by arranging for the delegates to bring a message to the women of your Church after their experience at the School; by including in amount given delegate, money for the purchase of materials or a book helpful in developing Kingdom work and the growth of leaders.

### P.T.L.

(It Might Signify "Praise The Lord!")

53,000 Gospels of John were distributed by Pocket Testament League evangelists in a recent three-day campaign at the military replacement center in Nonsan, Korea. In addition to the Scripture distribution, PTL reached 41,000 ROK soldiers in Gospel meetings. This is one of the greatest impacts the League has made in any similar period since the beginning of the Korean campaign. Rev. George Miles, President of Washington Bible Institute, assisted in the campaign.

Korean General Shim Un Bong of the *Korean Military Advisory Group*, whose men were reached in this campaign, wrote the following unsolicited letter to Mr. Wagner, Foreign Secretary of the League:

"On behalf of all my officers and men, I wish to express my warm appreciation for your generosity in providing these splendid books, which you have of your own free will distributed to so many members of my command.

"All of us here in replacement training center No. 2 were delighted to receive such wonderful gifts, and we shall always be proud to possess these fine Scriptures.

"In appreciation of your thoughtfulness and consideration for those who have assisted you, may God bless you all in the days and years ahead."

—Shim Un Bong,

Brig. General Commanding.

To date, 1,700,000 Scripture portions have been distributed by The Pocket Testament League to soldiers and civilians in Korea.

#### PRESBYTERIAN JUNIOR COLLEGE

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# Church News

## *The General Fund And Interchurch Agencies*

E. C. Scott, Treasurer

### **STATEMENT OF RECEIPTS**

**Jan. 1 - June 30, 1954**

#### **THE GENERAL FUND**

Budget for 1954 .....	\$716,899.00
Receipts to date .....	156,487.46
Percentage of annual budget received to date .....	21.83%
Balance needed for the year .....	560,411.54

#### **INTERCHURCH AGENCIES**

Budget for 1954 .....	\$ 22,000.00
Receipts to date .....	5,380.16
Percentage of annual budget received to date .....	24.45%
Balance needed for the year .....	16,619.84

## ***Report Of Session To The Congregation Of First Presbyterian Church, Goldsboro, N. C.***

The Session desires to report to the congregation a summary of the action taken by it at a Special Meeting held in the Church Parlor on Thursday evening, July 1, 1954, and attended by Dr. James M. McChesney, Jr., Moderator, and eleven Elders.

The meeting was called for the purpose of considering the resolution passed by the General Assembly in meeting at Montreat in May, 1954, approving the Plan of Union of the Presbyterian Church in the United States (the Southern Presbyterian Church) with the Presbyterian Church of the United States of America (the Northern Presbyterian Church) and the United Presbyterian Church, and the resolution adopted by the General Assembly abolishing segregation in the institutions controlled by the General Assembly and recommending that the Synods and Presbyteries and local Churches of the Southern Presbyterian Church adopt similar resolutions abolishing segregation in the institutions controlled by them.

Elder D. K. Porterfield withdrew from the meeting before any voting had been done on either proposition.

The Session adopted a resolution disapproving the Plan of Union endorsed by the General Assembly. The vote was eight for the resolution disapproving of the Plan of Union. Two Elders did not vote upon the ground as stated by them that they thought the matter should receive further consideration. The minister voted against the resolution and requested

that the minutes show that he registered his disapproval thereof.

The Session adopted a resolution opposing the abolition of segregation in the Church and refusing to comply with the request of the General Assembly to abolish segregation in the institutions controlled by the Synods, Presbyteries and local Churches of the Southern Presbyterian Church. The vote was ten for the resolution and none against, except the minister voted against the resolution and requested that the minutes show that he registered his disapproval thereof.

## ***A New Council— Church Music***

RICHMOND, VA. — The Presbyterian Church, U. S., through its Board of Christian Education which has headquarters here, announces the creation of a new position and a new council, to be known as the Director of Christian Family Education, and the Council on Church Music.

The Rev. Fred W. Widner, now pastor of Bel-Mar Presbyterian Church, Tampa, Florida, was named by the Board, to the new post. It will be a part of the newly-named Department of Adult and Family Education, formerly known as the Department of Adult Education. The Rev. William P. Anderson heads this department.

The new position and new council thus created, came as a direct request of the General Assembly and as a result of a long-time need.

A year-long survey of the needs in church music has been conducted by Dr. Hubert V. Taylor, of Columbia Seminary in Decatur, Ga., who, in reporting on church music, says that "Church music should be more than the costume jewelry of our worship services. Music should be a medicine of the soul, as some of our psychiatrists say." Dr. Taylor explained that music in John Calvin's day was much more an integral, vital part of worship than it is now.

At its recent meeting, the Board of Education made plans to participate in the denomination-wide "Forward with Christ" three-year program. The goals, soon to be presented to all congregations, include: efforts to gain 50,000 new members during the three-year period, 50,000 new members in Sunday Schools during each of the three years, 600 new ministerial candidates and 600 candidates for other Christian vocations, 168 new missionaries, and efforts on the part of local churches to give at least 50 per cent of their income for benevolent work outside their own congregations.

Dr. J. J. Murray of Lexington, Va., was re-elected chairman, and Dr. R. M. Lynn of Midland, Texas, was elected vice chairman of the 24-person Board of Christian Education. Dr. Marshall C. Dendy is Executive Secretary.

## ***Dr. J. D. Philips Succeeds Dr. Bruce C. Boney At Decatur***

Dr. Bruce C. Boney, formerly Field Director of the Program of Progress, has just completed a term of ten months as Acting Pastor for Decatur Presbyterian Church, Decatur, Ga. During the current church year, since January 1, there have been 190 accessions to the Church, 72 of which have been on profession of faith. There have been 34 adult baptisms and 30 infant baptisms. The 1955 budget of \$121,000.00 was oversubscribed by \$14,000.00. In appreciation of his remarkable services, the Decatur Church has given him a continuation of his salary for six months beyond his expiration date and a special love gift of \$500.00. After a period of rest, Dr. Boney expects to accept a pastorate of his own.

Rev. J. Davison Philips will begin his pastoral work in Decatur Presbyterian Church, Decatur, Ga., on Sunday, July 18. He is a graduate of Hampden-Sydney College and of Columbia Theological Seminary, and he has taken graduate work at the University of Edinburgh.

The Decatur Church is the oldest Presbyterian Church in the Atlanta Area, has helped to start 14 other local Churches, and now has nearly 2,000 members. It has extensive work in the educational institutions of the community and with other young people.

## ***The Mississippi Synodical Training School***

This was held at Belhaven College in Jackson, Miss., June 21-25. A total of 214 attended the School, with 181 credits being given.

The faculty was composed of: Mrs. C. R. Caldwell, Shreveport, La.; Mrs. W. W. Draper, Forest City, Ark.; Mrs. A. S. Brumby, Starkville, Miss.; Miss Bessie C. Lewis, Richmond, Va.; Rev. Robert S. Hodges, Jr., D.D., Decatur, Ga.; Rev. Charles Gibbony, Atlanta, Ga.; Rev. Daniel D. Rhodes, Ph.D., Memphis, Tenn.

Mrs. R. A. Bolling, Cleveland, Miss., was Dean; Mrs. Everarde Jones, Tchula, Miss., Assistant Dean; Mrs. R. H. Maffett, Jackson, Miss., Director; Mrs. Earle Bezaud, Jackson, Miss., Publicity Chairman; Mrs. John House, Grenada, Miss., Registrar; Mrs. H. A. Erion, Jackson, Miss., was the chapel speaker each morning, and Miss B. Lewis, Richmond, Va., was the vesper speaker each evening.

There were nine certificates and six diplomas awarded to the women completing the required number of credits. One of the "highlights" was the awarding of a Life Membership to Dr. G. T. Gillespie, President of Belhaven College, who is retiring this year. Through the years he has been

an example and an inspiration to the Training School and his willingness to give generously of his time and enthusiastic interest in all phases of the School's program has had a profound influence on the womanhood of Mississippi.

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### ***World Missions Receipts***

Budget for 1954 .....	\$ 2,874,900.00
Receipts to Date .....	1,150,068.31
Percentage of Annual Budget Received to Date .....	40.01

Balance Needed for the Year ..... \$ 1,724,831.69  
Curry B. Hearn, Treasurer.

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### ***Enoree Presbytery***

At a meeting of Enoree Presbytery, June 29, Rev. T. K. Mowbray was received as a member of the Presbytery and authorized to accept the call to the pastorate of the Powell Presbyterian Church, Spartanburg, S. C. A commission was appointed to install him on July 25 at 7:30 P.M., Rev. J. W. Walkup to preside, Rev. Charles Bailey to preach the sermon, Rev. J. Trent Howell to charge the pastor, Elder Robert B. Paisley to charge the people.

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### ***Dallas Presbytery***

Following are some of the actions taken by the Presbytery of Dallas in session at Oakcliff Church, Dallas, Tex., one June 22:

JOHN P. MINTER, formerly Pastor of the Church at Cuero, Tex., was received to be installed as Pastor of the Grand Avenue Church in Sherman, Tex., on July 11.

Candidates DAVID V. PITTENGER and EARL C. SCOTT were received and approved for ordination. Mr. Scott was ordained and installed as Pastor of Trinity Church, Wichita Falls, Tex., on June 27; and Mr. Pittenger was ordained as Minister of Education in the Oakcliff Church, Dallas, Tex., on the same date.

A commission was named to install EGBERT LUBBERS as Pastor of the First Church in Sherman, Tex., on September 26.

CHARLES A. TUCKER was dismissed to the Presbytery of Brazos, effective with the dissolution of the pastoral relation between him and the Bowie Church on July 31.

The Stated Fall Meeting of Dallas Presbytery is to be at Camp Lake, Dallas, Tex., on September 28, following a two-day retreat for ministers at the same place. Authority was granted for the purchase of a new Presbytery Camp Site consisting of 77



wooded acres in Denton County near Lewisville, Tex.

### ***El Paso Presbytery***

On June 27, 1954, El Paso Presbytery organized another Presbyterian Church, the second this year. The Andrews Presbyterian Church of Andrews, Tex., was organized with 49 charter members. The Church at the time of organization purchased one-half of a city block for a church building site. They are temporarily meeting in the elementary school building of this oil-rich city. The organizing commission was composed of: Rev. Tom. B. Anderson, Dr. R. Matthew Lynn, Dr. R. Gage Lloyd, Rev. Otis Moore, John Drummond, and Don Williams.

George Young, an Austin Seminary student, is supplying for the summer, as the Church seeks a pastor.

The other Church organized this year is the John Knox Presbyterian Church of Lubbock, Tex., which has recently called Rev. E. E. Mulliner as pastor.

R. Gage Lloyd, Stated Clerk.

### ***Cumberland Presbyterian Church Anniversary***

Farmville, Va. — Cumberland Presbyterian Church will mark its 200th anniversary August 1-8 with Homecoming Day on August 8. Former pastors, sons and daughters will speak during the week of revival with the history being presented on Homecoming Day. All former friends and members of the Church are asked to mark this date and try and attend some of the services. On Homecoming Day everyone is asked to bring a picnic basket and eat dinner on the grounds.

Samuel Davies established Presbyterianism in our midst and our Church is the Mother Church of many Presbyterian Churches in and near Farmville, Va.

### ***Carmel Church Spring Garden, Ala.***

At a congregational meeting of this Church on June 27 last, the Moderator, Mr. T. J. Rogers, Student Pastor, called for the purpose of electing additional elders and deacons, the following were unanimously chosen:

Elders: P. C. Battles and J. C. Warren. Deacons: Hugh Burns, William Savage, W. E. Williams, and Charlie Smith.

### ***Belhaven Commencement***

Belhaven College celebrated its sixtieth annual Commencement on May 30th and 31st. The graduating class numbered twenty-seven young women, twenty-six of whom received the Bachelor of Arts degree and one the Bachelor of Music degree.

The Baccalaureate Sermon was delivered by Rev. Albert Sidney Johnson, D. D., former pastor of the First Presbyterian Church of Charlotte. The morning service was held in the First Presbyterian Church and the evening service was held in the Central Presbyterian Church under the auspices of the Belhaven Christian Association in accordance with a long standing custom.

This Commencement marks the consummation of the administration of President G. T. Gillespie, who has served for thirty-three years as president of the college and who is voluntarily retiring and has been elected by the Board of Trustees as President Emeritus effective July 1, 1954.

## **BOOKS**

"THE BILLY GRAHAM STORY. By Charles T. Cook. Published by Van Kampen Press, Wheaton, Ill. Price \$1.95.

This volume is a new and authoritative narrative of the most successful evangelist of our time. It presents a fascinating picture of Billy Graham's dynamic personality and shows how the fire he has kindled is spreading around the world. Of great interest is the wonderful teamwork that is evident between the evangelist and his associates. The five closing chapters are some of the evangelist's most stimulating messages. This book should be of interest to all who are interested in seeing God work in our day.

"ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE." By Charles John Ellicott. Published by Zondervan Publishing House, Grand Rapids, Mich. Volume 4, Job to Isaiah; Volume 5, Jeremiah to Malachi. Price \$5.95 per volume.

Volumes 4 and 5 complete the reprint of Ellicott's Commentary On The Whole Bible. The eight volumes that constitute the entire set form one of the best of the older commentaries. It is small wonder that publishers state that the reception given to the reprint of this classic commentary has exceeded the most sanguine predictions.

Ellicott was one of the greatest Bible scholars of all times. He was the Chairman of the British New Testament Revision Company (1870-1881). His scholarship was wide. It was always marked by profound spiritual discernment. Ellicott was keenly

interested in doctrine and knew the importance of it.

One of the special features of this commentary is that it expounds the Scriptures verse by verse. No verse is ignored even though the remark may be exceedingly brief.

Here is a commentary that will have value not only to the pastors and teachers but to the average member of the Church who would like to find out what trustworthy Christian scholars have to say concerning every verse of the Bible. In the matter of clarity, simplicity, practicality and trustworthiness, this set of commentaries excels.

—John R. Richardson.

CALVIN: THEOLOGICAL TREATISES. J. K. S. Reid. Westminster Press, Philadelphia, Pennsylvania. Price \$5.00.

Calvin was a myriad-minded genius. The editor has recognized this fact and demonstrates in this work something of the astonishing versatility of the Genevan Reformer.

The book is divided into three parts. The first contains eleven treatises, the second offers an abridgement of one longer document, and the third presents four articles.

Part One is entitled "Statement" and includes the "Genevan Confession of 1536"; the "Lausanne Articles" and two discourses on the Articles as well as other writings of Calvin up to 1547.

Part Two sets forth a shortened version of "The Necessity of Reforming the Church." This work was written in 1539. Editor Kerr remarks that Calvin's contemporaries looked upon this document presenting the case for the Reformation as "among the most vigorous and weighty writings of the age."

Part Three is largely controversial and contains the famous "Reply to Sadolet." In this work Calvin defined the difference between Roman Catholics and Protestants and why he supported the Reformed view.

Of great interest to this reviewer is Calvin's catechism for instructing children in the doctrine of Christ. Introducing this catechism, Dr. Reid comments, "It has always been a practice and diligent care of the Church that children be rightly brought up in Christian doctrine. To do this more conveniently not only were schools formally opened and individuals enjoined in teaching their families properly, but also it was accepted public custom and practice to examine children in the churches concerning the specific points which should be common and familiar to all Christians. That this should be done in order a formula was written out called 'Catechism' or 'Institute.'"

Calvin held that one of the purposes of the catechism was to ground children of the covenant into the unity of the Christian faith. He wrote, "What

further use is baptism unless this remains as its foundation that we all agree in one opinion? Those who publicly bring out a catechism are therefore, to be all the more diligently careful lest by producing something rational to do grave harm to piety and inflict a deadly wound upon the church not only for the present but also for posterity."

Evidently the Westminster divines who prepared our Shorter Catechism had Calvin's catechism of 1545 before them. Take for example the first few questions:

Minister: What is the chief end of human life?

Child: That men should know God by whom they were created.

Minister: What reason have you for saying so?

Child: Because he created us for this and placed us in the world that he might be glorified in us, and it is certainly proper that our life of which he is the beginning be directed to his glory.

Minister: What then is man's supreme good?

Child: The very same.

Minister: Why do you hold this to be the supreme good?

Child: Because without it, our condition is more unhappy than any of the brutes.

In the further elucidation of the Christian Creed, this catechism continues:

Minister: What do you mean by these two phrases? Conceived by the Holy Ghost? Born of the Virgin Mary?

Child: That he was formed in the womb of a virgin of her substance to be the true seed of David as had been foretold by the predictions of the prophets and this was effected by the miraculous and secret agent of the Spirit without male intercourse.

A few more questions of interest might be added:

Minister: As for what immediately follows that he descended into hell, what does this mean?

Child: He endured not only common death but separation of the soul from the body; but also the pains of death, as Peter calls them (Acts 2:24) by this word I understand the fearful agonies with which his soul was tormented.

Minister: Tell me the cause and manner of this.

Child: Because in order to make satisfaction for sinners, he arraigned himself before the tribunal of God. It was requisite that his conscience be tormented by such agony as if he were forsaken by God even as if he had God hostile to him. He was in this agony when he cried to the Father, "My God, my God, why hast thou forsaken me?"

Minister: Was this not an affront to the Father?

Child: Not at all but he exercised this severity against him that he might fulfill what was prophesied by Isaiah: he was smitten by the hand of God for our sins, wounded for our iniquities.

Minister: But since he is God how could he be seized by fear of this kind as if he were forsaken of God?



Child: He must hold him to have been reduced to this necessity in respect of the feelings of his human nature that this might happen that his divinity was for a short while concealed that it did not exercise its power.

This volume is one of the best in the "Library of Christian Classics." Here we get a first hand view of Calvin's own writings. The translations are given in readable and modern English. This reviewer would like to add that any layman reading this review would make a splendid investment in the purchase of this work for his pastor. It would be highly appreciated and pay substantial dividends in improved pulpit ministrations.

—John R. Richardson.

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PRINCIPLES OF SACRED THEOLOGY. Abraham Kuyper. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price \$6.95.

While a student at the University of Leyden, young Abraham Kuyper broke with the Christian faith and cast himself into the arms of barest radicalism. At a later period, he became a minister in Holland and during his first pastorate was brought to a saving knowledge of Christ by an humble Christian woman in his congregation. He was led to the Calvinistic viewpoint, and in this volume he defends what he calls "the Primordial Principles which are fundamental to Calvinism." In order to give a concentric exposition of the nature of Theology, the author prepared this extensive THEOLOGICAL ENCYCLOPEDIA.

In this work, the author devotes much space to the Principium of Theology—that is of the Holy Scripture. He remarks on this fact, "In all this controversy, the holy Scripture is the question at stake and the encyclopedia that places itself unconditionally upon the Scriptures as its basis cannot find a plan until the all-embracing question of the Scriptures has been fundamentally solved."

Dr. B. B. Warfield, the illustrious Princeton theologian, has an introduction to this work. He introduces it to the American audience. Dr. Warfield commends this work for "its depth of insight, breadth of outlook, thoroughness of method, comprehensiveness of survey, intensity of conviction, eloquence of language, directness of style, pith and wealth of illustrations, and winningness of presentation."

Dr. Kuyper insists that what the Reformed Faith calls inspiration is the majestic act of God to which we owe the Holy Scriptures. He distinguishes "graphic" inspiration from other forms of inspiration. He says, "by graphic inspiration we understand the guidance given by the Spirit of God to the minds of the writers, compilers and editors of the Holy Scriptures by which these Sacred Writings have assumed such a form as was in the counsel of Salvation predestined by God among the means of Grace for his Church."

Here is a great theme handled in a great way. It is the product of a penetrating mind and a reverent spirit with a practical outlook upon life. On every page, we witness the deft touch of a masterful theological hand.  
—John R. Richardson.

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HIGHWAYS TO FAITH. David Wesley Soper. Westminster Press, Philadelphia 7, Pennsylvania. Price \$2.75.

In the introduction to this book, Dr. Soper the editor, says, that in reading over its pages, he is impressed by three things: "First, 'This is a layman's book'; second, 'These first person stories of spiritual pilgrimage accent growth within the fellowship of the Church, not radical departure as a prelude to commitment'; third, more souls are born in informal prayer groups than in formal worship."

These first person stories of new life and Christian experience come from five people with different backgrounds. They are down-to-earth in simplicity. They are moving and forceful and will appeal especially to lay-people of all Protestant denominations.

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ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE—VOLUME II. Zondervan Publishing House, Grand Rapids, Michigan. Price \$5.95.

The second volume of Ellicott's commentary deals with Deuteronomy, Joshua, Judges, Ruth, I and II Samuel. Deuteronomy and Joshua are expounded by Dr. C. H. Wells, Judges by F. W. Farrar, Ruth by Professor R. Sinkovics, I Samuel by Dean H. Spence and II Samuel by Dr. F. Gardiner.

The introductory material to each of these books is extremely valuable. The contents, date of composition and place in the Canon are all discussed with clarity and reverent scholarship.

One of the noteworthy features of this commentary is that it does not waste time endeavoring to explain the obvious, but rather seeks to throw light upon that which is not clear or is ambiguous. Here is a commentary that is of special value to Ministers and Sunday School teachers who are not trained to follow technical discussions relating to the Hebrew language.

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THE WESTMINSTER PULPIT. G. Campbell Morgan. Volume I. Revell Publishing Co., Westwood, New Jersey. Price \$4.00.

Here are twenty-six messages printed word-for-word just as G. Campbell Morgan preached them to the multitudes from his pulpit in the historic Westminster Chapel, London, England. This is the first volume of the new ten-volume set called, "The Westminster Pulpit." These sermons embrace a wide variety in texts and themes but all center upon the bedrock of the Christian Faith. Among the subjects discussed are "The Limitations Of Liberty," "Christ In You The Hope Of Glory," "The Returns Of Discipleship," "The Authority Of Jesus,"

"The Spirit's Testimony To The World," "Ability For Disability" and "The Purpose Of The Advent."

The sermons in this volume are all expository and of high homiletical quality. In addition, Fleming H. Revell Publishing Company has done an excellent job in presenting these messages in large, readable type and upon good paper. We look forward to other volumes in this series.

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THE NATURE OF CHRISTIAN WORSHIP. J. Alan Kay. Philosophical Library, 15 East 40th Street, New York, New York. Price \$2.50.

Worship is defined in this volume as man's response to the nature and action of God. In our worship, we recognize and express God's supreme worth and all the various activities that find a place in the services of the Church has this as their end. The author says, "The origin of worship lies in God's revelation of Himself and therefore in all its parts it continually depends upon and constantly goes back to thoughts about God. In adoration, praise and thanksgiving, the mind is fixed upon what God is, what He has done and what He has given." Of special interest to ministers are the chapters dealing with "Corporateness In Worship," "The Means Of Worship," and "The Holy Communion." In the chapter on "The Holy Communion," the author reminds us that all centers in Christ. "The remembrance is primarily a remembrance of Christ, the fellowship is with Him, the covenant is made through Him, and the union with that which is eaten and drunk is a union with God and through Him."

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RIGHT ENROLLMENTS. C. Norman Bartlett. Moody Press, Chicago, Illinois. Price \$ .75.

This volume contains ten studies in the Epistle to the Romans. It is simplified and made practical for every day living.

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LETTERS TO MY DAUGHTER. Dagobert D. Rounes. Philosophical Library, New York, New York. Price \$2.50.

This is a personal testament of a distinguished philosopher of our time, a man of gifted and original insights who writes entertainingly to his daughter. Although this book is brilliantly written, the author is not a Christian and what he has to say will not appeal to Christians.

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"THE HOUSE IS STILL." By Lillian Bennett Smith and Jean Smith Barrett. Christopher Publishing House, Boston 20, Mass. Price \$2.00.

The authors of this volume have collaborated in bringing to the theater a moving drama enmeshed in the experiences of the humble American home caught in the grip of war in which the three great adventures of living: life, love, and death are depicted. It is the portrait of Lieut. Bill Harrison, a

lovable college lad who thought he had the world at his finger tips. He loved life and all that was a part of it. Then came World War II and the house where joy and gaiety reigned was silenced. The Christmas background is interwoven in the plot as the theme lends itself to the Yuletide season. The playwrights have long felt the need for good Christmas plays and they have adapted the play to this end.

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"THE PHILOSOPHY OF REVELATION." By Herman Bavnick. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price \$3.50.

Herman Bavnick, one of the foremost Reformed theologians of modern times came into his widest influence during the early part of the century. Through his work at the Free University of Amsterdam, his lectures and his writings, he became known far beyond his native Holland. He was a man of broad insights and sympathies and almost legendary erudition.

The present volume contains the six Stone Lectures on the philosophy of revelation delivered in Princeton in 1908-09 and four other lectures delivered elsewhere about the same time. They demonstrate the author's inclusive learning, his careful historical presentation, and his clarity and precision of expression. In them Bavnick develops his idea of the philosophy of revelation and its implications for philosophy, nature, history, religion, Christianity, religious experience, culture, and the future. His point of view is that the world is unexplainable without God, that physics, history, psychology, presupposes metaphysics and that none of the subjects under consideration here are intelligible or meaningful apart from special revelation.

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"GOD IN THE UNIVERSE." Holger Christian Langmack. Philosophical Library, 15 East 40th St., New York 16, N. Y. Price \$4.75.

"God In the Universe" presents the story of Creation as a dimensional, progression of: physics, biology, psychology, learning in psychiatry, substantiated by the newly discovered Simple Mathematical Relativity. Thus science and religion become united in scientific faith. This work is highly technical and would be of interest only to persons trained in advanced science, and mathematics.

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"ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE — VOLUME VI." Zondervan Publishing House, Grand Rapids, Mich. Price \$5.95.

Charles John Ellicott, compiler of and contributor to this Bible Commentary was one of the most outstanding scholars of the nineteenth century. He became Hulsean Professor of Divinity at Cambridge University in 1860. In 1863 he was consecrated as Lord Bishop of Gloucester in Bristol.

This work was originally known as "Ellicott's Bible Commentary for English Readers." It is now called "Ellicott's Commentary on the Whole Bible."



It is an eight volume set. It is comprehensive in its treatment of books, chapters, and verses.

Although the writers associated with Bishop Ellicott in this commentary were of different minds and different modes of individual thought, they all have one common purpose; namely, to interpret clearly and truly God's Holy Word. There is a remarkable clearness and cogency in each volume of this commentary. This particular volume gives a verse by verse explanation of the four gospels.

—John R. Richardson.

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"HOW TO PICK A WIFE." By William W. Orr. Van Kampen Press, Wheaton, Ill. Price \$ .75.

This booklet is written for young people who are serious in selecting the kind of life partner who would be pleasing to the Lord. It contains much practical advice.

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"HOW TO GET A HUSBAND." By William W. Orr. Van Kampen Press, Wheaton, Ill. Price \$.75.

This booklet was prepared for Christian girls. It offers wholesome counsel and parents would do well to place it in the hands of their daughters.

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"BIRTH MARKS OF THE BORN-AGAIN." By Harry McCormick Lintz. Van Kampen Press, Wheaton, Ill. Price \$1.00.

By "birth marks" the author means the evidences of birth into the family of the redeemed, the inherent qualities that mark those who are born again just as the wool of the sheep, the stripes of the zebra, and the neigh of the horse are identifying features of each kind.

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"LYDIA, SELLER OF PURPLE." By Eleanor B. Steiner. Moody Press, Chicago, Ill. Price \$1.00.

This book contains eighteen devotional studies for women's meetings. Each one is based on a passage of Scripture that has a practical bearing on the Christian life.

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"DICTIONARY OF MYSTICISM." Edited by Frank Gaynor. Philosophical Library, New York. Price \$5.00.

This book is a collection of brief and concise definitions of hard-to-find and hard-to-define terms used in Religious Mysticism, Psychical Research, Spiritualism, Alchemy and Astrology and in the Oriental philosophies of Buddhism, Brahmanism, Zoroastrianism, Magic and Demonology as well as in all those philosophies, religions and doctrines which teach and recognize the influence of the super-human and supernatural in every man's life and affairs. This work contains definitions of over 2200 terms—hundreds of which appear now for the first

time in an English Language dictionary. This book will be of help as a reference work to scholars who are interested in Oriental Research.

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"POISON PEDDLING." By Bernard Brunsting. Van Kampen Press, Wheaton, Ill. Price \$. 75.

This little book is written to expose the indecent literature that is now being sold on America's boulevards. Many will endorse the stand taken here against the indecent literature found in practically all American towns and cities.

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"I SHALL NOT WANT." By Robert T. Ketcham. Moody Press, Chicago, Ill. Price \$1.00.

The author of this book has discovered some wonderful truths about the Great Shepherd—and has come back to the rest of us to tell us what he has found so that we may go ahead with confidence. This exposition of the twenty-third Psalm is marked with deep spiritual insight.

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"THE FUNDAMENTALS OF WORLD PEACE." By A. Hamer Hall. Philosophical Library, New York. Price \$3.00.

Mr. Hall launches a challenging reply to those who argue that the moral law does not apply to the conduct of nations. The author was born in England and has long been a resident in the United States. He is the author of several works dealing with the principles of world peace which is a controversial subject and all will not be in agreement with him but he writes with clarity and is worthy of consideration.

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"PROTESTANT CHRISTIAN EVIDENCES." By Bernard Ramm. Moody Press, 820 N. La Salle Street, Chicago, Ill. Price \$3.50.

The intellectual questions of thinking people and Christian students are answered in this prize winning book of the Moody Press Text Book Contest. It is a strong reaffirmation of the truths of the Gospel. All the subjects in the field of Christian evidences are presented here well outlined and in lucid style.

This book should be of exceptional help to college and seminary students and those who need their faith in Christian truth to be strengthened.

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"THEY STAND TALL." Kenneth Hall. Warner Press, Anderson, Ind. Price \$2.00.

This book adventures along with fifteen men and women of stature and tries to find out what makes them stand tall. In each case we notice that these people lost themselves in causes greater than themselves. Their devotion reflects the spirit of Christ.

**“Radio Pals On  
Bar ‘T’ Ranch”**

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A book that will be of great interest to Junior boys and girls. It is both entertaining and instructive.

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By John A. Morrison. Warner Press, Anderson, Ind. Price \$1.75.

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“DAWN IN BANTULAND.” A. J. White and L. G. White. Christopher Publishing House, Boston 20, Mass. Price \$4.00.

“Dawn In Bantuland” is a remarkable account of missionary experiences, observations, reminiscences and reflections of two American Negro educators who labored with the South African in South Africa, trying to help bring a little closer the realization of the dreams and hopes of a struggling people.

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This volume is a scholarly treatise in which Dr. Haynes has mingled with great skill a tremendous amount of factual data with reasoned appraisal. It is valuable for its rich source of reference material.

“THE CHURCH WE LOVE.” William LaRoe, Jr. Abingdon-Cokesbury Press, Nashville, Tenn. Price \$1.25.

This book is written expressly for laymen by a prominent lawyer who is an outstanding church leader. Mr. LaRoe is convinced that only through a mutually self-rewarding alliance with the church can men and women build satisfying lives. The book is inspirational and practical. The author writes, “Nothing in my whole life of more than six decades has meant as much to me as the church. Many years ago I fell in love with the church and the passing of the years has increased my love . . . For I long to have others get from the church what I have gotten and to be convinced as I have been convinced of the indispensability of Christ’s gospel in dealing with the great issues confronting our world today.” At times the author’s comments border on the superficial but taken as a whole, there is a wholesome tone throughout this volume.

“THE AMERICAN LEGION READER.” Selected by Victor Lasky. Hawthorn Books, Inc., Publishers, New York, N. Y. Price \$4.95.

Victor Lasky has provided in this volume an all-American collection of good reading for every American home, library, and school. It contains fiction, articles, humor, cartoons from the American Legion magazine, and other materials. Included also are first-hand reports on Communists and other subversive infiltration into American institutions. The editor states that he has spent thirty years gathering the material from which the contents of this book were selected. Needless to say, all the articles would not appeal to the reader as having equal value. Discrimination and discernment will have to be manifested in the reading of this volume.

“THE GALILEANS.” Frank G. Slaughter. Doubleday and Co., 557 Madison Ave., New York 22, N. Y. Price \$3.50.

Mary Magdalene stands as one of the most intriguing women of all the pages of the Bible. Now out of the stirring events of Jesus’ time, Frank G. Slaughter has fashioned the dramatic story of this woman from whom the Master “cast out seven demons” and of the brilliant young physician who loved her. Dr. Slaughter tells this epic story with dramatic force. Convincingly he takes Mary of Magdala through the passion and storms of her beleaguered life, leading her in the triumph of her beloved Master’s resurrection.

“GREAT SYSTEMS OF YOGA.” By Ernest Wood. Philosophical Library, New York, N. Y. Price \$3.50.

The author of this book has from his own experience covering 38 years of residence in India, through conversations with many people practicing Yoga and from a long familiarity with all the principal books on this subject written in Sanskrit by the greatest authorities the last two thousand years or more, produced for us perhaps the most succinct account ever written. This book will have one value and that is to remind Christians of the importance of meditation in life. To the shame of the Christian, the Buddhist give more time to meditation than the professed followers of Christ.

\*\*\*\*\*

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## NOTICE!

*To Those Who  
Are Concerned  
About The  
Preservation  
And  
Continuation  
Of The  
Evangelical  
Witness And  
Work Of  
The Southern  
Presbyterian  
Church*

If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18. Definite plans will be discussed and definite action taken.

# A YAWNING CHASM

While it is true that the issue *now* before our Church is the organic union of three Presbyterian bodies—

## THAT IS BUT ONE STEP

In 1950 the U.S.A. General Assembly voted as follows:

“THAT THE 162ND GENERAL ASSEMBLY GIVE ITS APPROVAL TO THIS SIGNIFICANT MOVEMENT TOWARD ORGANIC UNION OF THE EVANGELICAL PROTESTANT CHURCH IN THE UNITED STATES AND AUTHORIZE FULL PARTICIPATION IN IT.”

Just what was this movement? A meeting at Greenwich, Conn., where delegates from the Presbyterian Church U.S.A., Methodist, Evangelical and Reformed, Disciples of Christ, Congregational Christian, Colored Methodist, Episcopal, African Methodist Episcopal Zion and the National Council of Community Churches met to discuss the possibility of organic union.

Since that time the U.S.A. Presbyterian Church has disassociated itself from this movement.

But—with that action taken by their General Assembly only four years ago it is obvious that within that Church the desire and the will to effect one great Protestant Church is very much to the fore.

The greatest single hope for the preservation of a truly Presbyterian witness in America rests in the refusal of the Southern Presbyterian Church to become submerged in this present movement for “union.”

## DON'T DO IT

*Write For Samples Of Literature*

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. DENDY, Secy.

WEAVERVILLE, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JULY 28, 1954

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## CENTRAL MISSISSIPPI VOTES

On July 13th the Presbytery of Central Mississippi voted on the question of church union.

### THE VOTE

FOR  
UNION

9

AGAINST  
UNION

64

(See Correspondence)

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## — LETTERS —

The Editor,  
The Southern Presbyterian Journal,

Sir:

On the front page of your issue of July 14th you recount the adverse vote of East Alabama Presbytery. Do you think it ethical for a Presbytery to vote before the date in January, suggested by action of the General Assembly?

—C. C. Bowen.

Editor's Reply:

It is perfectly ethical for the Presbyteries to vote early, if they so desire. Here are some of the reasons:

a. The Presbytery is completely sovereign in such matters.

b. Some Presbyteries, deploring the division and diversion of time and energies caused by this controversy, wish to get it out of the way as quickly as possible.

c. There is a deep and growing resentment at the use of church courts—Synods and Presbyteries—to officially bring in *speakers for union*, with no opportunity given those who oppose union to be heard at the same time.

### Letter from the General Assembly's Permanent Committee on Cooperation and Union:

A letter from the above Committee, signed by Dr. Frank H. Caldwell, Chairman, and Dr. W. E. Phifer, Secretary, has been received.

In this letter to our church the statement is made:

"We deplore the misstatements and misrepresentations that have been made by various

groups regarding our sister Presbyterian churches and their ministers. We call attention of the whole Church to the action of the 1953 General Assembly, 'That the church papers and individuals shall be urged always to keep their statements in accordance with the facts involved and in the light of Christian love and mutual forbearance'."

This *Journal* will be happy to publish the letter in full when the "misstatements and misrepresentations" are specified and their untruthfulness proven.

The Associate Editor of this *Journal* was the author of the above quoted action of the 1953 General Assembly, and we all have honestly tried to be truthful and objective. We have also tried in every case to have our statements documented.

Our readers will find the following both enlightening and instructive:

Last Fall, our Associate Editor, spoke at a meeting in Miami at which both sides of the issue on union were presented. In the course of his talk Dr. Bell referred to the 1950 action of the U.S.A. General Assembly in which the Northern Church gave its approval of the movement for organic union with seven other denominations, none of them of the Reformed Faith, and authorized full participation in it.

A member of the audience who heard Dr. Bell, wrote Dr. Eugene Carson Blake, Stated Clerk of the U.S.A. Church, asking for confirmation or denial. Dr. Blake replied: "The charges as reported by you in the Miami, Florida, debate, made by Dr. Bell, are utterly without foundation."

A copy of Dr. Blake's letter was forwarded to Dr. Bell who wrote to Dr. Blake, calling his attention to the pages in the U.S.A. General Assembly's Minutes on which this action was recorded and asking whether a quotation from the minutes could be characterized as "charges" and also what might



be considered adequate "foundation" for a statement of Assembly action?

The question at hand was a *definite action* of the 1950 General Assembly. That a subsequent Assembly took action superseding this action was not the question under debate. The point was, and is, that a responsible group of men in our sister church, only four years ago, were so far committed to church union that they were willing to unite with seven other denominations, none of them holding the Reformed Faith.

The Editor mentions this incident to show that our statements are often called "misstatements and misrepresentations" when, as a matter of fact, they are facts the proponents of union would like to ignore or forget.

Furthermore, when the disposition of our church is at stake this *Journal* considers itself obligated to publish those facts which can be of service to its readers in arriving at a wise decision. —H.B.D.

BEVERLY HILLS UNITED PRESBYTERIAN CHURCH  
MIDVALE ROAD AND FAIRFIELD AVENUE  
UPPER DARBY, PA.

Roy D. Grace, D.D., *Minister*

July 15, 1954.

Dear Dr. Bell:

I cannot write about the attitude of the United Presbyterian Church concerning union, but only about my own. At first I thought I would vote in favor of it, and still can see some real advantages. However, the losses far outweigh the gains as I now see the situation. It is hard to predict the outcome of the vote in our Presbyteries. Some are pretty evenly divided, some will defeat it, while others will carry with a substantial majority. In the light of the original vote in the General Assembly, when the word "approve" was stricken from the committee's recommendation in presenting the Plan of Union, the outcome is unpredictable. The vote was 145 ayes and 103 noes, because of the word approve. Finally the objectionable word was stricken out and the recommendation passed with an overwhelming majority. This information was not given in the published reports of our Assembly.

It is my hope that the U. P. Church will remain as it is. We have a unity and intimate acquaintance which is practically impossible in very large denominations. We have a positive evangelical witness, an

outstanding missionary work, and a growing church. We have freedom to cooperate with other Presbyterian bodies, and with other groups, such as the Anglican Church and the Reformed Church in the mission field. We publish our Bible School literature jointly with the Presbyterian Church U. S. and the Reformed Church in America. I hope we may seek even closer cooperation for the sake of the Kingdom of God, but I hope for the continuation of our autonomy as a branch of the Church of Christ universal.

If you wish to use any of this you may do so, and make any editorial corrections you feel necessary, so long as you do not change the statement in any essential way.

Cordially yours,

Roy E. Grace.

REG/mhs

## EDITORIAL

### What Sauce Is The Gander Offering?

In the July 7th issue of the *Journal* there is a letter from a proponent of Union suggesting that if Union fails to carry those who desire to unite with the USA Church be allowed to do so with their properties, this applying also to presbyteries and synods. Then the distinguished brother suggests, "What is sauce for the goose is sauce for the gander."

The quotation raises the question, What sauce is the gander offering the goose in case Union carries? If our brother and those who are promoting Union with him get enough votes, will they permit those who wish to continue a Southern Presbyterian Church to retain their local properties without any question of litigation? If presbyteries and synods stay out of the union will they be permitted to retain presbyterial and synodical properties? Will the continuing group be given a share in the general assets of the Presbyterian Church, U. S.?

Perhaps, our brother ought to determine for himself what sauce his Union side is offering before he asks the identical sauce in return if the tables should be turned. Haman was hung on the gallows he had erected for Mordecai. If Union fails, and if some of the pro-union brethren insist on going into the USA Church "without tarrying for ane" will they be happy if the same sauce is served them they have prepared for their brethren of a Continuing Church if the Union side wins? That sauce to date seems to be that

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only where three-fourths of a congregation vote to stay out, under specified times and rules, may they retain their local property. To date the Union party has prepared to give such Continuing Church group none of the property rights in the possession of presbyteries, synods, or general assembly. Consequently, they have no ground on which to ask such sauce for themselves if the vote is the other way around.

Ere closing, however, the writer would express the prayer that God in His Providence would give us grace to continue to walk together in the fellowship of such esteemed brethren as the Pastor of the First Presbyterian Church of Hollywood, Florida. It seemed to me that the 1953 General Assembly did much to give us a new sense of solidarity in our Presbyterian Church, U. S. May this solidarity continue, whatever be the vote! May neither group go out, nor insist on such sauce as is intimated above! The writer has given his reasons for opposing the Plan of Union; but he has never stated either that he would or that he would not be a party to a Continuing Church if Union were constitutionally voted.

The Pastor of the Hollywood Church has done a great work in the two congregations of our Assembly he has served since returning to us after a brief ministry in the USA body. We hear that he is ever growing as a great Bible preacher and an effective church builder. He is representative of many of our brethren who are voting for Union. May they have grace to remain in the U. S. Assembly, as the denomination of their choice, even if the constitutional vote goes against them!

—W.C.R.

## A Positive Faith

Every Christian must face decisions with reference to personal habits, amusements and diversions. Christian leaders are also constantly confronted with questions from young Christians, having to do with these matters. "Is it right to do this?"; "Is it right to go to that place?"; "Can I be a Christian and continue such and such a practice?"

This may seem to pose a difficult question, but, does it?

Christianity is not a series of negations. There have been ministers and groups who preach and judge other Christians on the basis of certain external matters. So-and-so is "spiritual" because he does not do this—or that. So-and-so is not a Christian, or a very poor one, because she does the other thing.

It is perfectly true that a Christian's daily practices may belie his profession. In fact, one of the tragedies of present-day Christianity is that the lives of so many professing Christians are so much a counterpart of the worldlings around them that they have neither recognition as Christians nor the witness that a Christian should have.

But, should not the approach be a positive one? On a number of occasions the writer has been approached by a young person asking his opinion about a Christian engaging in some certain practice.

Invariably our reply has been: "That is not for me to decide, although I may have very definite views on the matter. This is something you must decide with your Lord. Ask Him whether this habit is one He approves of. Ask Him if you can go to that place and enjoy His companionship as you go. Ask Him if the amusement you mention is one where His presence will follow you." *That* will solve the problem of any honest seeker for light.

Or, another answer can be: "Does the thing in question hurt you personally, or your testimony as a Christian? If it does not He will make it plain. If there is a question about it it may be questionable. But, honestly ask Him to show you."

One of the older and certainly one of the wisest ministers in our church told this story—which we will change slightly for certain reasons. He had won a prominent and influential man to Christ. There was no question as to his genuine conversion. Some time later this man was asked to teach a Bible class. Before accepting he went to his pastor and said: "I have been asked to teach a class. What shall I do? I have been a consistent moderate drinker in my home; can I continue that and teach a Bible class?"

His pastor replied: "I am not going to tell you. You go home and get down on your knees and ask God what He wants you to do." The man agreed, after having told his pastor that had he told him to quit he would have resented it and never quit.

Later he reported his experience. He went home and asked God just what He wanted and told Him he would obey Him, *regardless*. He got up from his knees, disposed of his stock of liquor and since that day has not touched a drop. Little wonder that today he exercises a great influence for Christ in his community.

Some years ago a beautiful Russian girl was converted in Shanghai. She was a chain smoker. One day she said to a Christian friend: "Do you think I should continue smoking as I do?" The friend replied: "Christ is your Lord and Saviour, if He came into the room would you offer Him a cigarette?" The girl was horrified at the thought and immediately gave up a habit; not because a fellow Christian set a standard for her but because she faced the matter *with Christ*.

The writer has noted with deep interest the effect of conversion on the lives of many individuals. Although the minister has not once mentioned habits or practices common among the unsaved, when these individuals have come face to face with Jesus Christ and accepted Him as Saviour and Lord of their lives they have *immediately* made decisions regard-



ing their own personal conduct. Not only have habits of years been given up but wrong doing against others has been confessed, restitution in financial matters has been carried out and a completely new approach to life has resulted—all of this despite the fact that the minister has not once mentioned specific ways of living.

All of this goes to show that reformation which comes from any source other than regeneration is a washing of the outside of the cup. On the other hand, a new creature in Christ, a man or woman who receives Him fully into the heart, will find a fullness and a satisfaction which supplants the props the world has to offer.

However, we may rest assured that many true Christians look at things in a way different from our own. Rather than judge them let us be careful that we do not place a stumbling block in their way by a censorious and unloving spirit. It well can be that they, rather than we, have entered into experiences of fellowship with the Lord which we ourselves have never known.

In our individual witness for Christ and in the corporate witness of the Church let our main objective be to bring others into a vital relationship with Him. That is a positive faith, the only faith worth while. —L.N.B.

## Pro-Union Propaganda At The Expense Of The Entire Church

Paul D. Hastings  
Reidsville, N. C.

The members of The Southern Presbyterian Church are now seeing clearly, what many members of the church have known for a long time, that the real leaders of the pro-union movement are some of the most influential ministers of our Church, and that these men have used the regular church machinery and programs in every way possible to promote an organic union with The Northern Presbyterian Church. This is unfair, in that it does not give those who have a strong conviction that such a union would be the most tragic thing that could happen to our Southern Church, an opportunity for rebuttal and it is using REGULAR CHURCH FUNDS to promote the pro-union movement. The following facts are some of the unfair propaganda tactics being used by the pro-union group.

The membership of the General Assembly's permanent committee on Cooperation and Union is composed of about ninety per cent strong pro-unionists. This is due to the fact that men who are opposed to union had no desire to serve on a committee which was making every effort to bring about union with the Northern Presbyterian Church. For that reason, the committee has been able through the years to bring in many recommendations to the Gen-

eral Assemblies, which on the surface appeared to be bringing about a closer cooperation between the two churches, but was in reality bringing our Church step by step closer to organic union, until our Church is now actually voting upon a plan of union, when the church at the grassroots has not only had no part in bringing such a plan about, but the average member is completely uninformed as to the real issues which are involved in such a union. This committee on Cooperation and Union, which has spearheaded the entire pro-union movement, has attended many meetings in Northern and Mid-western cities with committees of the other two churches, and has printed for distribution to the Church at large plans of union, all of these expenses being paid for by REGULAR CHURCH FUNDS. This committee has year after year brought to our General Assembly fraternal delegates from the other churches, and most of these speeches by the delegates from the Northern and United Churches could not by any stretch of the imagination come within the bounds of the definition of fraternal greetings but were a strong emotional appeal for organic union between the churches. At the recent General Assembly, these speeches were so out of order and all sense of fairness that they were referred to by many of the Commissioners as "fraternal cheatings."

On July 13th, the committee on Cooperation and Union sent out "A Letter to the Church at Large" which contains their strongest open propaganda for union and in which they state that they are arranging "for certain factual and interpretative literature to be sent to all ministers and sessions." This pro-union propaganda will also be paid for by the gifts of all the members of The Southern Presbyterian Church through their regular church funds.

Another illustration of the clever tactics of the pro-union group in using the regular programs of the church to promote their cause is found in the Synod of Missouri sending a strong, two-page emotional appeal for union as a communication to the stated clerks of every Synod of our General Assembly, which is to be read in the open meetings of these Synods. Here again there is no opportunity for rebuttal to many broad general statements and an emotional appeal for union by those who think that such a union would be unwise for our Southern Church. In the various conferences and classes at Montreat and over the Assembly these men never lose an opportunity to put in a "plug for union," even bringing it in to the regular Sunday morning worship hour. Certain executive secretaries of Synods and other agencies of the Church have used their office to distribute and release figures and information that is definitely "propaganda for union." The average member of The Southern Presbyterian Church has not only seen this overall plan of using the machinery, programs and funds of the Church to promote union, but are showing in many ways that they strongly resent all of these things that are taking place in our Church.

The following news item appeared in the July 14th issue of the *New York Times*:

**\$200,000 GRANTED PROTESTANT GROUP**  
**C.I.O.'s Philip Murray Fund Aids Educational**  
**Program of the National Council**

The Philip Murray Memorial Foundation announced yesterday a grant of \$200,000 to the National Council of Churches of Christ in the U.S.A.

The entire sum, the foundation said, will be used "on behalf of the practical application of religious principles to the everyday world of economic life."

The foundation was established by the Congress of Industrial Organizations and its affiliated unions to honor the memory of the former C. I. O. president, who died in 1952. Mr. Murray, who also headed the United Steelworkers of America, C. I. O., was a Roman Catholic.

Walter P. Reuther, now president of the C. I. O., and Emil Rieve, president of the Textile Workers Union of America, C. I. O., and chairman of the foundation, said that the trustees of the foundation were most favorably acquainted with the work of the National Council and especially with its work in the field of the church and economic life.

"The trustees of the foundation feel certain," they said, "that the late Philip Murray, who spent his entire life in the practical application of religious principles to the problems of our world, would most heartily approve the extensive educational program contemplated by the National Council of Churches of Christ in the U.S.A. to stimulate a better understanding and application of religious principles to our society."

The gift was accepted on behalf of the Protestant council by its president, Bishop William C. Martin, Methodist, of Dallas, Tex. He said the grant would contribute to the cooperative effort of the council's thirty member denominations "to make the Christian faith a more vital force in the lives of men and nations."

From the grant, \$100,000 is to be used to finance the council's educational program. The remaining \$100,000 will be used for a Philip Murray Fund to establish and maintain, at the council's headquarters in New York, a library and research service "in the field of the relationship of religion and ethics to economic life." The council's thirty denominations have 35,000,000 members.

**Editor's Comment:**

The implications of this grant are disturbing. Should the Church, or an organization acting in the name of the Church, place itself in the position of sponsoring an "educational program" which does not take into account every phase of the nation's economic life?

The economic policies of the National Council have been suspect for a long time. Again and again

the capitalistic system has been criticized and socialistic schemes have been promulgated, while the Labor movement has not been subjected to a like analysis.

Several years ago the National Council, at its Detroit meeting, espoused the cause of equalization of income by heavy taxation. Again and again they have shown themselves critical of the free enterprise system.

Both capital and labor have obligations and responsibilities before God and these obligations and responsibilities will be fulfilled only as the men who make up their ranks come to know Christ as Saviour and Lord.

The responsibility of the Church lies chiefly in the area of the spiritual and there is something ominous in seeing a responsible agency of the Church accepting a grant from one section of society—a grant which will frankly be used for "educational purposes" "to make the Christian faith a more vital force in the lives of men and nations."

Unless this money is used to *win men to Christ*—and that is obviously not the purpose—it can well prove a politico-economic cudgel which will bring a blessing to no one.

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## Random Shots

L. A. Beckman, Jr.

I was a member of the General Assembly which met in Orlando when the Assembly voted to abolish Snedcor Memorial Synod and tie the Negro Presbyteries to the White Synods.

Some of the members who were promoting this move claimed that the Negro Brethren and Churches wanted this done and it would promote their work. Well now, let's see how it started out.

There has been such a severe criticism of figures recently used by Mr. Kenneth Keyes that I hesitate to use them, and yet I must. I have before me the Minutes of the three Synods concerned for 1953. Figures are taken from them and the Assembly Minutes.

Now if our Negro Brethren and Churches wanted this change as bad as promoters of the change said they did, then when the Synod met the Ministers and Elders from the Negro Presbyteries would be falling over themselves in going to attend the Synod meetings. Did they do that?

At the Alabama Synod there were five Ministers and five Elders from Central Ala. Presbytery. In this Presbytery they have 14 Ministers (3 possibly could not attend), and 10 Churches, making a possible attendance at Synod of 21. Ten were present.

At the Georgia Synod there were 5 Ministers and 1 Elder from the Ga.-Carolina Presbytery. This Presbytery has 12 Ministers and 16 Churches (one



without Elders), making a possible attendance at Synod of 27. Six were present.

At the Louisiana Synod there were 3 Ministers and no Elders from the La.-Miss. Presbytery. This Presbytery has 15 Ministers (1 possibly could not attend) and 20 churches (one without Elders) making a possible attendance at Synod of 33. Three were present.

To sum up, the three Negro Presbyteries could possibly have had 81 Ministers and Elders in attendance upon Synods meetings. They actually had a total of 19. That is less than 25%. Therefore with over 75% failing to get the information and inspiration offered by Synod meetings has the cause been helped? Not at all. They have actually hindered the work. But it is often true that some who try to help and want to help, will hinder instead of helping in what they do. The would-be helpers actually hindered the cause of Negro Work in our Church. They are still hindering. More about that later.

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## Segregation

*(This article was carried in the July 7th issue of the Journal. The demand for extra copies was so great that the supply of this particular issue is exhausted. Orders continue to come in for dozen lots and hundred lots of this issue. We are therefore printing it again. Extra copies of this issue will be sent as long as they last at 5c each postpaid.H.B.D.)*

Davis Lee, Negro publisher of The Newark (N. J.) Telegram, recently had the following to say regarding racial segregation:

"The efforts being made by certain paid agitators and pressure groups against segregated schools in the South may cause Southern Negroes to lose a lot more than they will gain.

"The trouble with this group, as with similar ones, is that the initiators don't count the overall cost to the race. The present effort is designed to destroy the whole pattern of segregation, and to establish an integrated social order in which there will be no distinction made in this country on the basis of race, religion, color or nationality.

"This is a laudable objective, but human nature just has not changed that much, and the achievement of such an objective could cause repercussions that might set the Negro back fifty years.

"Integration in the schools in the North and East is not a howling success. A Negro can attend most of the schools up here and get an education, but few of the states that educate him will hire him as a teacher. The State of Connecticut doesn't have twenty-five Negro teachers . . .

"Nowhere in these integrated states do Negroes get anywhere near proportionate representation.

Every device is employed to keep qualified Negroes from being assigned. Recently a reputable New York labor union made a report on the employment of Negro teachers in New York City and charged that a systematic scheme has been adopted to exclude Negroes as teachers.

"This is not true, in the South. The State of Georgia employs 7,313 Negro teachers, and paid them close to \$15,000,000 in salaries last year. North Carolina paid its Negro teachers over \$22,000,000 last year. Florida is another State that ranks at top on teacher pay.

(Mississippi paid \$7,414,278 in salaries to 6,753 Negro teachers in the State last year.)

"If these states, that are now pouring millions of dollars annually into Negro pockets which provides our people with money that enables them to enjoy the dignity of man, to enjoy the prestige and respectability, to buy homes and the necessities of life, are forced to abandon the segregated school, 75 percent of the Negro teachers in the South will lose their jobs. Not only that, but approximately 20,000 Negro principals will lose their jobs as well . . .

"This present movement to end segregation in the schools is merely the beginning of a well-laid plan to completely end segregation in everything in the South. If this happens, the Negro will be thrown into direct competition with the white race, and our business institutions will crumble.

"No place in the world do Negroes own and control as much as do those in the South. Atlanta is without question the Negro capital of the world. It is the center of Negro culture, education, business and finance. And both Negroes and whites live, work and operate business without either being conscious of the other's race.

"This movement to integrate the schools of the South is loaded with more racial dynamite than appears on the surface and the Negro will be the one who is blown away.

"During the past two years I have spent more time in the South than I have in my office, and I have interviewed thousands of Negroes in all walks of life and I have found very few who favor mixed schools. They want their own schools, but equal facilities. This being the situation, one questions the fairness of forcing these colored citizens to accept what they don't want. If a little group of paid agitators succeed in forcing their will upon these people, it appears to me that they should at least be given an opportunity to be heard.

"Right now the Southern Negro is in a better spot educationally, politically and economically than the Negroes any place else in the world. Race relations are continually improving. Every day more Southerners are recognizing the Negro as a man

and according him the respect that he merits, but the Southern Negro himself can do more about improving conditions than can courts, legislation or pressure groups . . .

"Despite all the hullabaloo about the liberal North and East, no Negro has been made head of a State College or University. Down South the woods are full of Negro college and university presidents. In Texas a Negro college president of a state school gets \$10,000 a year.

"Negroes need to refresh their memories on the fact that just a few years ago we were raising Cain because colored kids in the South were being taught by white teachers. We wanted them taught by Negroes until now Negro teachers have completely taken over.

"A group goes back into the courts declaring that the Negro is not satisfied with equal facilities, that the separate but equal law is unconstitutional, that nothing less than integration will do. That doesn't seem fair to me."

ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

Lesson No. 69

Getting the "Point of Contact"

In a southern city, hurrying to catch my train, I inquired of a young fellow standing on the corner, "Can you tell me where the uptown ticket office is?"

"No," he grinned, "I'm a stranger here myself."

He was a rather unusual looking young man, stout and overgrown. He had a thick neck and a pair of laughing eyes. Hurried as I was, something impelled me to speak further to him. "Huh," I grunted sympathetically,—"we're both strangers in this man's town, then . . . but we're not strangers to Jesus Christ, are we, old fellow?" And I made an effort to twinkle my eye like his.

"I don't know what you mean." He sobered and looked puzzled. Then I said, "You're a Christian, are you not?" "No," he answered, "I'm a wrestler."

"Professional wrestler?" I inquired.

Again the grin, as he answered, "Well, sorter so; I'm the fellow who's goin' to wrestle this local chap here tonight. Didn't you see it in the morning paper?"

I recalled that I had noticed the announcement of a "bout" to be pulled off that night in the local arena. "Well," I said, "that's interesting. I wasn't expecting to meet a professional wrestler this morning . . . Say, do you know what the Bible says about wrestling?"

"No." His tone had a doubt in it.

"Yes, the Bible says, 'For we wrestle not against flesh and blood.' Our big fight is with 'the prince of the power of the air,' . . . Have you ever wrestled with that fellow?"

A gleam of recognition came over his face, as he replied, "You bet I have, Mister."

"Who got the best of it?"

"Well, I guess *he* did."

"Yes, I guess so, too. He generally does. You can't beat that fellow . . . say, I'll guess you've got a Christian mother."

His face softened. "I *did* have, Mister. She was a Christian all right."

"And she wanted you to be a Christian, didn't she?"

"Yes sir, it was her dying request."

"And down in your heart, you would like to be! . . . and you would love to think you would meet that mother again one day—up yonder with God; sure, you would . . . but let me tell you, you've got no hope for it while you're losing the wrestling match with that big fellow that gets you down. . . . No, you've got to put him on the mat, and the only way you can do it is in the strength of Jesus Christ . . . and the only way you can claim that power is to accept Christ as your Saviour. You can do it . . . with Him! Don't you want to try it?"

His hand shot out and caught mine in a vise-like grasp. For an instant his eyes filled, and his lip quivered with something he was unable to say, but he was nearly crushing the bones in my hand. Then he said, "Thank you, Mister—God bless you—I'll try."

I was about to miss my train, so had to leave him there on the corner. Next morning, at Richmond I picked up a morning paper. I had awakened twice in the night in the Pullman praying for that boy. I turned to the sporting page and there was a headline from the "southern city." The visiting wrestler had put the "local chap" on the mat.

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# Choosing The Best

**Background Scripture: Matthew 6:19-34; Galatians 5:16-23; Philippians 1:9-11; 4:8; 1 Thessalonians 5:21-22. Devotional Reading: Deuteronomy 30:15-20.**

"To every man there openeth  
A High Way and a Low;  
And each one decideth  
Which way his soul shall go."

Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. Eve and Adam chose the wrong way, and death came upon all men, for all have sinned.

Moses, in his concluding address and appeal to the Children of Israel, said to them: "See, I have set before thee this day life and good, death and evil . . . therefore choose life, that both thou and thy seed may live." This life would be theirs if they would "love the Lord thy God, to walk in his ways, and to keep his commandments." He calls upon heaven and earth to record this solemn moment in their lives.

All through the Word of God we have this same urgent appeal to men to turn from sin, to walk in the old paths wherein is the good way. We can choose the High Way, or we can choose the Low Way, or we can try to walk in the misty flats between the two. However, as far as our destiny is concerned, there are but the "Two Ways"; one leading down, the other up; one leading to destruction, the other to life eternal. Jesus warned us to strive to enter the strait gate. Elijah, in his stirring words to the Israelites on Mt. Carmel, asks them the question, How long will ye go limping between the two sides? If God be the true Living God, follow him; if Baal, then follow him. Jesus tells us that we cannot serve two masters. Remember that even the good may be the enemy of the best.

We have seen what Moses said to Israel before he left them. We want to see some of the words of Jesus in the Sermon on the Mount.

**I. What Jesus Said in the Sermon on the Mount: Matthew 6:19-34.**

1. *Choose Treasures* that will be ours forever. Men are natural "treasure-seekers"; some spend their energy and time seeking material treasures like silver and gold and precious stones; some seek treasures of mind and heart; some seek the treasures which will be theirs throughout all eternity.

The choice lies between earthly and heavenly riches. Will all our wealth be stored up in this

world, where moth and rust corrupt, and thieves break through and steal, or will our possessions be in heaven? Men and women are making this choice every day. Some are accumulating fortunes which they will leave behind them; others are storing up for themselves a rich inheritance on the other shore. I am afraid that most of the people in America, and in the world, are thinking very little about being rich toward God, and the things of the Spirit.

In order to make the right choice here we must have a "single eye"; one that sees clearly what real treasure is. "All is not gold that glitters," and all is not real wealth that appears so in the eyes of the men of the world. Most people, when you ask how rich a man is, will tell you of his stocks and bonds, his lands and possessions. The man with the single eye will judge a man's wealth by his character and good works. There are lots of blind people in the world whose minds are full of darkness when it comes to this matter of real riches.

2. *Choose the right master*; you cannot serve both "God and gold." Money—or rather the "love of money"—can make slaves of men. Mammon is a terrible slave-driver, and has made life miserable for many people. Put God first; seek first the Kingdom of God and His righteousness, and all these things will be added to you. He knows that we need certain "things," like food and clothes, in order to live in this material world. If we make Him our Lord and Master He will see that we have these "things" which we need. Let us remember, however, that a man's life does not consist in the abundance of "things" which he possesses.

3. *Choose a Life free from Worry.* This follows from what we have said above. Men and women are full of anxiety because they are setting their hearts on material possessions. Is not this the cause of most of the restlessness of the world? A silly verse from Mother Goose teaches us a lesson at this point:

"There was an old woman, and what do you think?  
She lived on nothing but victuals and drink;  
Victuals and drink were the chief of her diet,  
Yet this old woman never was quiet."

Change this wording a bit; put "old world" in the place of "old woman," and you have the condition of the world described. This "old world" never will

be quiet and peaceful until men and women think of something besides "victuals and drink."

What a wonderful change would take place if we would follow the teaching of the Master in these verses!

## II. *Choose the Life of the Spirit:* Galatians 5:16-23

There are two forces working in our lives, the flesh and the Spirit. By "the flesh" Paul means our old sinful nature; what theologians call "original sin." This sinful nature is our inheritance from Adam and Eve; for in the fall of our first parents, all mankind fell. We have all sinned and come short of the glory of God. When we are born again, born of the Spirit, we have a new nature imparted to us. Which nature are we to follow? Paul says of the Christians at Corinth that they were still carnal; still following the old nature. He urges us in Galatians to walk in the Spirit, be led by the Spirit, have the fruit of the Spirit in our lives.

The "works of the flesh" are all those awful sins of which we were guilty before we were regenerated. Those who commit such sins will not inherit the Kingdom of God. They are the "rags" which we wore before we were converted. We must put them off, put them to death, for they that are Christ's have crucified the flesh with its passions and desires.

"The fruit of the Spirit is love, joy, peace" etc. What a glorious life is ours if we choose wisely! The more of this fruit we have the more glorious will our life be. In another place Paul urges us not to "grieve the Spirit."

## III. *Choose a Life to the Praise and Glory of God:* Philipians 1:9-11; 4-8

Jesus always did that which pleased His Father; His whole life was to the praise and glory of God. This is our business also; Man's chief end is to glorify God and to enjoy Him forever. What are some of the marks of such a life?

1. That your love may abound yet more and more. God is Love; so, if we are to glorify Him, we must have our hearts filled with love; we love because He first loved us. Love originates with Him. Our love should be guided by knowledge and discernment. It should not be a weak sentimental sort of feeling. There are some things that we must "hate": Love not the world, neither the things of the world. We sing about the Old Time Religion, It makes me love everybody. We should love everybody with a love of compassion, being concerned about their salvation, and forgiving in our attitude toward all men, even our enemies. This does not mean that we approve of—love—their ways, or their sins. There are good things in the world, but as a whole, the world is synonymous with sin; to love it is to be a traitor to our Lord. Ye that love the Lord, hate evil. Some of the so-called "love" which is so highly praised, is lacking in knowledge and discernment. Real love, "approves things that are excellent." *It chooses.* We can choose to love the things that are

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good, and hate things that are bad. Our love must be sincere and without offence in the day of Christ.

2. A life to the glory and praise of God must be filled with the fruits of righteousness. Fruit, more fruit, much fruit, fruit that abides; this was what Christ said in John 15. Ye shall know them by their fruits; a fruitful life is well-pleasing to God.

3. It should also be a life filled with the best thoughts. There are always two classes of things we can think about; those that enrich and purify, and those that impoverish and defile. Paul gives a beautiful list of the kind of things we should think about, and says, Think on these things. Our thought-life controls our outward life; be careful about our thoughts.

This is especially applicable in our day. We see and hear so much that is not worth thinking about. Our minds are apt to be so cluttered with trash that we have no room for thoughts that are worthwhile. This passage is crammed with meaning for us today. What about our thought-life? Does it follow the lines suggested in this verse? I am afraid that the comic books, the television, and the radio, are having a bad influence on our thinking. We cannot live a life to the praise and glory of God, and have our minds full of trash, and worse than trash.

## IV. *Choose a Life Free From Every Form of Evil:* I Thessalonians 5:21-22.

We are living in a world full of evil: Every form of evil. That is the reason God wants His people to come out and be separate, and touch not the unclean thing. James tells us that one mark of real religion is to keep ourselves "unspotted from the world." The Church is to be without spot or wrinkle or any such thing. We cannot be too careful.

A party of young people were going into a coal mine. One insisted on wearing a clean white dress. You can imagine what it looked like when she came out. Many Christians have soiled themselves by their contact with the world. "If it is doubtful, it is dirty," advised a wife, when her husband asked if his shirt was clean enough to wear again. Is not this a good rule to follow in regard to the "doubtful amusements" about which we hear so much? Avoid those recreations that have a question mark after them.

Prove all things: hold fast that which is good. There is so much that we can enjoy with a clear conscience; why indulge in the things that may cause others to stumble, if not us?



## “Does S. H. F. Matter”?

## DEVOTIONAL:

Hymn: “The Lord’s My Shepherd, I’ll Not Want”

Prayer

Scripture: Psalm 122

Hymn: “I’ve Found a Friend, O Such a Friend!”

Offering

Hymn: “O Love That Wilt Not Let Me Go”

## PROGRAM LEADER:

(We are suggesting that you ask two people to present this program. Choose a thoughtful young person from your own number, and then choose someone from your church who was active in the youth organization ten years or so ago. If your church has begun youth work only recently, or if it is a newly organized church, you can surely find someone who was active in the youth organization of another church. Ask these two people to work together in preparing their talks. One will reveal the advantages of youth work as viewed over a period of years and the other will describe its present value. Ask these participants to mention specific studies, projects, and activities which have been meaningful to them.)

Two students once had a teacher whose methods were so tedious and whose requirements were so exacting that they agreed between themselves that if they ever completed the course they would try to forget all about it. After several years the same two students met again, and both reluctantly admitted that the course which had seemed so dry and useless at the time they were taking it had become increasingly valuable to them. We are not trying to imply that the work of our Senior High Fellowship ever seems dry and useless, but there are times in the life of every organization when we wonder just a bit how much good we are accomplishing and how worthwhile are our efforts. The purpose of the program tonight is to see where and how S.H.F. matters.

When we want to make a careful examination of an object, it is valuable to look at it both from close range and from a distance. We want to do just that with respect to our youth organization. We have two speakers tonight. One is at present a member of our fellowship and the other was a member a few years ago. They will present the values of youth work from their different points of view.

*Suggestions for the Speakers:*

You will want to point out the general ways in which the work and program of the fellowship is helpful to its members and the ways it serves the cause of Christ. It helps its members through knowledge and inspiration supplied by the program, through the Christian social life which it affords, through the training in speaking and leading in wor-

ship, and through opportunities for Christian service. The fellowship is important to the cause of Christ as it affords opportunities for young people to worship, as its programs fill them with knowledge of the things of God, as it channels their energies and abilities into the service of the church, and as it prepares them for future responsibilities.

The interest which your talk will create will depend largely on the use you make of specific matters and actual incidents. Try to recall and mention some of the definite factors in the life of your fellowship which have been most helpful to you and others. Tell of retreats, outside speakers, specific programs which you remember, special studies which your group conducted. Describe some of the projects your group undertook and completed successfully and tell of the social activities which stand out in your memory.

## PROGRAM LEADER:

(After the speakers have finished their discussions it would be a good idea to invite any of the members to tell of particular blessings which they have received through the youth work and organization of the church. If you can lead into such a discussion, it will both serve to encourage you in your work and it will give you all a better idea of which phases of your organization are most valuable.)

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# **Church News**

## **Montreat Cottage Owners Ask That Segregation Be Maintained At Montreat**

In their regular meeting on Tuesday, July 13th, the Cottage Owners Association of Montreat, North Carolina, which is composed of some four hundred summer and year-round cottage owners, passed the following resolution:

"The Cottage Owners Association of Montreat, North Carolina, respectfully requests the Board of Trustees of the Mountain Retreat Association to continue the present policy on segregation in Montreat."

This resolution in its effect is requesting the Board of Trustees of Montreat not to comply with the recent recommendations of the General Assembly, that segregation be eliminated at Montreat and the various colleges, conferences and local churches in the General Assembly.

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### ***Rev. Robert Calvin Pooley Installed as Pastor of the Summerville, Ga., Presbyterian Church***

Sunday, July the Fourth, was a memorable day in the history of the Summerville Presbyterian Church, Summerville, Georgia.

Beginning the day with Sunday School and the usual morning services, we had the celebration of the Lord's Supper.

In the afternoon the beautiful new manse was open to the public. And at five o'clock we gathered there for a dedication ceremony of the manse.

At six, we served supper at the church to the members and guests who came for the installation service of our new minister, Rev. Robert Pooley.

The service took place at seven thirty and was most impressive with the Rev. John L. Hottel, pastor of Menlo Presbyterian Church and Moderator of Cherokee Presbytery presiding.

W. B. Simmons of Trion read the Scripture, and the sermon was preached by Rev. Murdock Calhoun, pastor of the Trion Church.

The constitutional questions were given by Rev. Hottel; the installation prayer by W. M. Storey of Beersheba Church; the charge to the Pastor was given by Dr. Roland Sims, pastor of the First Presbyterian Church, Anniston, Alabama; and the charge to the Congregation by Rev. W. L. Herrin, pastor of Bethel, Sardis and Walnut Grove Presbyterian Churches.

## ***Session First Church, Columbia, S. C. Votes Against Union***

The Session of the First Presbyterian Church of Columbia at its last meeting voted 17 to 2 against Union of the three Presbyterian bodies. It also elected anti-Union delegates to the Presbytery, Chas. F. Elliott, commissioner, and Wyatt A. Taylor, alternate.

The Session also ordered a Congregational Meeting at which time both sides of the question are to be discussed by invited speakers, with a period of open discussion from the Congregation, with a Congregational vote after the discussion on the church's stand on Union.

Most of Columbia's churches have voted in opposition to Union, the Shandon, Arsenal Hill, Eau Claire and Eastminster, the First church being the last to take official action. Rev. Jas. W. Jackson is pastor of the First church.

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### ***Dr. McGukin Called By Board of Church Extension***

ATLANTA, GA., July 15—(PN)—Dr. Emmett Burns McGukin, pastor of the First Presbyterian Church of Lynchburg, Va., today was asked to become the executive secretary of the Board of Church Extension, Presbyterian Church, U. S.

The Board, concluding a meeting in the North Avenue Presbyterian Church here, formally voted its approval of the nomination of the Virginia minister to succeed Dr. Vernon S. Broyles, whose resignation as executive secretary becomes effective July 31. Dr. McGukin has not indicated whether he will accept the call to the executive position, one of the six most important executive posts in the Church.

Dr. McGukin, a native of Hartwell, Ga., has served the Lynchburg church for three years. Prior to 1951 he held pastorates at the Lafayette Presbyterian Church, Norfolk, Va., First Church, Winchester, Va., and First Church, Knoxville, Tenn. He is a graduate of Davidson College, and Union Theological Seminary of Richmond.

Dr. Claude Pritchard, secretary of the Division of Home Missions of the Board of Church Extension, was named by the Board to serve as acting executive secretary of the Board until a new executive secretary assumes his duties. Mr. Broyles resigned from the Board to become the pastor of the North Avenue Presbyterian Church of Atlanta.

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### ***Dinner Honoring Broyles***

Members of the staff of the Board of Church Extension gave a dinner on Tuesday evening, June 27, honoring Dr. Vernon S. Broyles, Executive Secretary of the Board of Church Extension who resigned July 1 to become pastor of North Avenue Presbyterian Church, Atlanta. The dinner was held at North Ave-



nue Church and approximately 25 staff members and their wives attended the celebration.

Following the dinner, Dr. Claude Pritchard, Secretary of the Division of Home Missions, presided over a brief program in which he presented a chair to Dr. and Mrs. Broyles, on behalf of the staff members.

Mr. Hal Hyde, Secretary of the Department of Urban Work, presented Mrs. Marion Pittard with a silver letter opener. Mrs. Pittard, secretary to Dr. Broyles and office manager of the Board of Church Extension, is also resigning to be on the staff of North Avenue Church.

Both Dr. Pritchard and Mr. Hyde made their presentations through clever poetic messages. The two ladies who were honor guests, Mrs. Broyles and Mrs. Pittard, both received corsages from the group.

### *Missionaries On Furlough*

The Rev. and Mrs. George H. Hurst and their children, from Patrocinio, Minas, Brazil, have been resident at Furlough Home, 225 Kennedy Court, Louisville, 6, Kentucky, since June 1st of this year. The telephone number is Belmont 6663. The daughter, Clemmie, has just graduated from Belhaven College and expects to enter the Assembly's Training School, in Richmond, Virginia, in the fall. The son, George, graduated from Austin college and will enter a medical school in Texas, in September.

The Rev. and Mrs. Arch B. Taylor, Jr., and their three children who have been resident in Furlough Home, Louisville, since last September, will be at Montreat and Winston-Salem, North Carolina, for a few weeks, returning to Louisville just a few days prior to their leaving for Japan, about September 19th.

### *Presbyterian Junior College*

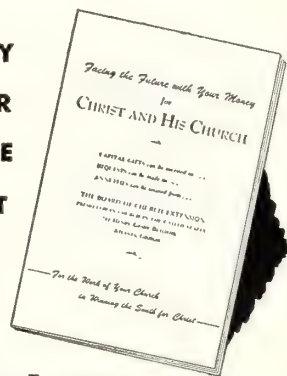
Maxton, N. C.—An announcement giving the text of the citation, which was presented to the Reverend Thomas Boyer Ruff of Wilmington, N. C., by the faculty and trustees of Presbyterian Junior College at the past commencement, has been released by the college. Mr. Ruff was given the William Black Award with the citation as follows: "In honor of the Reverend William Black, evangelist in Union and Anson Counties 1893-1894, Superintendent of Home Missions of the Synod of North Carolina 1894-1897, Synodical Evangelist 1897-1927, early promoter of the plan to found Presbyterian Junior College, this Citation is awarded Reverend Thomas Boyer Ruff, a faithful and efficient minister of the gospel, a builder of God's Kingdom among men, in recognition of his outstanding achievements in reviving and developing churches in pastorates as follows: Piedmont Church, Roanoke, Va.; Gloucester, Va.; Phoebus, Va.; Brookneal and group, near Lynchburg, Va.; South Norfolk, Va.; Old Fort, N. C.; Cleveland, N. C.; Riverview Church, Leaksville, N.

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Mr. Ruff was born near Lexington, Va., the son of Samuel Temple Ruff and Mary Elizabeth Rosebrough Ruff. He received the B.A. degree from Washington and Lee University in 1911 and the B.D. degree from Union Theological Seminary in Virginia in 1914. He did postgraduate work at Princeton Theological Seminary and was ordained June 23, 1915 by Montgomery Presbytery. His wife was Miss Nancy Louise Oliver, of near Charlotte Court House, Virginia, whom he married June 21, 1916.

### *Mission Court To Be Enlarged*

The erection of the West Virginia Building in Mission Court on the Seminary Campus will meet a long felt need in that it provides places where single missionaries and couples may spend their furloughs.

The West Virginia Building becomes a reality because of the loyalty and generosity of the West Virginia Synodical and the fact that the Board of Mission Court received one-fourth of the 1953 Birthday Offering of the Women of the Church.

Mrs. James H. Grant, Sr., member of Mission Court Board, presided at the ground breaking exer-

cises. Dr. E. T. Boyer, veteran missionary from Korea, read the Scripture and offered prayer. Mrs. R. F. Dunlap, of Hinton, West Virginia, told the assembled friends of the inspiration that the women of West Virginia had been to her as they rallied to this worthwhile cause to the life and work of the Church. The first spade of earth was turned by Mrs. Ross Parker, President of the Women of the Church of the Synod of West Virginia. The exercises were concluded with a prayer of dedication and benediction by the Reverend M. W. Norfleet, Jr., Secretary-Treasurer of the Seminary.

### *Southwest Georgia Presbytery*

The Presbytery of Southwest Georgia held its Summer Meeting in Sherwood Church, Columbus. Rev. E. M. Weaver presided as Moderator, Rev. R. L. Forbis as Stated Clerk, and Rev. F. H. McElroy as Recording Clerk.

Mr. Chas. L. McDonald was received as a Candidate from Holston Presbytery, examined and licensed, and a Commission was appointed to install him as pastor of the Dawson Church. Mr. W. J. Powell of Thomasville, who has served for many years as Treasurer of Presbytery's Home Mission Committee, rendered his resignation. The Presbytery expressed its appreciation of the long and faithful service of Mr. Powell, and elected Elder George Kirkland of Albany as his successor.

The Home Mission Committee reported that a manse was being built at Albany for the use of the Executive Secretary of the Presbytery. They also reported that most of the Home Mission fields were being supplied with preaching.

Five Leadership Schools, in different places in the Presbytery were approved for tentative dates in October. "Laymen's Sunday" on October 18th was approved and each church requested to send its pastor to the Men's Conference in New Orleans. A Special Committee to study "The Plan of Union" was appointed to study the matter and report at the Winter meeting on January 18th, 1955, and an adjourned meeting to be held on January 25th to discuss the matter and vote on it. Rev. William B. Clemmons was nominated as Moderator for the Fall meeting which will be held in Tifton on October 5th.

A special service was held in The First Church of Albany on June 20th to install Rev. L. B. Colquitt, Jr., as Executive Secretary. Representatives of a large number of the churches in the Presbytery gathered for the service.

Rev. M. G. Bradwell presided at the service and propounded the questions. Rev. Frank C. King preached the sermon. Rev. W. B. Clemmons charged the Secretary. Rev. N. G. Barron charged the representatives of the Churches. Dr. L. C. Rossman, a Ruling Elder, and Treasurer of the Committee on the Executive Secretary, completed the Commission. Mr. Colquitt, a native of Columbus, Georgia, and

recently pastor of the Presbyterian Church at Cartersville, Georgia, recently assumed the office of Executive Secretary. The Home Mission Committee is building a manse at Albany for his use.

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## **BOOKS**

"DEVOTIONS FOR THE CHILDREN'S HOUR. By Kenneth N. Taylor. Moody Press. Price \$2.50.

Children will listen with eagerness to these well told stories. They are filled with Christian truth. Christian doctrine and Christian living are both included in the teaching purpose of the book. The age range of interest in these stories are indicated by advance tests and show that they appeal from ages 5 to 11. Beginners, primaries, juniors and early intermediates will find help in this volume.

"BIBLE READINGS FOR THE FAMILY HOUR." By Martin P. Simon. Moody Press. Price \$3.00.

To fill a recognized need for the devotional materials for families with young children, Dr. Simon has compiled this book. Whole sections are given to the life of Christ, Moses, Samuel, Elijah and Esther. The questions are designed to bring out the chief teaching points of the Biblical account and encourage discussion. Prayers and language which children understand will encourage them to free expression of their desires Godward. The aim is not that children should merely learn facts and memorize verses but that through hearing and learning they may know what God wants them to believe and to know and to do. The author has spent many years developing Bible stories to be used for family devotions.

"THE CONSUMING FIRE." By Oswald J. Smith. Zondervan Publishing Company. Price \$2.00.

This volume comprises the Bob Jones University lectures on evangelism for 1953. The author is the popular preacher of the People's Church, Toronto. Dr. Smith is an authority on the subject of missions and evangelism. Here the author gives an exposition of what an evangelist is to be. He emphasizes the office of the Holy Spirit in evangelistic work. Although the author has written more than a score of books which has had a circulation of about a half a million in a dozen languages it is doubtful if he has ever written anything equal to this volume. Dr. Smith underscores the needed thought that, perfect obedience to the will of God is the one prerequisite to success in evangelism.



# FOR GOD AND COUNTRY

## THE WITNESS OF OUR PRESIDENTS



George Washington—"Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structures of government give force to public opinion, it is essential that public opinion should be enlightened."

Thomas Jefferson—"If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be."

James Madison—"A well instructed people alone can be permanently free."

James A. Garfield—"Next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained."

Woodrow Wilson—"Every man who understands and loves his country must wish education brought to the highest point of development and efficiency and to be shot through at every point with Christian principles."

Calvin Coolidge—"All of our learning and science, our culture and our arts will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious conviction."

Herbert Hoover—"Our churches and religious institutions are indispensable stabilizing factors in our civilization."



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# Yes, You Can Help!

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First, you can pray as you have never prayed before that the Holy Spirit will reveal to each member of the Church the truths which God would have them to see in this most important matter.

Second, you can request your Session and Pastor to present BOTH SIDES of the union issue to your congregation so that each member can make an intelligent decision based upon ACTUAL FACTS and NOT UPON PREJUDICE, EMOTIONS, *or* ILLUSIONS.

Third, you can send a gift to The Southern Presbyterian Journal to help in the tremendous educational program that is necessary in order that the members of the Church might be informed of the REAL ISSUES involved in the proposed organic union and that they might see the tragic results of such a union for the Southern Presbyterian Church.

If you are convinced that the Southern Presbyterian Church should be preserved as a fruitful instrument in the building of the Kingdom of God you should do the above things AT ONCE.

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THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

Weaverville, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

AUGUST 4, 1954

## NORTH AVENUE PRESBYTERIAN CHURCH ATLANTA, GEORGIA.

On July 25, 1954 the Session of the North Avenue Presbyterian Church, Atlanta, Georgia unanimously adopted the following resolution:

WHEREAS, it is the desire of the Session of North Avenue Presbyterian Church to make known its attitude concerning the proposed union of the Presbyterian Church, U. S. (South), the Presbyterian Church, U. S. A. (North), and the United Presbyterian Church of North America, and


WHEREAS, we hold in deep affection and esteem our brothers-in-Christ of these other two churches; but

WHEREAS, it is our belief that this proposed union threatens the absorption of our southern church and the loss of our identity due to no provision being made for regional administrative autonomy, and threatens the distinctive and wholesome contribution of the more conservative theological and social emphasis of our denomination, and

WHEREAS, we believe that the present day ecumenical trend toward bigness and oneness will not necessarily result in more souls actually being saved for Christ or in a more effective witness to the unity of the church or in the impact of the church on the divided and sinful world,

THEREFORE BE IT RESOLVED: That the Session of the North Avenue Presbyterian Church does hereby declare itself as opposed to such proposed union.

BE IT FURTHER RESOLVED: That this resolution be published in our Church Bulletin for the information and guidance of the members of our Church.

 Tuscaloosa Presbytery Met July 21st and voted on the Plan of Union with 6 votes for the Plan and 42 votes against it.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

Rev. Henry B. Dendy, D.D., Editor.....

Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor.....

Asheville, N. C.

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## — LETTERS —

### UNITED PRESBYTERIAN ASSEMBLY DID NOT APPROVE PLAN OF UNION

*(The following letter from the Vice Moderator of the 1954 United Presbyterian Assembly is most revealing as to what actually took place at the Assembly.—H.B.D.)*

THE WOODLAND UNITED PRESBYTERIAN CHURCH  
S. 66th Street and Woodland Ave.  
Philadelphia, 42, Penna.

July 7, 1954

EDITOR SOUTHERN PRESBYTERIAN JOURNAL,  
Weaverville, N. C.

Dear Editor:

I have yours of the 3d at hand, requesting my impressions of the matter of Church Union with reference to our denomination. I am not too conversant with the situation as it exists all over our Church and certainly would not venture any predictions.

However as you suggest, the press reports of our vote at the Akron Assembly were misleading. I think I can recall exactly what took place and you can draw your own conclusions. After the report was read, the first recommendation was presented. (I wonder if you have a report of the joint Committee on Presbyterian union). It recommended that the Assembly receive, AND APPROVE THE PLAN (caps are mine) and send it down to the Presbyteries in overture for their vote. The Assembly debated for more than an hour over the words "approve the plan." This was lost by a vote of something like 145 to 103. In other words 103 of us were not willing to go on record as *approving*. Since it requires a 2/3 vote of Assembly to submit any action in over-

ture, I pointed out to the Assembly that if some who had voted against the amendment were not willing to change their vote, it was clear that with 103 registering their disapproval there could be nothing at all sent down for presbyterial vote. After some parliamentary manoeuvring, action was taken to eliminate the words *and approve the plan*" and this passed by a good majority. The vote was then taken to send down in overture and went through with a very few opposing. It was plain from the start that the Assembly did not wish to bottle up the plan, for there was really no debate upon the plan itself.

After that, the second recommendation was considered. This recommendation had no right to be offered. It was a year too soon, if it should have been offered even then. It was out of place, and in my judgment was put there only that the Joint Committee would have something to crow about, since they felt reasonably sure each assembly would send it for vote of the presbyteries. The Committee might also have felt the added impetus of such a recommendation would help in getting a favorable vote. Besides it would be more sure of passage since it did not involve sending to the Presbyteries and would require only a majority vote to pass it, the which they felt sure of obtaining in all three churches. It was debated for a while, and clearly pointed out that such a resolution had no binding force whatever, and the statement was made more than once that the resolution was out of place and inconsequential. By this time the brethren were a bit tired of debate, and knowing that the matter must be settled by the presbyteries anyway, rather hurriedly voted all the rest of the report approved. This vote was about 200 to 40. In quoting any of these votes, I am only approximating with the exception of the 103 mentioned, before.

The assumption of the union advocates is that this latter vote best indicates the feeling of the church and have so publicised it. But when the latter vote was taken it was after a rather tiring parliamentary skirmish.



ish and knowing that the second recommendation had no force, but must await the action of the presbyteries, it was sent through with little consideration per se. To me, the 103 who refused to vote approval certainly carries significance. I am sure I am correct in saying it was a big surprise to the whole body to see so many refusing approval. I know it was to me, and also to those who were in favor of union. It has caused me personally to wonder whether or not the plan can be passed in our Church. When more than two thirds of our presbyteries have voted and a majority vote of all individual members of presbyteries is recorded then the next Assembly will have to enact the union, again by a two thirds majority. Had next year been this one, this certainly would not have been done.

You have asked me for a brief statement. Am sorry this has run on so long, but it was either all or nothing, and I believe you will agree.

There was another matter bearing on this one also, if you will have patience with me. For several years the U.P. Church has been bothered by the heavy verbiage of the church membership covenant which all new members are to take upon being admitted into membership of a congregation. During this time two Assembly Committees were appointed to revise the wording so that the covenant would not need so much explaining. Individuals, churches, and presbyteries all proposed changes, or whole new statements. Assembly's Committee this year came up with a report which was rejected, and an entirely new Committee of the Assembly itself was appointed to see what it could do. When this Committee came up with its report, a complete re-statement of the membership covenant, (I was presiding at the time) to my astonishment, it was adopted by the Assembly with ONE dissenting vote. Now this statement, so adopted, is one which I am sure you and any other evangelical would approve. I will enclose a copy, if I can lay hands on one.

But my point is, that when compared with the statement proposed for new members in the Plan of Union, I cannot see how any person will be willing to vote for the Plan of Union, if they have been a stickler for a stronger form of covenant. The covenant in the plan of union leaves out so much. No mention of sin or need of forgiveness is involved, no mention of the Scriptures,—the diety of Christ is there only by implication etc. Well it remains to be seen how consistent our membership will show themselves to be, I cannot but think this will have a bearing on the way the vote goes the first of next year.

Very Sincerely Yours,

Vincent D. Beckett,  
Vice Moderator  
United Presbyterian Assembly

# MEMBERSHIP COVENANT ADOPTED AT THE UNITED PRESBYTERIAN GENERAL ASSEMBLY, AKRON, OHIO, 1954

1. Do you believe in the one living and true God, Father, Son and Holy Spirit as revealed in the Scriptures?
2. Do you believe the Scriptures of the Old and New Testaments are the Word of God, and that they tell us without error what we should believe and how we should live?
3. Do you realize your guilt and helplessness as a sinner against God, confess your need of salvation, and accept Jesus Christ as your Saviour, and submit your life to Him as your Lord in all things?
4. Do you promise the Lord Jesus Christ that you will be loyal to His Church; that you will share faithfully in the public worship of God, that you will partake obediently of the Sacrament of the Lord's Supper, that you will give to the Church your regular financial support as the Lord may prosper you, and that you will render service to the Lord Jesus in and through His Church?
5. Do you promise to use faithfully such opportunities for Christian growth as prayer, Bible study, and Christian fellowship?
6. Do you make this profession of your faith and purpose in the presence of God and in humble reliance upon His grace?

---

Christian Observer  
Presbyterian Outlook  
Southern Presbyterian Journal

Dear Brethren:

For your information I desire to make the following statement in case you desire to publish it.

"The Ad Interim Committee, appointed by the 1954 General Assembly to prepare a statement to be sent to the churches setting forth the leading arguments by those who favor Union and those who do not favor it, have met twice during the past month.

*The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.*

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ADDRESS CHANGE: When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

The material for this brochure has been practically completed and should be available within the next thirty days.

The Stated Clerk will mail copies to ministers and clerks of sessions. Members of the church desiring copies should write to Dr. E. C. Scott, 341 Ponce de Leon Avenue, N.E., Atlanta, Georgia."

John R. Richardson,  
Secretary - Ad Interim Committee

The Southern Presbyterian Journal  
Weaverville  
North Carolina

Dear Sirs:

At the instruction of the General Assembly's Permanent Committee on Cooperation and Union, I am enclosing a copy of a Memorial to Dr. Thomas K. Young which was adopted by the Committee at its first meeting following Dr. Young's death.

If it is in harmony with your policies, it is the request of the Committee that you publish this Memorial to a man who served the General Assembly so faithfully in so many ways.

Cordially yours,

Frank H. Caldwell  
Chairman

FHC:gm  
enc.

## Memorial On Thomas K. Young

Permanent Committee on Cooperation and Union

July 2, 1954

At the last meeting of our Committee on March 10, 1954, we were distressed to receive from our beloved colleague and Chairman, Thomas K. Young, a telegram notifying us of his illness as the reason for his absence. Shortly afterward, on March 23, the hearts of all of us were saddened by the news of his death.

For forty-three years Dr. Young had been a faithful minister of the Gospel in our church. Many honors and responsibilities had come to him at the hands of his brethren. The honors were received in Christian humility and the responsibilities were discharged with Christian fidelity. Whether presiding over the General Assembly as its Moderator or ministering to the humblest parishioner, he reflected the gracious spirit of his Lord and Master.

Since 1938, he had represented the Synod of Tennessee as a member of the General Assembly's Permanent Committee on Cooperation and Union, serving as its Chairman since 1950. Earnestly he believed in the union of our Presbyterian Churches for the more effective fulfillment of their mission under God. Under his hand much of the present Plan of

Union was written. Its approval was a vision which he cherished and an objective toward which he labored.

We give thanks to God for the privilege of his comradeship. In deep sympathy we share with his family and his congregation in their sorrow and loss. In rededication to our responsibilities, we respond to the cherished memory of this friend of man and servant of God who was more than conqueror, through Jesus Christ, our Lord.

Frank H. Caldwell, Secretary

## EDITORIAL

### The Spider Weaves On

World Communism has won another victory. We may try to disguise our chagrin by saying we could not defend an unenlightened French colonialism. But, the fact remains that millions of the inhabitants of French Indo-China hate and fear Communism as do their brothers already behind the curtains in China, North Korea and Eastern Europe.

Communism won another victory because a decadent West, personified by France, sat down at a conference table and accepted a compromise by which yet additional millions come under the despotism of a regime and an ideology which is hell-inspired.

Some of our friends were both surprised and shocked when we took exception to the so-called "Letter To Presbyterians", issued by the General Council of the Presbyterian Church, U.S.A. last October and approved by the recent General Assembly of that Church. Our attention was called to the unqualified denunciation of Communism embodied in that letter. We were reminded that the *New York Times* editorially praised it as one of the greatest anti-communist documents ever produced.

Why did we so strongly object to this letter? Why do we still consider that it embodies a fatal philosophy?

We deplore that letter for the identical reason that the Communist *Daily Worker* praised it by publishing it in full in its columns. The reason is this: *Communism will submit to any amount and any degree of abuse if only we are willing to recognize it as worthy of a seat around a conference table.*

It is this *fatal* willingness on the part of the free world which is proving our undoing. It is this *fatal* admission which makes that letter to Presbyterians so dangerous.

We quote: "*Let us always be ready to meet around a conference table with the rulers of Communist countries . . .*" "*Come, now, and let us reason together*", was the word of God to Israel through the Prophet Isaiah. We should meet them officially, what-



*ever their ignominious record, and regardless of the suffering they may have caused us."*

If the writer is mistaken, then he is guilty of both bad judgment and also of unjustly criticizing the considered statement of his Christian brethren. But, if he is right, the philosophy embodied in that letter and being translated into our national and foreign policies will lead to national disaster unless changed.

Furthermore, in our opinion the use of that particular quotation from the Scriptures is more than unfortunate—it is a perversion of the first degree. Isaiah was urging an erring Israel to return to the Lord and to accept His gracious reasoning. On the other hand, this philosophy would have us to reason and confer with His enemies, enemies whose announced plan is to enslave the world and bring it under anti-Christian and Godless control.

Already they have one-third of the world's peoples ensnared. To change our policy will mean a complete revision of our present trend. It will demand a courageous decision for which America may yet be unprepared. It is a time when Christians need to pray for spiritual insight, moral courage and true Christian statesmanship.

The spider weaves on.

—L. N. B.

## **We are saved—and we live By Grace Alone**

There is no substitute for a Christian faith based on God's revealed truth. But, there is also no substitute for a Christian life, a life lived in accordance with God's will.

Let the evangelical, in his zeal for loyalty to the supernatural Christian concept, be equally zealous for a life which is daily consistent with the faith he professes.

We have come in contact with some people who would go to any length to affirm their orthodoxy, but whose daily lives did not show either God's transforming grace or His daily presence and power.

At the same time we have met men whose theological liberalism was only too well known who at the same time have exhibited many christian graces not to be found in some of their more orthodox brethren.

Unless there is a proper relationship of faith and works something is wrong. We have known Confucian scholars whose outward lives were models of rectitude and propriety. But, they were not Christians. We have also known professional Fundamentalists who were so lacking in love, courtesy and consideration as to bring grief to their fellow Christians.

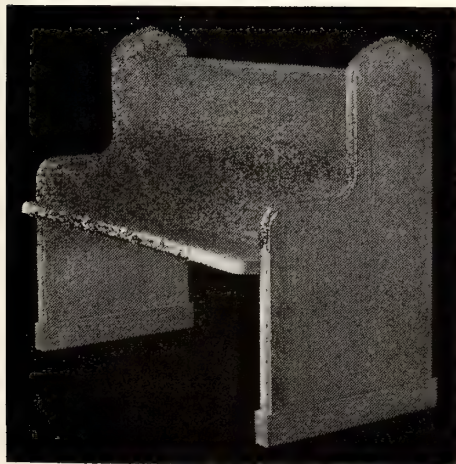
Surely the Bible makes it abundantly plain that our salvation is dependent on nothing save faith in Jesus Christ, the Son of God, and His atoning work for our sins. But, the same Bible makes it just as plain that as God gives the grace for daily living He expects us to appropriate to ourselves that grace and to live lives which show forth the transforming power, presence and fruitage of the Holy Spirit.

Only when we are experiencing both of these works of God's grace—salvation and empowering—can we hope to honor Him in our lives. —L.N.B.

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# The Proposed Presbyterian Church Union

BY JUDGE FRANK W. SMITH

(Judge of the 27th Judicial Circuit of Virginia  
and Presbyterian Elder of the Buchanan  
First Presbyterian Church,  
Grundy, Virginia)

Ministers as well as laymen of the church disagree on the subject of the proposed union of the Northern, Southern and United Presbyterian churches. Fairness requires that both sides of this issue be given equal opportunity to be heard, and the church papers and pulpits should not be used predominantly as a forum for those who favor such union.

Prejudice should not be used in any respect for or against union. It is no more right to employ the use of the word prejudice in such a way as to be an attempt to make it appear that all Southerners who are against the proposed union are prejudiced than it is right to use prejudice by any other less subtle means. Regardless of how false the accusation of being prejudiced may be, no person enjoys being accused, and when so employed it has the effect of causing many people to hesitate in expressing themselves in opposition to the proposed union because they do not want to become victims of the well known modern methods of accusation, even though their opposition is entirely free from prejudice and is based solely upon their belief in adherence to fundamental principles and practices which they are not willing to surrender.

The proposed plan of union appears to be a compromise agreement between the Northern church of about 2,500,000 members, the United church of about 300,000 members and our Southern church of about 700,000 members. While the agreement purports to be a settlement of certain differences between these churches, this settlement is effective only for a short time as specified in the agreement. Once the union is formed and the specified time has elapsed, the overwhelming majority will be in the hands of the Northern churches. Can any sensible person have any doubt about the fact that this overwhelming majority will rule? When that time arrives the General Assembly, which is the highest court of the church, will be in the hands of those who conform to the beliefs and practices of the Northern church. It is no wonder that the Northern churches are almost unanimously in favor of the proposed plan. It could more properly be called the proposed plan of surrender, for in truth and in fact the practical result of this plan will be our submission to the will of the Northern churches, which in the end is tantamount to joining the Northern church. Those who wish to join the Northern church should frankly state their desire to

do so and not resort to a camouflaged process of taking others with them who do not share that desire.

No Christian hesitates to say that the will of God should be followed, but we should not make the mistake of undertaking to say who is first in His kingdom or, in other words, who is favored in His kingdom with superior knowledge of what the will of God is. The often quoted passages of scripture by those who favor church union are evidently quoted by them for the purpose of conveying the idea that what is meant thereby is organic union, when obviously those passages have reference to spiritual unity. No true Christian questions the fact of the spiritual brotherhood of man under God through Jesus the Christ and that by the gift of the Holy Spirit there is brought about spiritual unity of all true Christians with God and with each other. But this does not mean that we all must in the flesh belong to one organic body, belong to one physical organization, be of the same social strata, or feel called upon to mix the blood of different races in order that we may dwell together in organic union, or that there be but one organic church.

History makes us aware of the examples of large and powerful organizations of men of both church and state which have wrecked upon the theory of and belief in the power of their own organization and strength. The kingdom of God was not emphasized by Christ as being dependent upon the magnitude of physical organization or power. The greatest advancement and spread of Christianity over the world was not brought about by the largest and most powerful church organization, but rather by the breaking away of men who protested against the power of that organization and the formation of numerous smaller and less materialistic ones who dared to live by and put greater faith in that which is spiritual. Biblical examples tell us of how God frowned upon leaders of his people putting too much faith in men and numbers, even though they were organized into an army and ready to go out and fight on the side of God's people, until their numbers were reduced to the extent that they had to rely not upon the power of their organization but solely upon the power of the spirit of God.

The theory that a cause must be advanced by more and more centralized organization has been and still



is the enemy of political and religious freedom. Every ruler of the past, whether he be called king, emperor, dictator or pope, who has sought to crush political and religious freedom, has done so through the effective and powerful organization of men. Today, the fear of the power and domination of such organizations is the chief cause of the condition of fear and peril in which the world finds itself. Some say that the greatest threat to liberty is in the powerful centralized communist union on the one hand and the mighty centralized Roman Catholic union on the other. They are feared because of their control over the minds and bodies of men in great numbers through organic union. So the rest of the world would follow their example, even though with many it is done unwittingly, by putting great faith in greater organization and centralization of power in both state and church. By decree of the central government in Washington, the long established principles of our constitutional government are thrown to the winds, and the inherent sovereign rights of the individual States and the people within their borders to govern themselves in matters never granted by them to the Federal government are usurped.

Following the same trend and belief in more and more power through organic union, the General Assembly of the Southern Presbyterian Church, following the leadership of ecclesiarchs who possess no legal qualifications to speak on such legal affairs of state, lauds such unauthorized usurpation of power by the Federal government as a commendable step. It thus becomes crystal clear that what has taken place in the centralization of political power is also being advocated by those who put great faith in a more powerful and centralized church government.

Those who sponsor the belief in a larger and more powerful organic church union have realized that, until there is some semblance of such union between the Northern and Southern churches, the churches of the South are free and independent. They may tell us that the faith of our fathers is outmoded, that fundamental principles should be changed to be in keeping with modern ideas, and that the beloved traditions of our churches of the Southland should be forgotten; but they can not by decree of the highest court of the church make us conform to their wishes. So with that realization they have set about with foresight and keenness of intellect, taking advantage of the opportunity afforded them by the industrialization of the South, to use the well known but not easily recognized methods of infiltration and indoctrination among the people of the South. They skillfully advance the idea that prejudice exists only in the South among native Southern people; that organic and social union means the same thing as spiritual union and that Southern Christians are morally sick if they oppose conditions which would encourage mongrelization of races; they infiltrate Southern religious institutions with theories inconsistent with our accepted fundamental beliefs in the meaning of the Holy Scriptures; they concentrate upon the indoctrination of certain individuals in positions of influence in the

Southern church who in turn try to persuade us that those who do not think as they think are not enlightened; and when they deem the time is ripe they adroitly come with a plan of purported compromise which to the average layman is deceptive as to its real meaning and ultimate purpose. Once the proposed union is put into effect and the days of grace have passed, we of the Southern churches will be dominated by the will of the people of the Northern churches with the result that, unless we then believe as we will then be told to believe and practice those things which we will then be told to practice, we will no longer be able to remain Presbyterians by name when a decree of the highest church court rules out our beliefs and condemns our practices. We must not shut our eyes to the consequences of disrupting the churches of the South. We must open our eyes and see the realistic view and be not misled by those who try to make us believe that the proposed union is necessarily God's will or that His kingdom will be advanced by an attempted organic union, covering vast areas widely separated and having existing conditions and problems which are very different, dominated and controlled by the churches of only one area whose members do not have the proper understanding of the people and their problems in other areas.

There are some reasons of expedience for as well as against a proposed union, but let not what is in reality the surrender of the Southern Presbyterian Church into the hands of the Northern church be cloaked in the disguise of the proposed plan of union. But, what is far more important, let not professing Christians be tempted to put too great faith in the power of men and numbers and forget the lessons of the past. Our faith in the church should be in that which is spiritual, and if the churches are to win the impending battles for religious freedom they must do so by emphasizing the power of spiritual union, for only in such union is it possible for men to dwell together in peace without the disrupting influences of the selfish ambitions of men to impose their will upon others. How much more important it is that a campaign be launched for spiritual unity in which Southern Presbyterians as well as those of the other churches may unite and with loyal hearts, consistent thoughts and fervent spirit join in the singing of that grand old hymn of the church: "Faith of our fathers, holy faith, we will be true to thee, till death."

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## NOTICE!

**To Those Who Are Concerned About The  
Preservation And Continuation Of The  
Evangelical Witness And Work Of The  
Southern Presbyterian Church**

**If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18.**

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# Self-Discipline For Growth

## (Temperance)

**Background Scripture:** *Matthew 16:24-25; I Corinthians 9:24-27; II Timothy 2:3-5; Hebrews 12:1-4. Devotional Reading: Exodus 20:1-17.*

When a brick-mason is building a wall he corrects and plumbs it with his level every once in a while; he does not trust his eye; the wall must be straight. The Ten Commandments are a splendid level with which to correct and straighten our lives. The best way to prove that a thing is crooked is to place it beside a perfectly straight line. The Law of God is holy, just, and good. When we place our lives alongside it we see how crooked we are. The Law is our schoolmaster, to bring us to Christ, that we may be saved by grace.

The Ten Commandments, (see Devotional Reading) is composed of a list of "Thou shalt not's." It is rather fashionable in our day to say that we must not talk of "Don't do this, and don't do that," but to stress the positive side; "Do this, and do that." I would rather trust the infinite wisdom of God Who gave the Ten Commandments, than the wisdom of our modern educators. However, the positive side of these commands is brought out in the Summary of the Ten; Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and, Thou shalt love thy neighbor as thyself. On these two hang all the Law and the prophets. If we have hearts full of love to God, and love to men, it will not be hard to keep the other commands.

We need to discipline ourselves by the Law, just as a carpenter uses his rule and square. He does not stop building, but he constantly checks his work to see if he is getting it right. So with us in our growth as Christians; we are to grow, but we want to grow straight, and tall, and strong. What are some of the ways in which we can discipline ourselves?

I. *"Renounce Self": The Great Surrender:*  
Matthew 16:24-25

Self-discipline begins with self-renunciation: Say NO to himself. Ever since sin came into the human heart, sin and self have been almost synonymous, for selfishness lies at the basis of sin. When we are regenerated a change takes place; it is no longer self but Christ on the throne. When Saul of Tarsus met Jesus on the road to Damascus he surrendered completely to his new Master; Lord, what wouldst thou have me to do? He says of himself, For me to live is Christ, and to die is gain. It was life through Christ, life in Christ, life for Christ, life with Christ. He could have sung the hymn, Jesus is all the world to me.

The "cross" is something which we voluntarily "take up" for the sake of Christ; it is not some small trial or affliction which we are called upon to bear along with the balance of mankind. Lenski says: "This word (cross) has grown too familiar because of constant use. It is a mistake to call all our suffer-

ings a cross. The wicked have many sorrows, but no crosses. The cross is that suffering which results from our faithful connection with Christ. And Jesus here intimates that each disciple will have his share of such suffering."

"Let him be following me." (Lenski's translation). "Let no one think of changing the course of Jesus which leads to the cross but only of following Him with our cross. Godet says that when travelling three things are necessary: first, to say farewell (to self); secondly, to carry our baggage (the cross); thirdly, to proceed with the journey (follow me). The only question concerns our will to make the journey" (Lenski) "If any man will come after me;" He is calling upon us to make the Great Surrender, and begin the journey with Him.

This is the only way to "save our life." If we follow self we will end in disaster. Look at the thousands of lives which prove this simple, and yet profound, assertion of Jesus. No man is strong enough, or wise enough, or good enough, to steer his life to a successful end. We will have to place the tiller in other, and more competent, hands, even the Hands of the Great Pilot, and say in the words of the well-known hymn, "Jesus Saviour, pilot me." Is the Pilot in charge of your life and mine?

II. *Winning the Prize:*  
I Corinthians 9:24-27

"So run that ye may obtain." That is what every runner desires. The prize in the earthly race was a crown—an olive wreath, or something perishable; the crown we are seeking is the imperishable crown of life. In the earthly race only one could win; in the heavenly race all who run worthily will win.

The one who runs here on earth denies himself. He restrains his appetite; he is careful about the kind of food he eats; he has his daily practice and exercise. He wants his body to be in the best condition for running the race on the set day. How much more important for us to keep our bodies in subjection. Our fleshly appetites and passions are often detri-



mental to our spiritual well-being. Sin of any kind will keep us from doing our best in the race.

Paul wanted to be sure of winning the prize in this heavenly race. He was careful to "practice what he preached." He did not want to be rejected, or disapproved, at last, when he had preached to others. Here is a note of warning for all of us who preach, or teach. It is possible for us to tell others how to run the race, and fail to run it ourselves.

### III. *Obeying the Rules:*

#### II Timothy 2:3-5

In every game, or race, or contest, there are certain "rules" which we have to follow. Paul illustrates this by the example of a soldier and an athlete. He lived at a time when soldiers and athletes were in evidence everywhere.

Take the case of the soldier. He does not expect his career to be an easy or soft one; he looks forward to hardships as a matter of course. There is the "basic training" which he must have before he is fit to take part in the fighting. I suppose they had this in Paul's day. It is certainly stressed in these modern times. The men who are drafted, or who volunteer, go through a course of rigid discipline. They learn to drill; they learn to OBEY. Implicit obedience to orders is a fundamental requirement in a soldier. No matter how good he may be in other ways, he is of no use to the army until he learns to obey.

The "basic training" of a Christian is to learn to "obey the rules." If ye love me, keep my commandments, said Jesus, the Captain of our salvation. No matter how much we say that we believe or love our Commander in Chief, we can only prove our faith and our love by our devotion and obedience. Obeying the rules is making our lives conform to His Law and His Life. We must seek to please Him Who has called us into service in His army. I wonder how many of us forget that we have enlisted in His army. We have not joined a picnic party, or a group of tourists, or a body of on-lookers who watch the soldiers drill and get all excited over the pretty uniforms and the thrilling music of the band. No! We are a part of the army. Our place is out on the field drilling, and later on the firing line where the fighting is fierce. We must learn to Obey the Rules, and fight the good fight of faith.

When we have finished our basic training we may be shipped over seas to some battlefield, or we may be stationed here at home. For the Christian, however, there is fighting all along the line, whether he is at home or abroad. Someone has well said, "We are born on a battlefield." Life itself is a battle; the world, the flesh, and the devil, are combined against us. The enemy is strong. The fighting extends to every heart, every home, every community, to every nation. Those who fight against us are numbered by the millions.

A good soldier does not entangle himself with the affairs of this life; he has all he can do on the battle



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line. He must by no means become involved in treasonable talks with the enemy. I am afraid that some of us who profess to be good soldiers of the Lord Jesus Christ are sometimes guilty of "flirting with the enemy." A soldier who does this is liable to be courtmartialled as a traitor. What would our Commander think if he found us on the dance floor, in a night club, or a gambling den, or a saloon?

The case of the athlete, the contender in the games, is very similar to that of a soldier. If it is a football game there will be umpires and referees to see that there are no infractions of the rules. Penalties will be imposed if the rules are violated, and sometimes such a penalty will mean a touchdown for the other side. In a wrestling match one night I saw the referee give the match to one man because the other had violated the rules.

We can easily apply this to our discipline as Christians. We are free, but not free to do as we please. The driver of an automobile is free, but not free to drive on the wrong side of the road, or to drive recklessly and endanger the lives of other people. There are regulations which guide our conduct. If we expect to win in a game we must abide by the rules. One of the rules for the Christian is to keep ourselves unspotted from the world.

### IV. *"Run with Patient Endurance,"* (Weymouth) Hebrews 12:1-4

It is not the man who begins the race, but the man who finishes it, who wins the prize. It is not always the man at the head when the race starts, who wins; it is the one who is at the head when it ends.

The great cloud of witnesses, the heroes of faith in chapter eleven, can tell you that this is true. It takes patient endurance all the way, a faith that continues to perform, that endures to the end.

There are certain things to be laid aside if we are to run well. The man who is sitting on the bench, waiting for the race to begin, will have on extra clothing, but when he steps up to the line he will strip to his running clothes. There are sins and weights which we are to put off. We can apply these figures of speech in many ways. Whatever will hinder us in running the race is to be cast aside.

Looking to Jesus the Author and Finisher (Perfector) of our faith. In Him we see the perfect Example. But we see more than that. We have in Him the One Who called us to run the race, and the One Who will strengthen us, if we look to Him.

## *"Christ-The Hope Of The World"*

### DEVOTIONAL:

Hymn: "O Could I Speak The Matchless Worth"

Prayer

Scripture: II Corinthians 5:14-21

Hymn: "O Zion, Haste, Thy Mission High Fulfilling"

Offering

Hymn: "The Morning Light Is Breaking"

### PROGRAM LEADER:

"Christ—the Hope of the World" . . . this is the theme which has been adopted for discussion by the World Council of Churches as it meets this month in Evanston, Illinois. The World Council has come in for justifiable criticism for some of its un-churchly pronouncements in the fields of politics and economics, but even the critics of the World Council will agree that this theme is a good one. The discussion of this theme at Evanston will probably be of a theological nature. Our discussion of it in this program will be of a more practical nature.

The first speaker will explain why Christ is the hope of the world, the second speaker will tell of some of the encouraging signs seen in the world today, and the third speaker will suggest what we should be doing to lead the world to Christ and to hope.

#### *First Speaker:*

Christ is the hope of the world because Christ has the answer to the world's need. The need of the world is to have its human inhabitants spiritually recreated. There are no evils of society or government or business which cannot be cured, or at least greatly helped, by a wide-spread spiritual revival. What the world really needs is a revival, and Christ is the hope of such a revival. It is through Him that spiritual renewal is possible. In our Scripture lesson we heard these words, "If any man be in Christ, he is a new creature." Christ is able to free men both from the guilt of sin and from its power. He then fills their lives with His Spirit, and they are truly new spiritual creatures.

One of our missionaries, home from Africa on furlough, recently said that the greatest thrill of missionary work was seeing the change that Christ made in the lives of the natives. He said all the discouragements and hardships of the work were out-weigh-

ed by the joy of seeing such wonderful spiritual transformations as took place on the mission field. African natives who would lie and steal and be immoral when it was easier to be truthful, honest, and pure have been completely and miraculously changed by Christ. It is because Christ is able to effect this spiritual change in the life of a human being that we can say He is the hope of the world.

Someone may object that there have always been those who refuse to believe in Christ and submit their lives to Him even when they had full opportunity. This is quite true. Our own nation is an example of that. There are many people among us who have never allowed Christ to transform their lives. There are others who have professed to believe in Christ but have not fully yielded their lives to Him. Wherever you find unbelievers and immature Christians, you will find sin and the evil which results from it. On the other hand, wherever you find devout Christians, you will find that their influence has worked like leaven to improve the whole social and economic structure in which they live. The humane laws, the high educational and health standards in our own nation are due to Christian influence. Christ is the hope of the world because He not only improves the lot of the individual who believes in Him, but He also improves the society of which that individual is a member.

#### *Second Speaker:*

It is easy to be pessimistic about the condition of the world, but there are some real signs of hope. There are some encouraging indications that the people of the world are looking to Christ as their hope. The Bible continues to be the best seller among books. The American Bible Society and other Bible distributing organizations have more requests for copies of the Scriptures than they can fill. Many of these requests come from lands we think of as being pagan. Our missionaries report wonderful interest and enthusiasm among their people. Often the devotion of these foreign Christians is such as to put us to shame. Another hopeful sign is the way in which throngs of people on two continents have eagerly heard and responded to the Gospel messages of Billy Graham and other well known evangelists. Many are predicting that a world-wide revival is in the making, and there are certainly some clear signs to confirm that prediction.

#### *Third Speaker:*

Since Christ is indeed the hope of the world and since there are some indications that the world is



looking to Christ as its hope in an increasing way, what ought we to be doing about it? We, who are already believers, are convinced that we ought to do more than sit as spectators to watch the coming of revival. How can we have a part in it? There are two very important ways for young people to share in the spiritual renewal of the world.

The first way is to pray with all our hearts that it will come to pass. It is far too often that we underestimate the power of prayer. Many have traced the success of the Billy Graham campaigns in America and England to the prayer support which they received. Every Christian can pray for revival, and we believe that every prayer is heard and answered.

The second thing every young person can do is to yield his life to the will of God. If there is a revival in our generation, it will be a Spirit-led revival. It will mean that the Spirit of God is working mightily in the lives of all kinds of people who are wholly yielded to His leading. If young people will both pray for revival and submit their lives to the Lord to be used in whatever way He sees fit, then we can have revival and we will see with our own eyes how Christ can transform the world.

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## Women's Work

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### Resolutions Growing Out Of A Christian Conference

1. Realizing that from 60 to 80% of the people who come into our Church on profession of faith come through the Sunday School

I will find a place to work in my Sunday School and I will seek to know and reach the unchurched individuals in the group to which I belong.

2. Since it is estimated that more than 40% of the Assembly's goal in Evangelism must be reached through outpost Sunday Schools.

I will offer my services to my pastor and session for outpost work and use my Sunday afternoons in mission service.

3. Since I believe that when we pray for our ministers we help to fire them with the Spirit of God, a new zeal for souls and power for preaching

I will pray regularly for my own minister, and each week for the ministers in my community, presbytery, synod and Assembly, and for those of other denominations who are preaching the Gospel of Christ.

4. History revealing that every effective witness has settled with God the money question on His own terms

I will seek to know and apply the Christian principles of Stewardship and bring my tithes and offerings to the Lord, giving at least one-tenth of my money to His work

5. Knowing that a true Christian community and world will come about by the prayer and work of redeemed men and women

I will seek to know my part and be a faithful and intelligent citizen, exercising the privilege of the ballot and using the opportunities I have to lend influence as a Christian in the issues of community life and of nation.

6. Realizing that Christian politicians are essential to a Christian government

I will pray for increased power and influence for those Christians who are in my nation and state capitals, and for other Christians to be put into positions of influence and authority in my government.

7. Realizing afresh that personal Bible reading, prayer and public worship are essential to a strong Christian life

I will use these means that I may grow in grace and be more useful to Christ for the building of His Kingdom.

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Hinton, West Virginia  
July 15, 1954

### Open Letter

Presbyterians of West Virginia

Dear Friends:

Dreams come true! On May seventh, which will always be an outstanding historical date for our Synod, West Virginia presented to the Mission Court Board, Richmond, Virginia, a check for \$12,000.00, the sum needed to complete the West Virginia unit. That check was West Virginia's over and above token

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for the missionaries, who are our ambassadors for Christ in far away places.

I am writing you, therefore, with a song in my heart and praise upon my lips, because on May 7th we broke ground for the West Virginia Furlough Home. Except for one \$1,000.00, and one \$500.00 gift, the sums have ranged from 10c to \$100.00. Many gifts from many women, thus making it truly a West Virginia building. A host of Christian women were needed to do what one man of wealth could have done with ease.

If there were time I could take you behind the scenes and give you a thrilling story of God's providential leading in this project. Suffice it to say the emphasis has been first and last upon willing gifts, and love offerings. West Virginia measured up to her stewardship and with the \$12,000.00, went her heart interest. There are few, if any, women in West Virginia, who do not now know about Mission Court and love it.

And why, you ask, have I been so intensely interested in the building? As Synodical President thirty years ago, when West Virginia was young and weak, I did nothing about the vacant West Virginia lot at Mission Court. Lately when the Synod, placed upon me the responsibility of securing the \$12,000.00, needed to complete the project, I felt as though God had given me a second chance to redeem West Virginia's debt to our beloved missionaries, and I accepted the challenge with a real sense of mission. The joy of the service has been its own reward.

How I would love to share with you my letter file—some letters disappointing, but some so encouraging they spurred me on in my letter writing solicitation.

The women of West Virginia can now meet our missionaries unashamed because they have worked for and contributed to the long needed Furlough Home.

From my window in my adopted State of West Virginia, I can now look across the miles and the mountains to my native State of Virginia, and see West Virginia joining hands with her big sisters, Virginia and North Carolina, as they minister to our missionaries at Mission Court.

Women of West Virginia, I congratulate you upon your success and challenge you to pray for God's blessing upon all who had a share in the erection of the home, and for all who will make it their home.

The West Virginia Furlough Home will be a glory to God and a benediction to the missionaries.

May the days ahead be ones of joyful service for all you, my West Virginia friends.

Faithfully yours,  
Emma Wysor Dunlap

## *An Open Letter*

Dear Friends:

To all of you who are responsible for sending the many packages of lovely cards I am deeply grateful. May God give you the recompense for us! At once I sorted them for use in the work and to give away. Since I do not feel the need of recreation (since the work is so all absorbing and delightful demanding all our time anyway) I consider letter writing and handling the beautiful cards *my* diversion. The beautiful colors and designs satisfy my love of beauty and the hundreds who are made happy gladden my heart. What better fun could one desire?

Once again my sincere thanks. Soon another Missionary Correspondence Department letter should go telling of the continuous growth of God's work here.

Gladly your missionary and gratefully your friend,

/S/ (Mrs. J. M.) Myrtle S. Sydenstricker.

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## *The Bible And Bibleless Service Men*

The greatest evangelistic opportunity among the youth of our nation today lies with young men and women in our armed services. Religious leaders who have engaged in preaching missions at numerous camps, forts, stations and bases join with hundreds of chaplains in saying that here is a wide open missionary field which lies right at our door.

Every enlisted man has a personal, private interview with a chaplain shortly after he dons the uniform. At the time of this first visit, he is offered a Testament, or if he prefers, a whole Bible. Who supplies these copies of the Word of God? You do, and others like you who provide the \$205,000 needed annually by the American Bible Society for Scripture volumes for service personnel. This includes pulpit Bibles for chapels at home and abroad, ashore and afloat, and Gospel portions for those in hospitals and everywhere else a chaplain goes on his visits.

Since 1820 the American Bible Society has never refused to respond to the request of any chaplain or responsible officer for Scripture volumes. Many times, as during the Civil War years and the years of the two World Wars, the distribution has exceeded a million volumes annually.

Are the books read? Those in a position to know say, "Yes, more so than among civilians of comparable age." The American Bible Society helps with this, too, and provides without charge leaflets on Bible reading, which chaplains circulate by the thousands. The Society also furnishes free to chaplains a booklet on the most successful ways of using the Bible in his specialized ministry.

At more than one recruit-training station, when each man is offered a Bible by his chaplain, he is also



asked if he would like to have two copies of the Society's list of daily Bible readings, one for himself and the other to send to his family, so the home folks can join him in reading the same passages of Scripture each day. A special little check-off sheet is available to assist him to record his reading of a chapter a day until he has finished the entire volume.

"While I was in Japan I regularly visited the wounded Marines being evacuated from Korea," wrote Chaplain Carroll M. Herson to the Bible Society. "Several were young men who had attended the Bible study classes on our ship coming across the Pacific. On that trip they received Bible or Testaments published by your Society. It would have thrilled you, as it did me, to see the boys pull out their Testaments from their pockets, most of them smeared with mud and often blood-stained, as they testified to the power of God's Word to strengthen and sustain them in combat and particularly when they were wounded, some of them lying for a considerable time in a filthy rice paddy or out under the hot sun on a parched hillside.

"Their Testaments were all they brought back. Pictures of wives, children, parents and sweethearts were often carefully fastened inside of the cover. When I would offer them a new, clean edition for their old one, they would refuse, saying that the old one had been with them through thick and thin and they wouldn't think of parting with it."

None of us can ever figure the value of such gifts in terms of numbers of volumes. The human factor is vastly more important. A chaplain's newsletter coming from overseas quoted three men as saying, when they showed their worn and frayed Testaments, "You couldn't get my New Testament from me." All of them had received their New Testaments from their chaplains.

One of these Testaments sent to our Armed Forces fell into the hands of a soldier cut off in a shell-hole. He wrote: "We spent a week in that shell-hole; our food was gone the first day, the only water we had was from melted snow. I think we might have died if it hadn't been for the little Testament the chaplain had given me. We took turns reading it; that book brought us through.

More than one soldier, non-Protestant, sometimes non-Christian has idly picked up a Testament or Portion from a table or literature rack, opened it out of curiosity, and then reread it with grateful satisfaction at finding the religion he wanted and needed. After more reading such discoverers have often sought out a chaplain and arranged for religious instruction, but the way to Christian commitment was opened by reading the Book.

The unfinished business of Christians is to win the world for Christ. The best tangible gift a Christian can make to the world is that one Book which brings hope of redemption to all mankind. Those in the

armed services provide the most unusual and strategic opportunity of our generation to win youth to such a knowledge of the Bible that it will become their most beloved Book. Such Christian citizens who will be raised up through familiarity with the teachings of the Scriptures will exemplify Isaiah's promise (54:13): "And thy children shall be taught of the Lord; and great shall be the peace of thy children."

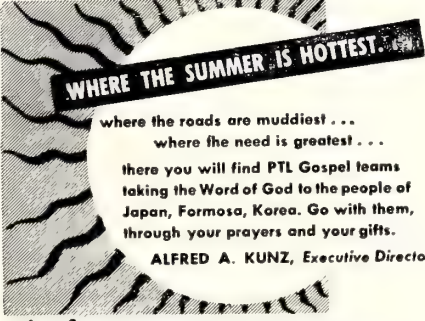
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**ALFRED A. KUNZ, Executive Director**

**The Pocket Testament League**  
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## Church News

### Negro Work Campaign

Atlanta, Ga., July 15—(PN)—Contributions to the Negro Work Campaign of the Presbyterian Church, U.S., have passed the \$1,000,000 mark.

A report of funds received was made here today by Mr. G. B. Strickler, treasurer of the Board of Church Extension, to the annual summer meeting of the Board. As of June 30 the amount received by the Church in payment of pledges and other types of donations to the campaign had reached \$1,012,856.73.

Pledges to the campaign as of the same date had reached \$2,221,646.60, Mr. Strickler reported to the Board. A total of 474 churches have paid their pledges in full.

Proration of funds on hand as of the end of June was made July 6, and the funds sent by Mr. Strickler to Stillman College, designated to receive half of the total contributed toward the campaign, brings the

amount made available to the Church's Negro college to \$438,049.07. A similar amount, Mr. Strickler reported, has been turned over to the Board of Church Extension for its development and expansion of the Negro work of the Church. The remaining \$136,758.59 of the total amount received, has gone to pay for the initial expenses of the campaign, maintenance of the campaign office, and continuing of the office for receiving pledged amounts.

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### ***Dr. R. McFerran Crowe New President Of Belhaven College***

Dr. R. McFerran Crowe assumed his duties as the new President of Belhaven College on July 1, succeeding Dr. Guy T. Gillespie, who has retired.

As one of his first official acts as Administrator of the College, President Crowe announced that Dr. Charles Gregg Singer of Salem College, Winston-Salem, North Carolina, will head the History Department and serve as Vice-President of the College.

Dr. Crowe was called to the presidency of the justly-famed Presbyterian college from the pastorate of the North Avenue Presbyterian Church in Atlanta, one of the outstanding churches of the denomination.

Dr. Singer, to whom Dr. Crowe was attracted by the products of his teaching, comes from Salem College in Winston-Salem, North Carolina, where he was Chairman of the Department of History.

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### ***Board Of World Missions***

July 22, 1954.

At its recent meeting the Board of World Missions of the Presbyterian Church U. S. appointed one new missionary to Japan and approved giving two associate missionaries in the Congo full missionary status.

Miss June Lamb of Asheville, North Carolina has been appointed as a Medical Social Worker to Japan. She graduated from Lees-McRae Junior College and attended Catawba College in Salisbury, North Carolina. Miss Lamb served in the Waves from March 1945 to July 1946. She received her B.S. degree from St. Louis University in St. Louis, Missouri and attended the University of North Carolina this past year. She worked as an x-ray technician in the Norburn Hospital of Asheville for two years. From October 1950 to October 1952 she served as an x-ray technician for the Atomic Bomb Casualty Commission in Japan. She is a member of Oak Forest Presbyterian Church of Enka, North Carolina. She is now attending the Institute for Outgoing Missionaries in Montreat and will be ready to go to the field as soon as she completes the required work at the Assembly's Training School this fall.

Rev. and Mrs. Harry Punt of Holland and Belgium who have been serving in our Congo Mission since

1944 as associate missionaries have now been given full missionary status. They will continue to serve as evangelistic missionaries.

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Dr. William M. Elliott, pastor of the Highland Park Presbyterian Church, Dallas, Texas was elected Chairman of the Board of World Missions at its meeting in Montreat on July 13. Dr. Elliott has been a member of the Board since 1938. First Vice-Chairman is Dr. James A. Jones of Myers Park Church in Charlotte, North Carolina and Second Vice-Chairman is Mr. W. H. McCord, a layman from Nashville, Tennessee.

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The Board approved plans for the establishment of a liberal arts Christian college in Korea. It is felt that such a college is desperately needed for the training of leadership for the Korean Church. The college will be located at Taejon and the Rev. W. A. Linton has been designated to head up the school. A most cordial invitation is being extended to the Board of Foreign Missions of the Presbyterian Church U.S.A. to join with our Mission in the establishment of the college. Plans for the college will be made in close consultation with the Korean Church.

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It was reported to the Board of World Missions that the Easter Offering had reached a total of \$110,000, the largest such offering ever made. The Board allocated \$50,000 of this over and above offering for the distribution of government surplus food to needy areas, through the Share Our Surplus program of Church World Service, which will supply one million dollars worth of food.

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Rev. and Mrs. Harold T. Bridgman now serving as pastor of the church in Houma, Louisiana was formerly retired by the Board of World Missions at its recent meeting. Mr. and Mrs. Bridgman served in China from 1920 until they were forced to leave by the Communists.

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Rev. and Mrs. John Coffin of our Congo Mission announce the birth of a son, Paul Caswell, II on April 30 in Brussels.

A daughter, Elizabeth Leticia, was born on May 21 in Korea to Dr. and Mrs. Paul S. Crane of our Mission there.

Robert Donnell McCall, Jr., was born on June 2 in Kobe, Japan, the son of Rev. and Mrs. Robert Donnell McCall, of our Mission there.

A son, Robert Cary, was born on June 1 in Kobe, Japan to Dr. and Mrs. Ovid Bush of our Mission there.

Rev. and Mrs. E. H. Gartrell of our Brazil Mission announce the birth of a son, David Gordon, on May 20 in Ceres, Brazil.



Pamela Pack Pritchard was born on June 9 in Congo to Mr. and Mrs. John Pritchard of our Mission there.

A daughter, Helen Frances, was born on June 9 in Atlanta, Georgia to Mr. and Mrs. John Vass of our Congo Mission who are now on furlough.

Rev. and Mrs. Ernest Pettis of our Korea Mission announce the birth of a son, Ernest Wardlaw, III in Chunju on June 15.

Janet Lynn McLane was born on May 24 in Sao Paulo to Rev. and Mrs. Rogers McLane of our Brazil Mission.

A daughter, Elizabeth Austin, was born on July 13 in Wheaton, Illinois to Rev. and Mrs. Day Carper of our Congo Mission who are now on furlough.

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#### FROM CONGO:

Rev. and Mrs. Day Carper and family arrived in New York on June 8 for their regular furlough.

Rev. and Mrs. Wm. R. Reily and family are scheduled to arrive in New York on September 10 for their regular furlough.

Dr. and Mrs. George Couser are scheduled to leave Congo about the middle of August for their regular furlough.

Mr. and Mrs. W. C. Worth will be arriving in this country sometime in August for their regular furlough.

#### TO BRAZIL:

Miss Ann Pipkin and Rev. and Mrs. Douglas Charles and family are scheduled to sail in August after having spent their regular furlough in this country.

#### TO KOREA:

Dr. and Mrs. Joseph Hopper are scheduled to sail on August 20 after furlough in this country.

Dr. and Mrs. Herbert Codington and family are also scheduled to sail on August 20 after their regular furlough.

#### FROM JAPAN:

Rev. and Mrs. John Barksdale and family arrived in this country in July on an emergency health furlough.

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### *Eastern Heights Presbyterian Church, Savannah, Georgia*

Eastern Heights Presbyterian Vacation Bible School has come to a successful close under the able direction of Miss Ruth Wilson, new D C E. Two hundred sixty five children were enrolled. At the close of the School 32 accepted Christ as Saviour.

### *Rev. George Washington Gideon*

Atlanta, Ga., July 15—(PN)—Funeral services for the Rev. George Washington Gideon, one of the leading Negro ministers in the Presbyterian Church, U.S., were held here today. The distinguished minister, three times moderator of Snedecor Memorial Synod, died July 11 at 80 years of age.

The Rev. A. E. Fortune, pastor of Rice Memorial Presbyterian Church which Mr. Gideon organized in 1924, presided at the services. Eleven other ministers and church workers, both Negro and white, from his own denomination and others, paid tribute to Mr. Gideon.

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### *Rev. Alex W. Hunter Goes To New Orleans*

NEW ORLEANS — Rev. Alex W. Hunter, a native of Louisville, Ky., will arrive in New Orleans about Aug. 1st and begin shortly thereafter the ministry at First Presbyterian Church, 5401 South Claiborne Avenue, according to Emile H. Dieth, elder at First Church and chairman of the nominating committee. Rev. Hunter, 42, who comes to New Orleans from Macon Road Presbyterian Church in Memphis, Tenn., succeeds the Rev. David H. Edington Jr., who resigned 10 months ago to fill the post at Springhill Church in Mobile, Ala. The interim pastor has been Rev. William Kennon also of Louisville.

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### *The Plan Of Union With Analysis And Interpretation*

The Permanent Committee on Cooperation and Union has ordered 15,000 copies of the *Plan of Union*. After supplying copies for ruling elders who will attend meetings of presbyteries, about 11,500 copies will be available at 25c each postpaid. Orders will be filled as received as long as the supply lasts. There will be no opportunity to secure copies after the present supply is exhausted. It is very important that remittance accompany order.

Copies of the 16 page leaflet "Analysis and Interpretation of the Proposed Plan of Union" are still available. Copies will be mailed to each church in the General Assembly so that every ruling elder may have one. Others may secure copies while they last at the following prices:

Single copies	5c	each
50 copies	4c	each
100 copies	3½c	each
500 copies	3c	each
1000 copies	2½c	each

Send orders for Plan and Leaflet WITH REMITTANCE to the undersigned.

E. C. SCOTT  
341 A Ponce de Leon Avenue NE  
Atlanta 5, Georgia

## Montgomery Presbytery

Montgomery Presbytery met in its 233rd Stated Session in the Fairlawn Presbyterian Church of Radford, Virginia, on Tuesday July 20, 1954. There were present 38 Ministers and 49 Ruling Elders. Rev. James E. Long of Iron Gate, Virginia, was elected Moderator. Rev. E. D. Vaughan was granted evangelistic powers. Motion was carried that a special meeting of Presbytery be held after the Fall Meeting of Presbytery for the purpose of prayer, and confession, and seeking the Will of God in the great issues now before the Church. A Committee of six, three for and three against the proposed plan of union with the Northern and the United Presbyterian Churches, was appointed to study the plan and bring in a report on it at the Fall Meeting of the Presbytery. It was ordered that the plan of union's categorical question be voted on at the Spring Meeting of Presbytery in 1955. Candidate H. Ray Woody was received from East Hanover Presbytery, licensed, and arrangements made for his ordination and installation as pastor of the Church of Buchanan and Virginia.

Mr. Paul D. Buzard of the Fairlawn Church was received under the care of the Presbytery as a candidate for the Ministry.

Rev. B. F. Sperow was granted permission to labor one more year at Narrows, beginning September 1, 1954.

Rev. T. C. Bales was approved as Temporary Supply for the Clifton Forge Church to begin on September 1, 1954, the date of his automatic retirement as pastor of that church.

Rev. Dailey D. Young was nominated to be Moderator of our next Stated Meeting (the 234th) which will be held in the Low Moor Church on October 26, 1954.

A memorial to the late Dr. P. Frank Price was read.  
E. W. Smith, S. C.

## St. Simons Island, Georgia

After seven years and nine months from the date of its organization this Church laid the cornerstone of a new church plant on June 28 at the hour of morning worship. Representatives of all departments of the Church's work took a part in the service. After the Communion Service in the Community Church, where it now worships, the congregation went to the site of the new plant on King's Way, the main approach to the Pier section of the Island.

The pastor had the Call To Worship, Responsive Readings, Prayer of Consecration and the Benediction. Elder W. L. Wilkes, Supt. of the Sunday School, gave the Invocation. Mallery Masters, representative of the Youth Groups and a candidate for the Ministry, read the Scriptural message in I Peter 2:3-9. The Historic papers and pictures were deposited in the copper box by Mrs. Edwin Fendig, Sr., President of the Women of the Church, with Mrs. Daniel Boone, Treasurer.

They were assisted by Elder W. M. Anderson, supervising Architect, associated with Abreu and Robison, the architectural Firm in charge there. Deacon Tom Gash, Chairman of the Building Committee, expressed his thanks to the many who have assisted him in his work. The cornerstone was laid by the two remaining charter members Elders Dr. C. M. Ward and B. A. Beard. They were assisted by Deacon Wm. A. Way, Chairman of the Finance Committee and Mr. Cliff Cole, Superintendent of construction.

The Service closed with the Doxology and the Apostolic benediction.

This Church was organized September 29, 1946 with 46 Charter members. It now has 238. It became self-supporting in April of 1950. The Building Fund Campaign was launched at a Dinner meeting March 1, 1951, at which Dr. J. R. McCain, then the President of Agnes Scott College, was the speaker. The plant, equipment, building site and landscaping will cost about \$125,000. The building covers 8,200 square feet, and provides a Sanctuary, Chapel, Educational plant and Social room and Kitchen. We hope and plan to dedicate the church on our eighth Birthday Anniversary, September 26, with Dinner on the Grounds! as is our custom.

## Mecklenburg Presbytery

Mecklenburg Presbytery in a sweltering day-long session held its 205th stated session in the McQuay Memorial Presbyterian Church, of which Rev. Bland Dudley has recently been installed pastor, on July 20th. Dr. Henry G. Bedinger was succeeded as moderator by Mr. J. B. Kuykendall, an elder in the Covenant Church. Rev. W. F. Mitchell was received from the Mississippi Valley Presbytery of the Associate Reformed Church and a commission was appointed to install him pastor of the Sunset Hills Presbyterian Church. Rev. W. T. Taylor was received from the Baptist Church and has begun work for the Presbytery in two Negro Housing projects in Charlotte.

Mr. Clifford D. Caldwell was received as a candidate for the ministry from Holston Presbytery and with Mr. Vance Baucom, our own candidate, was examined with a view to ordination. A commission was appointed to ordain and install Mr. Baucom pastor of the W. H. Belk Presbyterian Church on July 25th. On August 1st Mr. Caldwell will be ordained and installed pastor of the St. Andrews Presbyterian Church. A commission was appointed to install Rev. I. S. Garner, Jr. pastor of the new Forest Hill Presbyterian Church—on Sept. 12th.

Four young men were received under the care of the Presbytery as candidates for the ministry: Arthur McKee Dye, Jr., of the Caldwell Memorial Church; James Hoyt Sell, Jr., a member of the First Presbyterian Church of Monroe; Leslie Auston Everett, Jr., also of the First Church, Monroe; and James Preston Sample III, of the Amity Church.



A benevolence budget of \$406,629.00 was adopted for Synod and Assembly causes. The Moderator was authorized to appoint a committee to implement the Forward With Christ movement. Mr. Rufus A. Grier reported that the Bi-Centennial Committee is making progress in its plans to celebrate the two hundredth anniversary of organized Presbyterianism within Mecklenburg County.

The discussion and vote on union was docketed for 10:00 A. M. during the January 1955 meeting. A special committee was appointed to study and guide the Presbytery in its presentation: Dr. Monroe Gil-mour, M.D., Mr. A. R. Shaw, Revs. L. I. Stell, S. M. Inman, Chas. G. McClure and S. H. Zealy.

Dr. Warner L. Hall was nominated for moderator of the next meeting to be held in the Cooks Memorial Church on September 14th.

R. H. Stone, Secretary.

### *Tuscaloosa Presbytery Protests Against Assembly's Advice July 20, 1954*

WHEREAS, by the action of the 1954 General Assembly, when less than 300 ministers and elders assumed the prerogative of advising three quarters of a million Southern Presbyterians as to their Christian duty in the matter of race segregation, thus creating a gross public misunderstanding and a feeling of resentment on the part of thousands of Presbyterians, and

WHEREAS, the modern agitators of this question which is so full of dynamite in southern society and tradition, have no Biblical grounds for their pious conclusions, else far wiser theologians, Biblical interpreters, and noted Evangelists, would have made the discovery long ere this, and

WHEREAS, to disrupt our southern pattern of race segregation, would ultimately result in race mongrelization, which result would become a "stench in the nostrils" of all true lovers of race purity, and

WHEREAS, with good will, kindly feeling, and charity to all races, especially that of the negro race, which during the past hundred years under southern influence and kindly aid and sympathy, has made more progress in religion, education, and commercial advancement, than has any other race in the history of the world in the same length of time, and

WHEREAS, the acceptance of such advice as recently handed down would create a spirit of ill feeling between both races which does not now exist, and would give the negro race a setback in progress that would require another century to overcome, therefore

BE IT RESOLVED, that inasmuch as our Westminster Confession of Faith states that since the time of the Apostles, church councils may err, and have erred, (Paragraph 3, Chapter 33) this Presbytery unequivocally rejects the recommendation of the 1954

General Assembly on race segregation, as being ill advised and thus in error, and

BE IT FURTHER RESOLVED, that this Presbytery reaffirms the time-honored, and undisputed right of the various church sessions in the "grass roots" of our Assembly, which has made such phenomenal progress and favor of God, are fully evidenced in its pulsating life of evangelism, missions, and stewardship, we therefore, confidently feel that these lower courts are fully competent to take care of the life, the welfare, and continued progress of our great church.

July 9, 1954

To The Sessions of the Churches of  
Wilmington Presbytery:

Brethren:

The Session of the Mt. Zion Presbyterian Church, Rose Hill, N. C., in session July 8, 1954 with the pastor and seven of the eight active Ruling Elders present, adopted the enclosed letter by a vote of 6 to 1.

Mr. H. E. Latham asks that it be recorded that he was opposed to sending the letter to the sessions of other Churches, but was in agreement with the contents of the letter.

Rev. W. H. Allison, the Moderator, being a member of the Session and in view of the fact that this letter is going out in the name of the Session, wishes it known that he takes the following exceptions to statements in the letter:

1. In the 4th paragraph: While the term "un-Christian" is a harsh term, I cannot deny that segregation falls short of the Christian ideal expressed in the command of Christ that we love one another as He has loved us.

I cannot deny that segregation is contrary to the teaching of Scripture, because I have to admit that both the specific teachings and the spirit of the New Testament make for a spirit of Christian fellowship that works against it.

I cannot say that I do not believe that segregation has obstructed the Church in its ministry to members of the colored race. While freely admitting that thousands of individual Presbyterians have shown a fine Christian spirit in their personal ministrations to individual negroes, the record of the Presbyterian Church, U.S., as a Church, shows clearly that the lack of contact with their church activities and spiritual interests has caused us to go our separate way, ignoring their spiritual needs almost completely and making our ministry to the colored race negligible.

2. In the 5th paragraph: To preach Jesus Christ and Him crucified is to preach the whole Gospel of salvation, which includes its strong social implications. The mission of the Church is not only to preach Christ but to follow Him, which leads inevitably to social adjustments in our imperfect society.

3. In the 6th paragraph: As the action of the General Assembly is "commendatory" rather than "mandatory" (to use the words of Dr. J. B. Green) I do not reject its counsel, but will use it to re-examine my ministry to my fellowmen.

Fraternally yours,  
M. L. Carr, Clerk

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Rose Hill, N. C.  
July 8, 1954

### ***Mount Zion Presbyterian Church***

To the Sessions of the Several Churches  
Wilmington Presbytery  
Presbyterian Church in the United States

Brethren:

The General Assembly of our church at its most recent session adopted a resolution requesting all lower courts to abolish racial segregation in the churches, agencies and institutions under their jurisdiction and specifically called upon all sessions to admit persons to membership and fellowship in the congregations without reference to race.

We do not lightly question any action of our highest court or object to its counsel without invoking the guidance of the Holy Spirit as we undertake the responsibility for making our own decision in the light of this resolution. We do not question the motives or doubt the sincerity of those who were responsible for it.

Nevertheless, we hold it consistent with the constitution of the church and with the concept of democracy itself that our own freedom of conscience involves the right to dissent. The right to dissent carries with it also the obligation to make our dissent known to those with whom we are associated in the church. For that reason we have addressed this letter to you.

We deny that segregation of the races in the church is un-Christian or that it is contrary to the teaching of the Scripture. We do not believe that it has obstructed the church in its ministry to members of the colored race. We reject the accusation that we have been less than Christian in our dealings with them as an utterance out of keeping with the spirit in which Christian brethren should address one another.

We assert that it is not the mission of the church to advocate social revolution but to preach Jesus Christ and Him crucified. We do not believe that it is in keeping with the mission of the church to force schisms upon the people whose sincerity of belief cannot be held in question. We cannot agree that the church should concern itself with measures which, whether by accident or design, will lead inevitably to miscegenation.

Whether any man agree with us or not, for us it is wrong to accept the counsel of the General Assembly in this instance. We therefore reject it, not

in defiance, but with humility and humbleness of heart, firm in the conviction that we are right, as God has given us to see the right.

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way . . . For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Fraternally yours,  
The Session of Mt. Zion Church  
By M. L. Carr, Clerk

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### ***Meridian Presbytery***

The One Hundred and Eighteenth stated meeting of the Presbytery of Meridian, Southern Presbyterian Church, was held in the Erata Presbyterian Church on Tuesday, July 20th. The Presbytery was called to order at 10 A. M. by the retiring Moderator, Rev. R. G. Schwanebeck, pastor of the Jones Memorial Presbyterian Church, Meridian, and he preached the opening sermon from the subject: "The Attributes of God."

The pastor of the host church, Rev. W. W. Bagby, who is also the Permanent Clerk of the Presbytery, welcomed the members of the Presbytery and visitors in behalf of the officers and members of the Erata Church.

When the roll of the Presbytery was called by the Stated Clerk, Rev. L. A. Beckman Jr., the response showed a large attendance at this meeting. There were twenty three Ministers, and forty two Ruling Elders representing churches. Also, there were a number of visitors.

Dr. J. Kelly Unger, pastor of the First Presbyterian Church, Meridian, was elected as the new Moderator and will hold this office for six months.

Rev. R. L. Summers was received from New Orleans Presbytery, and a Commission was appointed to install him as pastor in the First Presbyterian Church, Gulfport, to which he had been called, in the near future.

Mr. John Russ, a Candidate for the Ministry, was examined and licensed to preach the Gospel. Mr. Russ is a native of Long Beach, Miss., and took his training in Austin Theological Seminary, in Texas.

Mr. Jack I. Wolf, a Candidate for the Ministry, was examined. He has been called to be the pastor of the Ocean Springs Church. A Commission was appointed to ordain and install him in that church at a later date. Mr. Wolf is a native of Florida and took his training in Columbia Theological Seminary, Decatur, Ga.

The pastoral relation existing between Dr. G. Thomas Preer and the Collins Presbyterian Church



was dissolved at his request. He was given permission by the Presbytery to accept the call to become Student Worker on the campus of Mississippi Southern College for Presbyterian Students, and he will also teach a course in Philosophy in the College.

The reports given by the four Commissioners to the General Assembly, which met in Montreat, N. C., in June, were heard by the Presbytery.

The matter of the union of the Southern Presbyterian Church with the Northern Presbyterian Church and the United Presbyterian Church came up for consideration. The matter was placed on the docket for the October meeting when the question will be voted on at that time.

The Presbytery heard reports from Commissions showing that Rev. V. O. Augusburger had been installed as pastor in the First Presbyterian Church, Biloxi; and that the Westminster Presbyterian Church had been organized in the city of Hattiesburg with eighty charter members. This newest church in the Presbytery has secured a meautiful lot within one block of Mississippi Southern College where their house of worship will be erected.

During the noon recess the members of Presbytery and visitors enjoyed a delightful meal which was most generously provided by the Ladies of the Erata Church and spread on a long table in the shade of the lovely oak trees near the church building.

The Presbytery accepted the invitation of the Petal Presbyterian Church to hold the October meeting with them.

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### ***Central Mississippi Presbytery***

THE PRESBYTERY OF CENTRAL MISSISSIPPI met in summer session at the Old Madison Church near Canton on 15 July with 34 ministers and 54 ruling elders in attendance. Dr. John Reed Miller preached the sermon for the retiring moderator, ruling elder Stokes V. Robertson on the subject: "The Sacrificial Death of Our Lord." Memorials were given to 9 deceased ruling elders. The Rev. Herman Magee was elected Moderator. Pastoral Relationships dissolved: 1. Between Westminster church, Vicksburg and the Rev. John Thompson—He is to become pastor at French Camp and Huntsville and is to teach Bible in French Camp Academy. 2. Between the Rev. Dwyn Mounger and the Forest Church. He accepted a call to become Executive Secretary of Presbytery's Committee on Church Extension. Mr. Virgil Pino was examined for ordination, was licensed and will be ordained and installed at Morton on 1 August. Two candidates for the ministry were received: Julian Hamilton White from Central Church, Jackson, and H. C. Raymond from Indianola. This brings to 19 the number of candidates on our roll. After full discussion Presbytery voted to consider the matter of Church Union which was answered in the negative by a vote of 64 to 9. Presbytery voted to concur with the Phillip Church and North Mississippi Pres-

bytery in an overture to Synod asking that the Phillip church be transferred to Central Mississippi Presbytery in order that it might be grouped with Carrollton. The Commissioners to the General Assembly made their reports.

Presbytery adjourned to meet in Jackson during the meeting of Synod August 31-Sept. 1. The fall meeting will be in Yazoo City for the Centennial Celebration of Presbytery on 21 October.

Dwyn M. Mounger  
Stated Clerk

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### ***First Presbyterian Church, Bradenton, Florida, Calls Director***

On September 1, 1954, Miss Anna Bell Reese of Tupelo, Mississippi will become the Director for Christian Education of First Presbyterian Church, Bradenton, Florida.

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### ***Presbyterian College, Clinton, S. C.***

Clinton, S. C., July—A guidance and counseling program, to help South Carolina young people choose the occupations for which they are best qualified, is being established at Presbyterian College.

President Marshall W. Brown today announced the setting up of a Guidance and Counseling Center, to be headed by a well-qualified psychologist.

He said this program will provide an individual, scientific service to aid young people in their search for God's will in their lives. Based on the premise that every job can be a Christian calling, the Center will help young people determine which types of occupations they are best qualified to enter.

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### ***Dr. John H. Marion, Jr., To Supply Community Church, Chapel Hill, N. C.***

According to a dispatch in the Durham Herald, July 25th, Dr. John H. Marion, Jr., of Bon Air, Virginia, will assume the pulpit of the Community Church of Chapel Hill, North Carolina, for the month of August. This is the church which is composed in great measure of members and officers who were removed, or removed themselves, from the Chapel Hill Presbyterian Church under the leadership of the then Rev. Charles M. Jones who demitted the ministry of The Presbyterian Church after an investigation of a commission of Orange Presbytery.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."

# IT SHOULD BE DROPPED

A statement expressing the belief that it is wiser to continue our church as a separate and sovereign organization has been printed and a number of copies sent out over the church.

Thousands of signatures have been placed on these copies and returned to us — so many we have not been able to count them. (Also, frankly we are unable to decipher many of them so cannot print the names if we had the space to do so).

But — one thing stands out clearly. The rank and file of the membership of our Church do not want the proposed union. They also feel that this continued pressure for union is hurting the work of the Church and causing division and strife.

When an issue divides as sharply as this one does. When it has so little to offer and so much against it, then —

# IT SHOULD BE DROPPED

Many evangelicals in the U. S. A. Presbyterian church are watching us, for they too feel that the greatest single hope for the preservation of a truly Presbyterian witness in America rests in the refusal of the Southern Presbyterian Church to become submerged in this present movement for "union."

For the proposed "organic union"— *The Answer is — "No."*

*Write For Samples Of Literature*

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

Weaverville, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

AUGUST 11, 1954



## Missionary Candidates At Montreat

Bottom row, left to right: Mr. Wilson T. Dowling, Brazil; Mr. and Mrs. Charles Ansley, Drew and Nanette, Brazil; Mr. and Mrs. Thomas P. Stixrud, Tom and Roxann, Africa; Dr. and Mrs. Robert Dunn, William Robert, Jr., and Norma, Africa; Mrs. Robert Camenisch, Robert and Glenn, Brazil.

Second row: Miss Elizabeth Dunlap, Africa; Miss Nellie Swensen, Japan; Rev. and Mrs. John W. Grimes, Brazil; Rev. and Mrs. Thomas Prentice, Thomas Kent, Mary Irene and Daniel Mack, Brazil; Mr. and Mrs. William L. Ellison, Susan and Travis, Brazil.

Third row: Rev. William Metzel, Africa; Mr. George T. McKee, Jr., Africa; Rev. and Mrs. Howard Cameron, Africa; Rev. Ernest Gilmore, Brazil; Rev. and Mrs. Lardner Moore, Japan; Rev. Robert L. Smith, Korea; Rev. Robert W. Cousar, Jr., Brazil.

Fourth row: Rev. Curtis Goodson, Brazil; Rev. and Mrs. John R. Hornick, Brazil; Miss Cora A. Wayland, Korea; Rev. and Mrs. David V. Miller, Africa; Miss Elizabeth Miller, Africa; Miss June Lamb, Japan; Miss Claribel Moles, Korea; Miss Ann Faucette, Korea.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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## — LETTERS —

### A Little Light On The Subject

By Allen E. Fortune

Dear Editor:

In the July 23, 1954 issue of this paper, under the caption "Random Shots" by Mr. L. A. Beckman, Jr., a comparison was made of the attendance of the Negro representatives of the Snedcor Memorial Synod's meetings before its dissolution and the attendance after the dissolution to the various Synods, which reveals an alarming decrease. It may give some reason for the decrease to know that before the dissolution of the Snedcor Memorial Synod the traveling expense to and from its meetings was paid by the Snedcor Memorial Synod, while after the dissolution the traveling expense to and from the Synods meetings is being paid by the various churches and ministers from which delegates are sent.

Respectfully,  
A. E. Fortune,  
Atlanta, Ga.

**Editor's Note:** The fact as stated by Mr. Beckman that attendance under the new plan is not nearly as good as under the old plan still goes unchallenged.

## NOTICE!

To Those Who Are Concerned About The  
Preservation And Continuation Of The  
Evangelical Witness And Work Of The  
Southern Presbyterian Church

If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18.

## EDITORIAL

### The Spirit Of Compromise

The writer is just in receipt of a long personal letter from a man in closest touch with the present political situation in England and on the Continent.

Writing from London he says:

"I am acutely anxious about the world situation, and I think the most earnest prayer will be needed to avert the dangers which have so suddenly increased.

Basically, the Communist combine is degenerating and had we been tough it could, I think, have been smashed, or at least reduced, without real danger of a world conflagration. Unfortunately we have been desperately weak over Indo-China, and the shocking compromise which has occurred has let loose the flood tides of Appeasement in Europe.

What I am afraid of is that neither Eden nor anyone else will be able to control them, and I see that even the formerly left-wing Times newspaper (London) has today suddenly taken fright.

The supreme danger is that the appeasers will get so much public opinion behind them as a result of Geneva, that they will force the neutralization of Germany. Let us make no mistake as to the meaning of this. It would be accomplished by unification. It is known from our Intelligence sources that the Soviet Union has cadres already formed in East Germany with which to penetrate the whole of the Western area as soon as the unification is achieved."

The letter (three pages) gives many other details of the danger now so real, danger inherent in the spirit of compromise which is abroad.



It is not strange—it is supremely logical—that those theological and ecclesiastical leaders who have departed farthest from the historic Christian faith seem blind to, if not active participants in the desire for a compromise with world Communism. Deploring the evils of communism they are still failing to admit that it is an ideology, both in theory and in practice, with which there can be no compromise. For twenty-three years our nation has engaged in a “recognition” of Soviet Russia which has proven a consistent source of trouble and disaster and which will continue to be just that until we have the moral and spiritual courage to renounce any recognition of or dealings with this monstrous evil.

The spirit of compromise offers a sense of immediate peace and security, but, in this case we believe it will inevitably lead to yet further disaster.

—L.N.B.

## East Alabamians Speak For Themselves

Since the pro-union paper has taken the Presbytery of East Alabama severely to task for voting early on the Plan of Union it may be well to allow two of these East Alabama Presbyters to speak for themselves. Concerning this matter, Mr. John Ward of Trinity Presbyterian Church, Montgomery writes, thus:

P. O. Box No. 76,  
Montgomery, Alabama,  
July 24, 1954.

Dr. William Childs Robinson  
Columbia Theological Seminary  
Decatur, Georgia

Dear Dr. Robinson:

. . . . .

This question of Union has been up in our Presbytery almost continuously for the last ten years. Nine years ago the Presbytery overwhelmingly expressed its sentiments in an official vote as being against Union. On at least three different occasions the Presbytery has so expressed itself to the General Assembly and has overtured the Assembly to turn the Plan down or discontinue negotiations. The matter has naturally kept the Presbytery disturbed and undoubtedly has hampered our other work.

In October 1952, the Presbytery appointed a Committee of seven members to study carefully the

Plan of Union and to make its recommendations. This Committee consisted of a group of very able men—ministers and elders. The Committee has spent a great deal of time in meetings. When the Presbytery met in April 1953, the Committee made a report and recommended 18 or 19 provisions of the Plan to which they objected and made recommendations for changes in a number of these instances. The 18 or 19 recommendations of the Committee were considered one by one by the Presbytery and in every case the Presbytery voted approval. It is my understanding that these recommendations of the Presbytery were forwarded to the Stated Clerk of the General Assembly for transmission to the Committee. The Committee in our Presbytery was continued by the Presbytery. When the revisions were made in the Plan these were taken by our Committee and carefully studied during the early part of 1954. Few, if any, of the recommendations made by our Presbytery had been included in the revisions.

When Presbytery met in April 1954, the Committee then made its final report and recommended that since the Presbytery's recommendations were not included that our objections were still valid and that after studying the revisions in the Plan the Committee was prepared to make final report. Their report was in substance that the Plan be rejected—that the Presbytery overture the General Assembly to vote against it and to cease negotiations. The report and this overture were overwhelmingly adopted. It was then moved that in case the General Assembly passed the Plan and sent it down to the Presbyteries that the categorical question be docketed as the first order of business at the June 1954 meeting of Presbytery.

You will note that the Presbytery's Committee had been considering the matter over a period of 18 months and had made two reports. Also, when the report was adopted in April 1954 and when the question was docketed for the June meeting of Presbytery that we had no way of knowing that the General Assembly would recommend a further delay in voting by the Presbyteries.

Members of our Presbytery had therefore had better than two months notice that the question had been officially docketed as the first order of business at the June meeting. Everybody in the Presbytery knew that the question would be voted on then. Consequently, when Presbytery met in June we proceeded to do that which we had agreed to do back in April. There were arguments made by several proponents of Union to follow the Assembly's

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recommendations and postpone the vote. The strongest plea that was made for taking the vote was made by Dr. McGuire, who stated that he was for Union and would vote for it but that he was unalterably opposed to this Presbytery putting the matter off any longer—that it had been docketed since the last meeting of Presbytery and that we were all there and ready to vote—which the Presbytery proceeded to do.

Now, there are several other things which might be taken into consideration which will show that this Presbytery tried to follow the suggestions of the General Assembly in every particular except this last recommendation regarding waiting until January 1955 to vote. Our setting up of this Committee of seven, our careful study of the Plan, our continuation of this Committee to study final revisions. After the 1953 General Assembly recommended that the Plan be considered and discussed through the ensuing year, we tried to follow that out. During that year the matter was discussed in a number of the churches in the Presbytery.

Our Session voted to hold a meeting here in Trinity Church in March and have both sides of the question presented. Invitations were officially extended to the entire Presbytery to attend this meeting and a number of churches outside Montgomery were represented at the meeting. You know we had one of the ablest men on each side that could be secured—Francis Pickens Miller for the Union crowd and Nelson Bell against it.

We felt that this Presbytery has done everything it could do—that both sides had bombarded the whole Presbytery—that the regular work of the Church and the Presbytery had suffered sufficiently from this controversy and that there was no point in prolonging this discussion and controversy for six months more simply because the proponents of Union were able to get through the General Assembly a recommendation which they felt would be in their favor and give them more time.

Yours sincerely,  
JOHN M. WARD.

JMW/pfg

\* \* \* \* \*

The Reverend A. C. Windham of Opelika amplifies somewhat the constitutional consideration given the matter by these esteemed brethren:

Before the meeting of the General Assembly I addressed the following question to the Stated Clerk of the Assembly:

"What will be the status and effect of that recommendation adopted by Presbytery if the Assembly should specify a date upon which the vote on union is to be taken by the presbyteries?" I cited to him par. 78, giving Synod a right to direct a meeting of Presbytery to transact designated business, and also the fact that no such provision was in the Book of

Church Order relative to the Assembly being able to designate any time to act or business to transact by a presbytery. Par. 169 is the only one that provides for any such thing, and that is for deferring action on an amendment, and urging presbyteries to act (urging only).

Here is Dr. Scott's answer:

"Concerning the recommendation as to the date for voting by presbyteries on the Plan of Union, if it should be sent to them for advice and consent, I wish to say that I doubt whether the Assembly will interpret such a recommendation as that it would be binding upon the presbyteries. The Presbytery may vote at any such time as it sees fit to do so."

After the Assembly met I requested verification on the first opinion. I received this telegram from Dr. Scott: "January voting date is Assembly's recommendation. Presbytery may decide whether to respect or ignore Assembly's request."

\* \* \* \* \*

Perhaps, two remarks may be added to these clear statements: First, one may remember that the 1953 Assembly *unanimously* recommended "complete freedom of discussion of the plan in presbyteries or open meetings" with "an opportunity afforded for those of different viewpoints to express their opinions." Sundry reports indicate that this unanimous recommendation was not always carried out. Is it worse to disregard a *majority* recommendation of the 1954 Assembly than a *unanimous* recommendation of the 1953 Assembly?

Secondly, according to our Book of Church Order and our solemn covenant entered into with Kentucky in 1876 our lower courts have the right and duty of testifying against error even when that error is committed by our higher courts. Whether such rights may be enjoyed under the Plan of Union with its *RADICAL PRINCIPLES* of majority rule may well be doubted. Now under the reign of Christ our King and under the Constitution of the U. S. Church, lower courts have a right to differ with recommendations of higher court that are not sustained by the Word of God or the Constitution of the Church—and to testify against such acts of higher courts where they seem to the lower court to be in error.  
—W.C.R.

## Brain-Seeding In Class With Brain-Washing

By Dr. Alfred P. Haake

We have heard about brain-washing and its awful results on victims of the process. And many of us thank God that we don't have such torture in our own free America.

But we do, whether or not we know it. It is more subtle and less brutal than the Russian meth-



od, but perhaps no less effective or dangerous in bringing about states of mind in the victimized public.

Let's call our own home process brain-seeding, for it is a kind of mind conditioning in which a seed thought is planted and then nurtured by repetition and persistent cultivation.

The Russian method weakens the mental capacity and total health of its victims. But our own home method seems to strengthen the mind and conviction of the victim and then seduces that strength to the purpose of the brain-seeder.

Among the experts in that process is one Dr. John Bennett of the Union Theological Seminary, of the National Council of Churches. For some time he has been sending out or preparing material in behalf of the coming World Council of Churches meeting to be held in August of 1954 at Evanston, Ill. The material is apparently designed to help thousands of groups of church members meeting to study and discuss the material, to understand the issues coming up in the Evanston meeting, and to lay a foundation for official approval of the Bennett philosophy.

In the writer's judgment, Dr. Bennett is a socialist in his philosophy of economics and government. He believes in the responsibility of government for the welfare of individual citizens. In the report of the World Council of Churches which met in Amsterdam in 1948, he shared in proposing a reorganization of our capitalism and communism, with government controls as the remedy for faults which really grow out of the exercise of freedom by individuals who violate the teachings of Christianity. He would apparently pass laws to make people behave rather than bring about the reform of society through the improvement of the individual.

Thousands of church members have been studying his proposed Responsible Society, couched in high-flown language and sugar-coated with praise for freedom, but which actually conditions minds to accept the idea of governmental responsibility for the welfare of individual citizens and so helps pave the way to setting up stronger central government to control our lives.

The Responsible Society is in truth a high-sounding name for the Welfare-State, which in turn is a sugar-coated term for the more ugly but real Totalitarian State. The irony is that Dr. Bennett would have the church concern itself actively in matters beyond its true sphere and so actually foster ultimate substitution of the State for God.

He would deny that, of course, and his very earnestness and formal scholarship in print make such a denial impressive. But the unhappy fact remains that the series of booklets, giving only one side of the economic issue, help guide the thinking of those who read them in the direction of socialistic planning and government controls.

The damage from this brain-seeding can be terrible and irreparable unless people's eyes are opened, and unless sound economic ideas and facts are introduced in the meeting at Evanston to show the dangers of Bennett's Responsible Society.

—The Coatesville Record,  
Coatesville, Pa.,

## My Morning Act Of Faith

By Martin A. Hopkins

"I believe on the Son of God; therefore I am in Him, having redemption through His blood and life by His Spirit." (John 20:30, 31; I John 3:23; 5:5, 6; 2:24; 3:24; 4:15; Rom. 3:23-25; 8:2, 10, 11).

"He is in me, and all fullness is in Him." (Gal. 2:20; I John 3:24; 4:15; Col. 1:19).

"To Him I belong by creation, purchase, conquest and self-surrender." (S.O.S. 2:16; Gen. 2:7; II Cor. 5:17; Eph. 2:20; I Cor. 6:19, 20; I Pet. 1:18, 19; II Cor. 2:14; Rom. 6:12-14; 12-1).

"To me He belongs for all my hourly needs." (S.O.S. 6:3; Eph. 1:19, 20; 4:20; Phil. 4:19).

"There is no cloud between my Lord and me." (Lam. 3:44; Isa. 59:1, 2).

When Mrs. Hudson Taylor was dying her husband asked her if she was ready to go. She replied: You know that for ten years past there has been no cloud between me and my Saviour; I cannot be sorry to go to Him.

Sun of my soul, Thou Saviour dear,  
It is not night if Thou be near;  
O may no *earth-bound cloud* arise  
To hide Thee from Thy servant's eyes.  
—Keble.

Our mid-night is Thy smile withdrawn;  
Our noon-tide is Thy gracious dawn;  
Our rain-bow, arch, Thy mercy's sign;  
All, save *the clouds of sin*, are Thine.  
—O. W. Holmes.

"There is no difficulty inward or outward that He is not ready to meet in me today." (Prov. 3:5-7; Psa. 103:2-5; 119:42, 98; I Pet. 3:15).

"I believe I have not received the spirit of fearfulness, but of power and of love and of a sound mind." (II Tim. 1:7).

"The Lord is my Keeper." (Psa. 121:3-8).

AMEN.

(NOTE: The sentences in quotation marks are by Bishop H. C. G. Moule. The Scripture passages and all the rest have been added by me. I have found this Morning Act of Faith very helpful in my morning devotions, and send it forth with the earnest prayer that it may prove helpful to others. May we ever abide under cloudless skies.

# Christian Giving

**Background Scripture:** Acts 20:35; I Corinthians 16:1-2; II Corinthians 8:1-9.  
**Devotional Reading:** Philippians 4:15-20.

Christian Giving is a sure sign of Christian Growth. The people of the world are usually self-centered; Christians are Christ-centered. We do not expect unregenerate men to be generous, for selfishness and sin go together. As a Christian gives he becomes more and more aware, not only of the duty of giving, but of its privileges and joys. In our Devotional Reading it is spoken of as "fruit." "I desire fruit that may abound to your account." The Philippian Christians had sent Paul a gift while he was in prison, and he is thanking them for their thoughtfulness and kindness. He rejoiced at the evidence of "fruit" in their lives. It was also a way of expressing their fellowship with the apostle. Giving is still a form of fellowship. There are Christians in many places in the world who need our help. We cannot visit them, or worship with them, but we can share our possessions with them. This cements the bond of fellowship which ought to exist between all Christians everywhere in the world. By our prayers and by our gifts we can show our love and oneness with them as members of the household of faith.

Both fruitfulness and fellowship are manifested as we grow in the grace of Giving.

## I. Some "Words of the Lord Jesus": Acts 20:35.

These words of the Lord Jesus are given to us only in this place, but they seem to have been well-known words. Paul quotes them as though they were.

They form the conclusion of his address to the elders of the church at Ephesus who had come to Miletus in response to his call. In this speech Paul reminds these elders of his faithful ministry at Ephesus and warns them of the dangers which they will face as "grievous wolves" enter in among the flock. It was a sad farewell: "and they all wept sore, and fell on Paul's neck and kissed him, Sorrowing most of all for the word which he spake, that they should see his face no more." He tells them at the close of his address that they are to support the weak and remember these words of the Lord Jesus, how he said, It is more blessed to give than to receive.

How beautifully these words of Jesus correspond with His life! He gave freely and graciously. His coming into the world was an emptying of His heavenly glory and an Incarnation which in itself was the greatest Gift the world has ever received; the Unspeakable Gift.

His whole life was spent in service; service without compensation, as far as worldly reward is concerned. He was the Great Physician, healing all manner of sickness and disease, but He never re-

ceived any fees for his services. Think of the tremendous cost of some of our operations today. What would a modern doctor or surgeon charge for doing what Jesus did for the sick people of His day? He was the Great Teacher—far greater than any other—but there was no salary connected with his work, work which took all of His strength at times. He was the Great Preacher and Evangelist, but no "love-offerings" were taken up for Him, and all His preaching was free. He gave and gave and gave, but never received.

He did far more than this: "I gave, I gave, My life for thee." The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Was it more blessed for Him? Think of the joy which came to Him; for the Joy set before Him, that enabled Him to endure the Cross. It has also caused Him to be exalted to the highest place; His Name above every name. It has resulted in His having a great multitude which no man can number who will sing His praises throughout eternity. His Bride, the Church, will be His rich reward. He will be "satisfied." His words, backed by His life, have been the incentive and inspiration of millions of Christians who have humbly tried to follow His example, and put these blessed words in practice in their lives. His unselfish Giving has been the constraining power in the Church, as we grow in the grace of liberality.

## II. A Program for Giving: I Corinthians 16:1, 2.

Paul wrote to the Church at Corinth concerning many things; among these were some directions about the "collection for the saints." Notice that there has been a change from the method pursued for a time by the Church, when they had all things in common. Now there is to be a special collection taken for those who needed help. His instructions are very logical and to the point, as was natural with the apostle. We can learn some very helpful lessons from these words of Paul.



Our Collections should be regular and systematic, not haphazard and thoughtless: "Upon the first day of the week." Here is a very clear indication that the habit of these Christians was to meet on the first day of the week rather than the old Jewish Sabbath. It was their regular Day for worship in commemoration of the resurrection of their Lord. Giving is a part, and a very important part, of worship. It was in the Old Testament; it still is in the New. When the Israelites came to the Tabernacle, or Temple, for worship, they brought gifts. Under the New Testament dispensation we do not bring sheep and oxen and doves; we need no typical offerings, for the one perfect sacrifice has been offered, but we bring our gifts of money out of grateful and loving hearts, to be used in the work of the Lord.

"Every one of you." All should have a part. It is a fine thing to teach our children to have their part in the offerings, however small they may be, or the offering. The rich and the poor are to give; no one is to be left out. It is important for the poor widow with her two pennies, and equally important for those who can give more. It is to be laid up in store. It is the custom in many homes to have a box for the tithe, and use it as the Lord guides.

"As God has prospered him." Our giving is to be in proportion to our income. The tithe, or tenth, was the minimum for the Jews. "Free-will offerings" were in addition to the tithe. "Tithes and Offerings" is the familiar way of expressing this in many Churches. Many Christians feel that the tenth belongs to the Lord, and when we give that, we are "paying our dues." If we wish to really "give," it should be the free-will offering, above and beyond the tithe. Certainly no one has ever been hurt by giving liberally to the work of the Lord; good measure, pressed down, and running over, should be our motto.

If all Christians would follow this simple and logical plan of Paul we would not have to urge our people, or make some special plea; there would always be money in the treasury for the work of the Kingdom, and no need for "high-pressure" methods to raise funds.

### *III. Giving is a "Grace":* II Corinthians 8:1-9.

As Christians we are to "grow in grace," and the grace of giving is one of the means in which we are to grow.

Paul uses the churches of Macedonia as examples of the grace of giving. He wanted the churches in Achaia to be ready so that there would be no embarrassment on his part if any of the Macedonians should be with him. There seemed to be some wholesome rivalry between the churches in these two provinces of Greece. Both the eighth and ninth chapters of the epistle deal with this subject. Paul evidently thought it an important subject.

Let us notice briefly some of the outstanding verses in these chapters.

(1) The churches in Macedonia were poor; the abundance of their joy and their deep poverty abounded unto the riches of their liberality. Weymouth translates verse two: "How, while passing through great trouble, their boundless joy even amid their deep poverty has overflowed to increase their generous liberality." We naturally expect people to give who are rich and prosperous, but these Christians gave out of their poverty. They gave freely and beyond their power. This sort of sacrificial giving is bound to be richly rewarded.

(2) They "first gave their own selves to the Lord." When we do this there is good evidence of a real work of grace in the heart. "The gift without the giver is bare," is a proverb that applies to any kind of giving, but it is especially applicable when we are giving to God. The first request of God is, My son, my daughter, give Me thine heart. If He has our hearts, there will be no difficulty about our possessions.

(3) He classifies giving along with other graces; faith, utterance, earnestness, and love. Liberality is a proof of our love. If a man claims to love his brother the best way to prove the sincerity of that love is to help him in time of need. If we claim to love God we will best prove this by our gifts to His work.

(4) Verse four refers us to the example of our Lord Jesus Christ: Ye know the grace of our Lord Jesus Christ. His grace is shown by His great gift. This verse naturally falls into three parts: How rich Jesus was; How poor He became; How rich He makes us.

How rich Jesus was before He came into the world: This thought staggers our imagination, for He was as rich as God Himself; same in substance, equal in power and glory. How poor He became is recorded for us in the gospels. He came as an infant lying in a manger. He took upon Himself the form of a servant, emptying Himself of His heavenly glory, and veiling it in human flesh. He had no home of His own after He began His ministry, and but an humble home before that. He worked as a Carpenter. Think of the King of Kings making yoke for oxen. The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head. He has been called "The Magnificent Pauper." He had no possessions that he could call His own except the clothes He wore. When He died, He was buried in a borrowed tomb.

How rich He makes us! We become partakers of the divine nature. We become members of the royal family, heirs of God, and joint-heirs with Him. How can we thank Him for this unspeakable gift? By giving as He gave, freely and graciously.

## *At Home And Abroad*

### DEVOTIONAL:

Hymn: "Our God, Our Help In Ages Past"

Prayer

Scripture: Acts 1:1-8

Hymn: "I Love To Tell The Story"

Offering

Hymn: "I Gave My Life For Thee"

### PROGRAM LEADER:

You have probably heard of large families where the parents provided for the education of the older children with the understanding that they in turn would help the younger children with their educational expenses. This system not only leads to more people being educated, but it also teaches that we are obligated to share with others the good things that come to us. There is a valuable spiritual truth involved here. The most precious possession we have is the eternal life which God has given to us through Christ. We are responsible for sharing this priceless gift with others. We are obligated to try to lead people to believe in Christ and receive His salvation. Christ has told us that we are His witnesses, He has charged us to provide spiritual nourishment for those who are spiritually hungry, and He has said through the Scriptures that those who are strong ought to help those who are weak.

Paul said in the first chapter of Romans that he was a debtor. He had already received eternal life through Christ, and he had not paid for it. He knew the good news about Christ, but he could not feel justified in keeping it to himself. He felt obligated to preach that good news to the Greeks and Barbarians. That was his way of paying his spiritual debt, of passing on to others the good thing that God had sent into his life.

Wherever the Church of Christ has made real progress in leading many to Him, both at home and abroad, it has been where Christians took seriously their obligation to share their knowledge of the Lord. The way which God has appointed is for those who are strong to help those who are weak and for those who can see to lead those who are blind. Our speakers will tell how our own church is doing this at home and abroad.

### *First Speaker:*

Have you ever wondered how most of our churches come into existence. You can be sure that

in most cases some other older and stronger church played a part. (Try to find out the history of your own church, and if it grew out of an older church or was supported for a time by a stronger church, use that information in your talk at this point.) This system of one church helping to organize and support another until it is able to stand by itself is the simplest and oldest way of carrying out the idea of Christ with respect to churches helping each other. This system is still being used, and it is still very good.

Sometimes a church may be able to go its own way, but it is not yet strong enough to take on the full weight of supporting another church. Still more often churches which are able to help others have no immediate opportunity to do so. To meet this need our presbyteries have Home Mission or Church Extension committees. These committees locate communities within their bounds which need churches and find small churches which need help. The stronger churches contribute funds to the committee and the committee distributes the money to churches and communities according to the need. This is doing the same thing through an organization which some individual churches do for others.

There are some presbyteries which have far more opportunities to establish and develop churches than they can meet. To help them our church has a Board of Church Extension. The board receives funds from stronger presbyteries and distributes it to those that are not able to meet their own needs. The board also provides support for some of our mission schools and for the work among foreign language groups. This all adds up to one thing . . . our church makes use of many organizations to enable those who are strong to help those who are weak.

### *Second Speaker:*

You will readily understand how we who are strong at home help those who are weak abroad. You have heard pleas for money to be given for foreign missions, and we are aware that thousands of dollars are sent abroad each year. We ought to realize that our contributions are not so great, however, in the light of the fact that it is not uncommon for one congregation to spend more money erecting a church building than the entire three thousand churches of our denomination give to World Missions in a year. At least we know that our home church does something to spread the Gospel to the rest of the world through its work of World Missions.



What we may not understand so well is that the church abroad, the native Christians, are also following the same system of urging the strong to help the weak. Most of the preaching and teaching on the mission field is not done by the missionaries we have sent but by native leaders who have volunteered to serve and who have been trained for the work. It has never been the policy of our mission board to bring the native Christians into membership in our church, but to direct them into their own churches. These native churches are encouraged to help each other, and many of them already have their own home mission work. The Presbyterian Church of Brazil is so thoroughly committed to the idea of serving rather than being served that it has already sent missionaries to Portugal, its parent country. The church which was established by missionaries only a few years ago is missionary-minded itself. Perhaps this is the reason that it is said to be the fastest growing church in the world.

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## ANGLERS

*(By The Editor Of The Testament  
For Fishers Of Men)*

### Lesson Number 70

#### "I Fear I Could Not Hold Out"

This may be an honest fear, but it has kept many from being saved. Here's a poor sinner who has never experienced the saving and keeping power of Christ and has not the faintest conception of what it is like. He has a besetting sin and he may deplore it, but he knows what a strangle-hold it has upon him. He has tried with all the mental and moral strength he could muster to overcome it and has succeeded for brief periods; but inevitably he would be swept away by the urging power of its return. He has a high regard for real Christians and a contempt for those who pose as Christians but are leading a double life. He tries to comfort himself with the thought that he would never be like the latter. He despises a hypocrite. He rather prides himself on his consistency. He pats himself on the back—the back which he has turned to Jesus Christ, while he faces toward hell.

Now what are you going to do with a fellow like that?

There are two good ways to deal with him and both should be employed. First, of course, and always—pray. This is basic in every spiritual effort, and especially so in winning souls. Pray with every step. Then give him God's Word—the unfailing promises of God. Try I Corinthians 10:13. "There hath no temptation (testing) taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted (tested) above that ye are able; but will with the temptation also

make a way of escape, that ye may be able to bear it." Not necessarily that the temptation will be removed; but *with it* will also come the strength to overcome it. There is far more satisfaction in overcoming it than there would be in having it suddenly removed. Overcoming leaves you with strength to overcome other sins, for of course there are plenty of other "testings."

Jesus Christ cannot save a sinner until He does something *in* a sinner. He cannot do anything *in* a sinner until the sinner opens his mind and heart and receives Him. Then He "cleans house" and makes the place fit for His own indwelling. Through the prayer of faith He will also *keep* it so.

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## Women's Work

### *Family Worship*

FAMILY WORSHIP IS NOT DIFFICULT. The only real difficulty is in starting and in keeping on.

THE FIRST STEP is a very real decision to make this a normal part of family life. The best time to start is the day of your marriage. It is still easy to begin when the first baby comes or the children are small. It will call for a little more effort after several years have passed and the children are larger, but even this is not too difficult.

THE SECOND STEP is to select a regular time and place for the family to be together for family worship. This will vary in terms of the life of the family. Many families find that the best time and the best place is at the morning breakfast table, either before or after breakfast. The important thing is not the time or the place, but regularity.

THE THIRD STEP is to begin with a very simple plan and keep the plan simple. The service should be brief and natural. It is well to have a small Bible which is used for this particular purpose and kept in an accessible place. The more creative a family is in its planning for these moments each day the more meaningful they will be. Considerable variety may enter your plans along the lines of the daily suggestions which follow.

#### MONDAY

Select a Psalm and let each member of the family read one verse, passing the Bible from person to person. Very young children may be encouraged to repeat the verse phrase by phrase as the parent reads. Then let the family join hands around the table and pray the Lord's Prayer.

#### TUESDAY

Let one of the parents read one of the short Psalms, such as 1, 19, 23, 24, 100, 117, 121. Use sentence prayers in which each member of the family expresses thanksgiving for some specific thing.

Select a brief passage from the Sermon on the Mount in Matthew 5, 6, and 7. Follow this with a few moments of silent prayer which may be closed with a unison petition such as "May the Lord bless and make His face to shine upon us today."

## THURSDAY

Read from one of the four Gospels some incident in the Life of Jesus. Take a few moments to consider what the incident may mean in the life of the members of the family. Close by singing reverently the Doxology or one verse from a familiar hymn.

## FRIDAY

Let one member of the family select and read a favorite passage from the Bible. It would be well to speak of such passages from time to time when they are used again as the passage selected by a particular member of the family. Close the service by having some member offer a brief, informal prayer.

## SATURDAY

Begin by recalling any happy experiences of the week, special days, birthdays in the home, among relatives and friends. Have a brief prayer of thanksgiving and close with a selected verse of Scripture for the day.

## SUNDAY

Recall the name of some Bible character, or Bible event. Let each person suggest something they remember about the person or the event. Read some part of the Bible telling about the person or the event. Pray for the services of public worship in your church. You may prefer to have your family worship at noon. If so, you might begin by recalling something in the service of morning worship or the church school. Occasionally speak of other families in the church and plan to visit them in the afternoon.

## ALTERNATE PLANS

Some families prefer to select a brief Psalm for a whole week and use it daily. At the end of the week they are able to say it from memory . . . Some families prefer to use specific guides such as Day by Day.

When circumstances break into your plan, start again with a new determination.

"From the rising of the sun, unto the going down of the same the Lord's name is to be praised."

—From Presbyterian Church of the Covenant, Greensboro, N. C.

*Jewels***Malachi 3:16-18**

Down through the ages women have been lovers of jewels—jewels that have always been the hidden treasures of God, jewels which men struggle unceasingly to possess. The crystal clear sparkle of a diamond, the sky blue turquoise, the opal with its constantly changing hues, the violet shadows of the amethyst are all beyond the scope of man's paint brush. It seems natural indeed that women should love these gems created by the hand of God.

As we turn our thoughts toward Scripture we find here that a true Christian created by the hand of God can become a jewel in our Lord's wondrous collection.

16. "Then they that feared the Lord spake often one to another; and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name.

17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his son that serveth Him.

18. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Yes, a true Christian can become a jewel in our Lord's wondrous collection; but there is work to be done in order that this award may be claimed—even as the miners must struggle in the deep mines of the earth to retrieve the precious stones.

The first requirement is that we fear the Lord. (Read Vs. 16). This is to be a reverential and loving fear, not a slavish terror. John Wesley had always thought he was a true Christian until one day his ship was caught in a storm in the Atlantic and fear took hold of him. The people on board, he noticed, who were not terror stricken were a little group of Moravian missionaries. And when the storm abated, "Were you not afraid?" Wesley asked one of them. "Afraid?" said the Moravian. "Why should I be afraid? I know Christ." And looking at Wesley with disconcerting frankness, "Do you know Christ?" he asked. And at that Wesley for the first time in his life realized that he did not. When the fire of religion burns low, true believers should draw the nearer together to keep holy-flame alive. Coals separated soon go out.

The second requisition, if we should be a jewel in our Lord's magnificent collection is that we serve our Master. (Read Vs. 17-18). How do we serve our Master? No doubt many of us are Sunday School teachers, presidents of local women of the Church groups, treasurers, secretaries, and many of us are faithful in attendance at circle meetings. But how do we serve Him at home?

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When  
the children are cross and we are tired,  
the dirty dishes need to be washed,  
the clothes have to be laundered,  
everything seems to pile up at once—how  
do we serve Him then? Perhaps this seems trite to  
you, but I don't think so. The hardest place for us  
to practice our Christian beliefs and convictions is  
in the innermost circle of the home. And most of  
us are homekeepers.

A homekeeper? Ah yes, dear heart and more  
Keeper of hearts for those love gave to me,  
Upholding weary hands that else might fail,  
Soothing a little head upon my knee.

A homekeeper am I; this is my task:  
To make one little spot all snug and warm,  
Where those so bruised and beaten by the day  
May find a refuge from the night and storm.

Gladly I serve—love makes the serving sweet,  
I feel no load—love makes the burden light,  
A happy keeper of homes and hearts,  
Serving I reign - - a queen by God's own right.

—Florence Hadley.

A jewel in my Lord's magnificent collection.

And finally we should think of Him and speak often  
of His love and saving power. ("Then they that  
feared the Lord spoke often one to another: - - and  
thought upon His name"). What do women talk  
about as they meet? Is it not usually of neighbor-  
hood happenings, that delicious dessert we tried  
for supper last night, the latest styles, our children  
and our home? And this is as it should be—for  
these are the things that interest us. But what moti-  
vated our manner of speech? Do we converse as  
though we really believe that He is the silent listen-  
er to every conversation? If our Christian faith  
means anything to us—and it should mean every-  
thing—I leave this question with you:

When women meet, do they talk about their  
Christian convictions with the same degree of  
vigor and zeal as they do about these other  
things?

And in our very being do we radiate the fact that  
we are motivated in life by a desire to serve Him?

Not merely in the words you say,  
Not only in your deeds confessed,  
But in the most unconscious way  
Is Christ expressed.

Was it a beatific smile,  
A holy light upon your brow?  
Ah no, I felt His presence  
When you laughed just now.

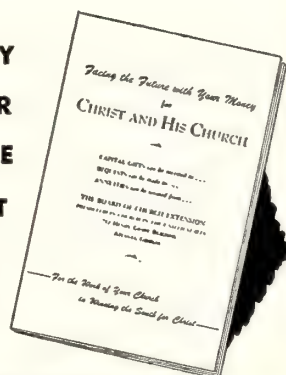
To me, 'twas not the truth you taught  
To you so clear, to me so dim,  
But when you came, you brought to me  
A sense of Him.

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And from your eyes He beckons me,  
And from your heart His love is shed,  
'Till I lose sight of you, and see  
The Christ instead.

—Anonymous.

Therefore, let us fear Him, let us serve Him, let us  
speak often to one another of Him, for in the words  
of Grace Nowell Crowell:

To be a jewel in the Lord's collection  
Of brilliant gems that he has made his own  
Will be a sacred privilege and honor  
As great as any heart has ever known.

"Let yours then be the hidden person of the heart  
with the imperishable jewel of a gentle and quiet  
spirit which in God's sight is very precious."—(I  
Peter 3:4 R.S.V.)

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*Students In Ethiopia  
And The Bible*

At closing time one evening a library assistant in Addis Ababa found on one of the desks an Amharic Bible, evidently left behind by a reader. The librarian, Mr. Anton Jonsson (of the Swedish Bible Friends Mission), looked inside the book for the name of its owner—but instead of one name he found ten! Inquiries were made and it was discovered that this Bible was owned by a syndicate of ten students who had clubbed together to buy it; each of the ten had the Bible in turn for so many days before handing it on to the next on the list.

—*The Bible in the World*,  
British and Foreign Bible Society.

## Church News

### *Resolutions Adopted By Laymen Of Harmony Presbytery*

Mayesville, S. C.  
July 10, 1954.

To Pastors, Elders, Deacons and Laymen  
of Harmony Presbytery.

Gentlemen:

Since the General Assembly voted for Union and Non-Segregation and has sent it down to the Presbyteries for their approval, we think that it is advisable to have a meeting of all the officers and laymen of Harmony Presbytery, to meet at Camp Harmony on July 23 at 8 P.M.

This meeting is to discuss and determine what is the best action for Harmony Presbytery to take.

We urge that each and every one attend.

Sincerely yours,  
Hugh Witherspoon, Chairman,  
Archie I. Barron, Vice Chairman,  
C. D. Cooper, Jr., Secy.-Treas.

### *Resolutions*

BE IT RESOLVED by the organized laymen of Harmony Presbytery, Presbyterian Church, U.S., assembled in a meeting duly called and held at Camp Harmony on July 23, 1954:

1. That we reject the recommendation of the recent General Assembly against segregation of the races in our Church and its institutions. We believe that continued separation will be more conducive to peaceful relations between the races, and that it is essential to the continued life and progress of our Church.

2. That we likewise reject recommendation of the General Assembly of organic union of our denomination with the Presbyterian Church U.S.A. (Northern) and the United Presbyterian Church; and we commend the recent action of Harmony Presbytery whereby the question was docketed for final action by Presbytery at its fall meeting when we earnestly hope that it will be defeated by unanimous vote.

3. That we recommend to the respective Sessions of the Churches of the Presbytery that they, in the meantime, consider questions (1) and (2) above and give official expression thereto.

4. That a copy of the foregoing resolutions be furnished to each Pastor and to each Clerk of the Session in the Presbytery.

A true copy:

Hugh Witherspoon, Chairman,  
C. D. Cooper, Jr., Secretary.

### *Synod Of Florida Splits St. John's Presbytery Into Three Parts*

The 63rd Annual Meeting of the Synod of Florida of the Presbyterian Church U. S. in meeting at Riverside Presbyterian Church, Jacksonville, Florida, voted to divide St. Johns Presbytery, the largest Presbytery in the General Assembly, into three parts. The new division covering approximately the lower two-thirds section of the State of Florida.

The southern section was as follows:

St. Johns Presbytery to include counties: Flagler, Volusia, Lake, Sumter, Seminole, Orange, Brevard, Osceola, Highlands, Okeechokee and Indian River.

The Second Presbytery with the possible name of "Tampa Bay" will include the counties of:

Citrus, Hernando, Pasco, Pinellas, Hillsborough, Manatee, Hardee, Polk, Sarasota, DeSoto, Lee and Charlotte.

The Third Presbytery to be termed "Gulf Stream" includes the counties of:

St. Lucie, Martin, Glades, Hendry, Palm Beach, Broward, Collier, Dade and Monroe, comprising the southern one-third of the State of Florida.

The Synod of Florida directed the raising of \$150,000.00 for the purchase of a property for a Presbyterian Home for the Aged. Directors for this Home were appointed by the Synod.

The Synod of Florida elected the Rev. John B. Dickson, Pastor of the First Presbyterian Church, Tampa, as its Moderator. The Rev. Walter B. Passiglia, Pastor of the Ybor City Presbyterian Church of Tampa was elected Vice-Moderator and will become Moderator nominee for the 64th Annual Synod of Florida to be held next year at the



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And  
Continuation  
Of The  
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Witness And  
Work Of  
The Southern  
Presbyterian  
Church*

If you join in this concern—a vital and pressing matter at this time—make your plans to attend the annual meeting of this group in Weaverville, N. C., beginning at 10:00 o'clock in the morning on Wednesday, August 18.

First Presbyterian Church, Orlando. The Rev. Russell F. Johnson of the Springfield Church, Jacksonville, serves as clerk. Permanent Clerk is the Rev. Stewart H. Long of Palmetto, Florida and Publicity Clerk, the Rev. Arthur W. Rideout, Pastor of the First Presbyterian Church of Bradenton. Inspirational speaker for the Synod was the Rev. Dr. William M. Elliott, Jr., Pastor of Highland Park Presbyterian Church, Dallas, Texas.

The proposed division of St. Johns Presbytery will be carried out by a commission of Synod and it is expected that the division will be completed by January 1955.

The Rev. James W. Marshall of Panama City, Florida, protested to the Synod regarding women speaking in the church. His protest will be forwarded to the General Assembly where the Rev. Dr. Albert J. Kissling, Pastor of the Riverside Church, Jacksonville, has been appointed by Synod to defend the action of Synod.

March 7 to April 10, 1955, has been designated as a period of simultaneous missions in which the ministers of Florida will go to Alabama from March 7th to 10th and pastors of Alabama churches will be preaching in Florida March 27 to April 3rd, 1955.

The "Forward With Christ Movement" was adopted by the Synod of Florida for 1955, 56 and 57.

A benevolent budget of \$515,000.00 was apportioned among the several Presbyteries of Florida.

—Arthur W. Rideout.

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### ***Presbyterians Will Hear Graham And Rev. Mr. Jones***

CHAPEL HILL, July 27—Two prominent North Carolinians will be among the principal speakers at a series of Presbyterian meetings in August at Rensselaerville, N. Y.

They are Dr. Frank Graham, former UNC president, now U.N. representative, and the Rev. Charles M. Jones, pastor of the Chapel Hill Community Church.

Other speakers will include Norman Thomas, frequent Socialist Party presidential candidate; Dr. Everett R. Clinchy, president, National Conference of Christians and Jews; Dr. George E. Haynes, National Urban League, and Dr. Samuel Golden-son, rabbi emeritus, Temple Emanu-El, New York City.

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### ***Rev. P. A. Mickel***

Rev. Philip Alexander Mickel, 57, Presbyterian Minister, died in Veterans Hospital, Durham, N. C., on July 5, 1954. Funeral services were held in Presbyterian Church, Chatham, Virginia. Burial was in the Chatham Cemetery. He is survived by his wife and one son, Madison Mickel.

## ***Chestnut Mountain Presbyterian Church Is Georgia's Rural Church Of The Year***

ATLANTA, GA., July 22—(PN)—The Georgia Rural Church of the Year, also receiver of first honorable mention in the rural church contest for the entire Southeastern area, July 18 celebrated its honors, dedicated a new church, and observed its 80th anniversary. The Chestnut Mountain Presbyterian Church, located some eight miles from Flowery Branch in north Georgia, showed some three hundred members, community neighbors and visitors several good reasons why it was awarded the Emory University Rural Church awards.

The new \$33,000 church was dedicated in an afternoon service, at which Dr. Marshall C. Dendy, executive secretary of the Board of Christian Education, Richmond, Va., delivered the dedicatory sermon. Dr. Dendy, who as pastor of the Gainesville, Ga., First Church, served Chestnut Mountain Church as stated supply for seven years, praised the congregation for its accomplishments and honors, and cited these as clear evidences of God's blessings, and the working of the Holy Spirit through the community.

Earlier in the day, Dr. Cecil Thompson, professor in Columbia Theological Seminary, had preached the Sunday morning sermon. Dr. Thompson, as director of the Athens Presbytery Rural Church Training Program, had an important role in encouraging the rural church in its efforts. Dr. Ross Freeman, director of the Emory University Town and Country Church Institute, another visitor on dedication day, represented the second agency responsible in a large measure for encouraging the accomplishments of the Chestnut Mountain congregation.

Under the leadership of the Rev. Matthew McGowan, who in 1953 became the first full-time pastor in the history of the 80-year-church, Chestnut Memorial has grown from 47 members to 75 within a three-year period. Prior to 1953, the church was one of three served by Mr. McGowan.

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### ***Presbyterian Book Stores Offer Special Discounts To Libraries***

Books purchased from the Presbyterian Book Stores for church or public libraries will cost the purchaser less after August 1, 1954, Cameron Deans, general manager of the Division of Publication of the Board of Christian Education recently announced. Effective after that date, all books purchased for a church or public library will be sold at a 20% discount.

No red tape is involved, as only a simple certification that the order is for a particular library will entitle the purchaser to the discount. The library discount will be given by the Presbyterian



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Book Stores in Atlanta, Georgia; Dallas, Texas; and Richmond, Virginia. Bonus credits already earned will be issued on John Knox Book Club library memberships through July, Mr. Deans stated.

This policy has been established by the Board of Christian Education in an effort to encourage churches to establish their own libraries.

### ***Men Of South Carolina Presbytery Organize For The Preservation Of Southern Presbyterian Church***

An organization for the preservation and continuation of the Southern Presbyterian Church was formed by men of the South Carolina Presbytery Sunday afternoon at a meeting at Thornwell Memorial Church, Clinton.

R. F. McCaslan of the First Presbyterian Church, Greenwood, was elected chairman of the four-county presbytery organization. The following vice chairmen were also named for each of the four counties: J. H. Sherard of First Presbyterian Church, Abbeville; James R. Davis, First Presbyterian Church, Laurens; D. W. A. Neville, Aveleigh Presbyterian Church, Newberry; Dr. B. M. Grier, First Presbyterian Church, Greenwood.

C. Bruce Barksdale, First Presbyterian Church, Greenwood, was elected secretary and treasurer.

The meeting was well attended and much interest expressed in the aims of the group.

The organization plans to provide speakers for churches and assist in other ways with information pertaining to union of the two Presbyterian Churches, Mr. McCaslan said. The plan is to extend the organization into the individual churches, he added.

### ***Miss Elizabeth Rice Joins Presbyterian Educational Staff***

Miss Elizabeth Rice, of 2921 Hawthorne Avenue, has been named to succeed Miss Gladys Jackson as Associate in the Department of Youth Work of the Board of Christian Education of the Presbyterian Church, in the United States. Miss Rice is the daughter of the late Dr. Theron H. Rice and Mrs. Rice of Richmond. Dr. Rice was for several years Professor of English Bible and Pastoral Theology at Union Theological Seminary.

Miss Rice is a graduate of Thomas Jefferson High School, Westhampton College, and General Assembly's Training School and for the last few years has been Director of Christian Education in the First Presbyterian Church, Staunton, Virginia. She is the immediate past president of the Directors of Christian Education Association of the Presbyterian Church, U. S., an organization which has its membership throughout seventeen southern states.

As Associate in the Department of Youth Work, Miss Rice's primary responsibility will be in directing the Pioneer program in this largest agency in the Presbyterian Church, U. S. She will also edit the program magazine entitled "Pioneer Trails" and will be in charge of producing all of the Camp and Conference material for the Pioneer age group.

Miss Gladys Jackson, formerly holding the position which Miss Rice will assume on September 1, has resigned to become Director of Christian Education in the First Presbyterian Church of Spartanburg, South Carolina.

## **BOOKS**

"THE BIBLICAL DOCTRINE OF INFANT BAPTISM. By Pierre Ch. Marcel. James Clark and Co., London. Price \$2.50.

It is highly important that adherents of the Reformed Faith should have a working knowledge of the Biblical doctrine of Infant Baptism. The Sacrament of the Covenant of Grace is indeed a means of grace. Dr. Marcel, the author of this volume, presents a vigorous over-all investigation of the Scriptures and the conclusions deduced from such an investigation as the basis for the Christian doctrine of Infant Baptism.

The writer points out the absurdity of the position of those who hold that we have no right to baptise covenant children because there is no explicit commandment requiring such in the New Testament. He insists that those who pose this objection should be consistent and deny women the right to receive the Holy Communion because it is not enjoined in the New Testament that women should partake of the Lord's Supper. He asked, "Does not the problem present itself in exactly the same terms? Certainly; yet those who differ from us do not experience the least difficulty in utilizing here the principle of the analogy of faith: they refer first of all to the institution of the Lord's supper, to its meaning and import, and to the intentions of our Lord; they study the New Testament dispensation of grace, gladly produce texts such as Galatians 3:28, and conclude that, in accordance with its institution, the Lord's supper is suitable for women as well as for men. Here indeed is most sane theology! But it must be admitted that the proof of the communion of women is not direct, but indirect, and based upon a theological argument which is irreproachably conducted in accordance with the analogy of faith."

Continuing his argument, the Reformed Pastor writes, "When we likewise take the analogy of faith as our point of departure and show that by institution, nature, and content baptism is suitable for children as well as for adults, in what way does our procedure differ from that of those Baptists who prove that women can and ought to be communicants? Why is one procedure acceptable if the other is not? Why forbid to others that which one permits for oneself?"



The author agrees with Professor Cullmann who wrote on this point. "I should like, with all force to emphasize at the outset that there are in the New Testament decidedly fewer traces, indeed none at all of the Baptism of adults born of parents already Christian and brought up by them. . . . Those who dispute the Biblical character of infant Baptism have therefore to reckon with the fact that adult Baptism for sons and daughters born of Christian parents, which they recommend, is even worse attested by the New Testament than infant Baptism (for which certain possible traces are discoverable) and indeed lacks any kind of proof."

To be true to the theory which the adversaries of infant Baptism wish to impose on us, Dr. Marcel observes that they ought to consent only to the baptism of proselytes, since in their eyes the baptism of proselytes is alone attested in the New Testament. He holds that the whole of Scripture teaches that the children of believers are not the same as proselytes. to affirm the contrary in spite of Scripture is a quite gratuitous begging of the question. The a priori premisses upon which the Baptist system is reared do not survive being confronted with Scripture on this point.

The legitimacy of infant baptism according to Marcel, depends entirely on the question of the manner in which Scripture regards the children of believers and wishes us, consequently, to regard them.

Following a careful evaluation of passages of Scripture germane to this subject, the author closes with this moving appeal. "To my colleagues in the ministry of the covenant I would say: It is in all good conscience, as men, as Christians, and as theologians, that, taking our stand upon Holy Scripture, we not only can, but must baptize the children of believers, since they are born in the covenant, in conformity with the administration of the covenant of which we are all the servants. We exercise this sacred charge before God, for His glory, praising Him for the infinite liberality of His promises and gifts and for the free bestowal of His mercy from generation to generation, in the assurance that by preaching the covenant of God our Saviour and Comforter, and that by sealing those who are His with the sacred seal with which He Himself has marked us and our children, we labour faithfully in the vineyard of His Kingdom, in order that the greatest number may, in accordance with His purposes, take their place for eternity at the heavenly banquet. Ours is the conviction, sealed in our hearts by the Holy Spirit, that the baptism of the children of believers has certain and assured foundation in Holy Scripture."

A few months ago we reviewed Professor John Murray's monograph on "Christian Baptism". This volume should be placed beside Professor Murray's work and the twain will constitute two of the best presentations of the Reformed Doctrine of Infant Baptism produced in our day.

—John R. Richardson

"AMAZING GRACE." By L. E. Barton. Christopher Publishing House. Price \$2.75.

Here is an enthralling book on the writings of St. Paul. The author presents the spiritual content of the Apostle's message in an attractive manner. He believes that Paul is our greatest theologian as well as our greatest missionary. He is certainly the greatest exponent of salvation by grace without human merit. This work should prove a real help in the understanding of St. Paul's writings and enable the reader to capture more of the mind of Paul concerning the amazing grace of God.

"THE UNFOLDING OF THE AGES." By Paul R. Alderman, Jr. Zondervan Publishing House. Price \$2.00.

The author is a layman who has made a special study of the subject of prophecy. In this volume he deals with prophecy fulfilled, prophecy to be fulfilled, and prophecy being fulfilled. Although Christians do not agree in their interpretations upon prophetic subjects this volume should prove stimulating to all who are interested in Bible prophecy.

"SIMON PETER." By M. R. DeHann. Zondervan Publishing House. Price \$2.50.

In this tremendously practical volume, Dr. DeHann convincingly answers the questions raised by many concerning the paradoxical character of Simon Peter. This practical approach to problems concerning Christians makes this much more than a mere biography. Dr. DeHann himself points out "The study of Peter's life is more than a biographical sketch, for in the life of Peter we find illustrated every important Biblical doctrine". This is a down-to-earth work that is of real value to Christians who want to know more about victory in the Christian life.

"ELLCOTT'S COMMENTARY ON THE WHOLE BIBLE VOLUME 3, I KINGS TO ESTHER." William B. Eerdmans Publishing Company. Price \$5.95.

This volume graphically portrays the Divine government over the covenanted people called Israel. It traces their sins and their repentance. It delineates God's punishments and his forgiveness. It draws forth for the learning of the servants of God in all ages, the Spiritual lessons taught by the voice of "God in History". The commentators in this volume present many evidences of historical and geographical accuracy even in points of detail. They point out that these books are not so much a continuous narrative as a series of records of great epics, of historical significance, strung on a thin thread of mere annalistic sequence.

This volume will provide help for Sunday sermons, Prayer meeting talks, messages for Young People's groups and Sunday School lessons. It is a beneficial exposition, both simple and satisfying.

FROM NATION TO NATION. By Martha L. Moenich. Zondervan Publishing Company. Price \$2.00.

In this volume, Miss Moenich takes you to Africa, Iraq, India and Hawaii. It is an account of her eighth missionary journey. Here you will find stories of success and stories of failure but throughout all of it you will see the wonderful working of the Gospel—the power of God unto salvation. The chapters are intriguing and informative.

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THREE SHALL BE ONE. By Francea H. Arnold. Moody Press. Price \$3.00.

This is another book from the pen of Francea Arnold whose readers now number thousands across the nations. It is another story with the depth and intensity which characterize novels which live beyond their own generation. This is a story of man and wife tensions and it reveals the solution to the problem—Christ in the home.

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THE HARP IN THE CAVE. By Argye M. Briggs. Wm. B. Eerdmans Publishing Company. Price \$2.00.

This is a novel for young people. The setting of this story is in the Texas prairie—place of many of the author's own childhood scenes. Mrs. Briggs gives her young readers a flavorful taste of life in America's great Southwest. This work is characterized by strong character portrayals and is written in an interesting and absorbing style for young people in the lower teens.

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"YIELDED BODIES." By Robert G. Lee. Zondervan Publishing Company. Price \$2.50.

The Biblical doctrine of the body is the theme that the author holds up in his striking and forceful messages. In this volume the reader learns many wonderful facts about God's masterpiece—the human body—but what is more important he will learn the great religious truths that are intimately related to the members of our bodies. It might be surprising to the reader to observe how much the Bible has to say about the eyes, ears, mouth, tongue, hands, knees, feet and heart of the human body. A great chapter on the Resurrection body closes the book.

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"WORD STUDIES—EPHESIANS AND COLOSSIANS." By Kenneth S. Wuest. William B. Eerdmans Publishing Company. Price \$2.50.

This is the 13th in a series of word studies by Dr. Wuest. The author has the ability to popularize and make understandable the New Testament in its original language. This work is designed especially for those who do not have facility with the Greek text but who would like to benefit from an exposition making full and competent use of the exact Greek rendering.

Ephesians and Colossians are companion letters; Ephesians speaking of the body of Christ of which He is the head and Colossians presenting Christ as the head of the body. Professor Wuest's exegesis is characteristically incisive and arresting. He makes these two letters live and reveals their meaning for our day.

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"THE HISTORY OF PREACHING." By E. C. Dargan. Baker Book House. Price \$7.95.

This volume presents in panoramic fashion the story of Christian preaching from the Apostolic Fathers to the 20th century. It is a glowing account of the men whose names are synonymous with preaching and whose pulpit expositions from the Bible have caused them to be forever enshrined in the hearts of Christians. It is far more, however, than the biography of great preachers. It is the story of the power of the pulpit and a running account of preaching through the centuries.

We know of no history of preaching which compares with this work in comprehensiveness and liveliness of presentation. It is a standard in its field. It is a book which every pastor and theological seminary student should have in his working library and his reference shelf. It is a volume one will likely turn to for information and inspiration from the pulpit giants.

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"THE BOOK OF ISAIAH." By George L. Robinson. Baker Book House. Price \$2.50.

Dr. George L. Robinson is a well known Bible student, teacher and lecturer. He taught for a number of years in McCormick Theological Seminary. He is highly esteemed as an author and his writings are always of high quality.

This lucid exposition of the book of Isaiah is designed to give a systematic study of the book. It is adaptable for study groups or for text-book use. Anyone studying this book will gain a greater appreciation and deepened knowledge of the book of Isaiah. The author's consideration of the Dead Sea Scroll here given for the first time is a valuable addition to this already valuable book.

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*Prayer Offered By The Pastor,  
Rev. M. B. Prince, At The  
Dedication Of Williams Memorial  
Presbyterian Church, Charlotte, N. C.  
Sunday, April 25, 1954.*

Almighty and everlasting God; the Lord of all creation; the Lord of all the earth; the author and sustainer of life and the giver of eternal life: Thou dwellest not in temples made with hands, neither art Thou worshipped with men's hands. Nay, even the Heaven of Heavens cannot contain Thee; much less this house which we, Thy servants, have erected to Thy glory. Nevertheless, Thou dost delight in



the praise which men offer to Thee in Thy sanctuary. We humbly beseech Thee that Thou wilt accept the offering of this house, which Thy people have built to the glory and honor of Thy holy Name. We consecrate it to Thee, the Father, the Son and the Holy Spirit, to be henceforth the House of God and a Gate of Heaven; we set it apart from all common and worldly uses, for a temple and a sanctuary where Thy holy gospel shall be preached; where Thy high praises shall be devoutly sung; where the ordinances of Thy Holy Word shall be duly administered, and to which Thy people shall throng with cheerful steps.

Bless, we pray Thee, all who from this time forth shall meet within these sacred walls for work and worship. Hover over them with Thy Spirit, to sanctify them to Thy service, in the best use of whatever talents Thou hast given them. Unite them so in love and in the unity of Thy Spirit that no schism may ever rend them asunder, nor cause ill will between those that serve one Lord and worship one Father; but with hearts united in Thy love and service, with a true sense of Christian Stewardship, and burdened with the need of a lost world, may do all that is possible to usher in Thy kingdom.

So direct with Thy Spirit, those who shall preach from this sacred pulpit, that nothing contrary to Thy holy and inspired Word shall ever be proclaimed, and that no important Scriptural truth be omitted. But give unto Thy servants boldness to proclaim Thy truth and eagerness to know and to do Thy will. May the preaching of the Gospel from this desk persuade the lost to seek and find Christ as Lord and Saviour; may it recall the backslidden to paths of usefulness and service again, and may it build up the saints in Thy holy faith.

When the sacramental water of Baptism is applied in this house, wilt Thou baptize the recipients thereof with the Holy Ghost and with fire, that regenerated by the power of Thy Spirit, they may lead lives worthy of those who name the Name of Christ.

When Thy people shall meet around Thy sacramental table in this place, and partake of the symbols of Thy sacrifice for sin; may the real presence of the living Christ be felt; and may the partakers feel the bond that binds them to each other and to every true child of God throughout the earth.

When Christian parents bring their little children to dedicate them to Thee, through Baptism, and to claim Thy covenant promises in their behalf, wilt Thou enable them to make effective, in the rearing of their offspring, the sacred vows which they take in this place.

When heart speaks to heart in "The way of a man with a maid," and eager love stands before the marriage altar in this house, wilt Thou bless those who take the vows that bind them together, and grant that they may go forth to establish Christian

homes that shall not be broken until death do them part.

When sickness or sorrow or disaster shall come to some member of this congregation, may the prayers of Thy people arise in behalf of the one who suffers, as a token that if one member of the body suffer, all of the members of the body suffer with it; and wilt Thou hear and answer the prayers of love and sympathy that arise unto Thee.

When one has sinned deeply and feels the despair of guilt upon his soul, then may he remember that if we confess our sins, Thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness; wilt Thou hear the prayer of penitence that he makes in this house and forgive, and restore unto him the joy of Thy salvation. And may we who are spiritual restore such an one in the spirit of meekness, considering ourselves, lest we also be tempted.

When the last solemn words of love and respect are said in this house over the earthly remains of one of Thy servants, wilt Thou speak peace and comfort to those who are bereaved, and remind them of the blessed hope of the resurrection in Christ Jesus our Lord.

From Sabbath to Sabbath, as Thy people meet here to worship, may they find sweet fellowship with Thee and with each other. May the weary find rest, the weak find strength, the despairing find hope, the sorrowing find comfort, the troubled find peace, the sinner find forgiveness, the lost find salvation, the burdened find release, and may all find joy in Thy service.

And when Jesus Christ our Lord shall suddenly return in His glory with all His holy angels, may He find those who at that time are members of this congregation, watching and waiting, with their lamps all trimmed and burning bright; that united again with those who have gone before, each may hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." And may the sweet fellowship begun here continue in greater measure throughout the boundless realms of eternity; as united at last with Thee and with all the Church triumphant, in the Father's House of many mansions, not made with hands, eternal in the Heavens, we shall enter and enjoy the Kingdom prepared for us from the foundation of the world.

Bless those whose love and sacrifices have gone into the erection of this house, and may it be a symbol of the greater love and sacrifices which we make for Thy visible kingdom here on earth. Forgive all that has been done amiss, or done half-heartedly, or omitted altogether, if it should have been done, and make our service, love and gifts effective in hastening the day when Thy kingdom shall come and Thy will be done on earth as it is in Heaven.

In Jesus name,  
Amen.

# WHAT IS HAPPENING ?

Agitation for and against union is hurting the Church.

Instead of uniting, the issue is dividing the Church.

Instead of furthering God's Kingdom it seems to be hindering it.

.....

Why the disunity?

Why are people being hurt?

Why is the primary work of our Church being adversely affected?

.....

When any great movement is of God there are evidences of the blessing of God's Holy Spirit to encourage in that work. In this case the proposed union of the three great Presbyterian bodies, the evidence of God's blessing and guidance seem lacking.

.....

For the sake of the Church we love—the work we love—and for the sake of our great unfinished task—let us get this issue over and unite in spending prayer, time, money and effort in our primary task—making Christ known at home and abroad.



## *Send For Sample Literature*

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION  
OF THE SOUTHERN PRESBYTERIAN CHURCH

H. B. Dendy, Secy.



Weaverville, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

AUGUST 18, 1954

AUG 21 1954

## Presbyterians of South Carolina Speak Out Against Union

### RESOLUTION

BE IT RESOLVED by the South Carolina Association for the Preservation and Continuance of the Presbyterian Church U. S., assembled in a meeting duly called and held in the First Presbyterian Church of Columbia, South Carolina, on August 8, 1954:

1. That we reject the recommendation of the General Assembly for organic union of our denomination with the Presbyterian Church U. S. A. (Northern) and the United Presbyterian Church; and we commend the recent action of various Presbyteries whereby the question was docketed for final action by such Presbyteries at their Fall meetings, and we earnestly hope that it will be voted down unanimously not only in these Presbyteries but in a sufficient number of other Presbyteries meeting later to defeat it decisively.
2. That we recommend to the respective Sessions of the churches of the Presbyteries that they in the meantime consider the recommendation above stated and give official approval thereto.
3. That a copy of this resolution be furnished to each Minister and to each Clerk of the Session of the churches in the Presbyteries of South Carolina.

(This resolution was adopted by a unanimous vote of approximately 500).

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## — LETTERS —

*From a Presbyterian Physician in Kentucky, who in the multitude of a doctor's 'round the clock ministries has just learned there is an organization to protect our church from Absorption.*

Louisville, Ky., August 3, 1954

Dr. Henry B. Dendy, Secretary,  
Association for the Preservation of  
The Southern Presbyterian Church,  
Weaverville, N. C.

Dear Dr. Dendy:

I was delighted to receive the July 21st and 28th issues of The Southern Presbyterian Journal, showing that there is increasing resistance to the taking over of the Southern Presbyterian Church.

I regret that my work will prevent attending the meeting at Weaverville on August 18th, but enclose herewith my check for one hundred dollars as a contribution to the preservation of the Southern Presbyterian Church.

Respectfully yours,  
(Signed) John T. Bate, M.D.

(Editor's note: A multitude of Southern Presbyterians are unaware of the seriousness of this "Union" situation, who, when they are informed, will be keen to oppose it.)

Greetings to our fellow members of  
the Presbyterian Church, U.S.:

Some opponents of Union contend that the problems of overlapping in border Synods can be easily solved by the exercise of cooperation, common sense,

and comity. Such a contention misses the point in the real need for Union in these border Synods.

In Kentucky, one such border Synod, cooperation has been employed for years. We have had joint meetings of Synods and Synodicals, US and USA, on the campus of a jointly controlled college. For almost half a century we have cooperated in Christian Higher Education in the operating of a four year college and a theological seminary. We have collaborated in the work of the largest Negro mission in the Southland. For five years our youth work has been a cooperative effort. Both Synods of Kentucky, US and USA, have this year approved the joint employing of a Synod's Director of Christian Education. At the level of the smaller communities, where US and USA churches have competed for many years, a make-shift federation of churches has been accomplished, namely at Harrodsburg, Lebanon, Franklin, Bowling Green, Owensboro and Hopkinsville.

When superficially viewed such a record of cooperation, common sense and comity may appear from a distance to represent a satisfactory solution of the problems arising out of overlapping.

We do rejoice in these achievements. The mutual esteem and confidence which have grown up over the years assure us that in organic Union we can work together most effectively in the seeking to realize Kingdom objectives. However, we feel most keenly that we are paying far too high a price in time, energy, property, and money in needless duplications. We desperately need the efficiency of Union to do a better Kingdom work.

We do not ask the Presbyteries of the deep South to solve our problems for us. But we do urge you as you consider the issues of Union to give prayerful thought to the patience and perseverance which



we have exercised in anticipation of solving our problems in Union.

### *Editor's Comment:*

In our judgment organic union is too high a price to pay for the settling of a local problem. Admitting the difficulties, we also affirm that some of them have stemmed from a direct lack of cooperation and spirit of comity.

If organic union seems to be the only solution then it is high time that the two Synods (U. S. and U. S. A.) appoint a Commission on Comity and eliminate overlapping and competition where they exist. A start has been made in this direction. It should be continued and encouraged.

---

R. T. SINCLAIR, JR., M. D.

THE BULLOCK HOSPITAL CLINIC

Wilmington, N. C.

Sunday, July 5th

To the Editor:

I read with considerable interest the editorials and other items in *The Southern Presbyterian Journal*. However, I was more than favorably impressed by your recent editorial "Is The Profit Motive Un-Christian?"

Since the War, I have felt that a goodly number of our own spiritual leaders have been preaching too much to the left, and knowingly or unknowingly have been tearing down the economic system that is supporting them. The capitalistic system admittedly has faults of practice, but I am firmly convinced that in general it is a system of conduct approved by God.

It seems to me that too many of our friends still think that Christianity and communism can live in peaceful co-existence. Until we give up this idea and face the problem with realistic courage, I believe that we are lost. It would seem that our Church leaders should help with this problem by pointing out to our people that compromise is not Christ-like or Scriptural when it is with the forces of Hell.

Again, I congratulate you on your continued outstanding work for the Church, and wish you continued success, health, and happiness.

Sincerely yours,  
R. T. Sinclair, Jr., M.D.

## EDITORIAL

### Commissioned

Probably the most thrilling, impressive and significant event within the bounds of our church is the Commissioning Service held in Montreat each year on the concluding night of the World Mission Conference.

This year a hushed audience, which jammed the half-dimmed auditorium, saw thirty-eight young men and women who have measured up to the rigid standards of our Board, heard their personal testimonies and then the impressive words of commissioning from Dr. C. Darby Fulton, followed by the equally impressive remarks of the moderator, Dr. Wade H. Boggs.

This service was doubly impressive because all of these young people were leaving immediately for distant mission fields, all of them to serve under adverse conditions and some almost certainly destined to suffer for their witness for Him.

Dr. Boggs made it clear that they are representatives of the United States of America; that they are representatives of our church with its glorious heritage and present great unfinished task; and most important of all, that they are representatives of the Lord Jesus Christ.

Such a service is almost unique and certainly possible only within the bounds of a church large enough to undertake a world task but at the same time small enough to be both homogeneous and personal.

The effect on the hundreds of young people attending the World Mission Conference can be of incalculable value to the future of missions. Last year, at the conclusion of a similar service, many of the young people present expressed a desire to become missionaries. This year *four of that number* were among the thirty-eight appointees ready for the field.

As these young men and women, along with fifteen little children, leave to preach Christ to those beyond the seas, let us *all* rally behind them with our prayers and support. Let us covenant to pray for all of our missionaries each day and specifically for those whose names appear in *Day by Day*.

The *great* task of the Church is the obligation to make Christ known, at home and abroad. These

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new missionaries are but additions to a force woefully inadequate for the work which lies ahead. Right now the Board is asking for nearly two hundred new missionaries.

Let us do something about it. —H.B.D.

## Three Steps

Woe be to the Christian who is satisfied with his own life. And yet, with a feeling of dissatisfaction there often also goes a sense of frustration. We sense our own failures and needs and at the same time feel helpless and defeated because we are lacking both in victory and in power.

It is not God's will that His children should live lives of defeat and powerlessness and yet we know that just that is the case in our own personal lives.

Knowing well that this side of eternity none of us will become perfect, nevertheless it should be clear to all of us that Our Lord expects us to live in such a way that we shall be utterly different from those who know not Him and His redeeming power. Nothing hurts the testimony of the Church more than the professing Christian whose life and reactions to life are largely similar to those around him in the unbelieving world. "In but not of," is our Lord's description of his disciples, but the characteristic of many professing Christians today is that they are both in the world and like the world.

Although realizing this is a very limited and imperfect discussion of a vitally important matter, we would suggest three steps, which if taken by any Christian can mean a complete transformation of his life. In fact, we believe they are three steps which when honestly and fully followed will mean a Christian living a life of both victory and power, a life which will truly glorify our heavenly Father.

### *The first step is emptying.*

Only the fool, or the one deluded by the enemy of souls, does not realize that within his or her heart there is found a great reservoir of sinfulness: evil thoughts and desires and actions, having to do not only with our personal lives but also with our attitudes and actions towards others. To recognize and catalogue these sins requires a work of God's Holy Spirit. It is He who makes us conscious of our own evil hearts and who gives us the grace to hate these things.

Therefore, without undertaking either a theological or a philosophical analysis of the fact of our sinful natures, it is nevertheless a matter of the most vital importance that we be both honest and realistic and admit the fact of SIN, written in large letters, as our basic trouble.

The first step of *emptying* is not a question of the exercising of our own wills, rather it is a work

of God's redemptive grace, made operative in our hearts by faith in His eternal Son, the Lord Jesus Christ. But, somewhere along the line there must be exercised an act of the human will, whereby we open up every niche and corner of our lives to His cleansing power.

Because of a sincere and true faith in Christ there are many many people who are truly saved but who nevertheless live in defeat and without spiritual power. The difficulty is that theirs has been a partial, not a total surrender. God in His mercy has saved them but they in their myopic and foolish selfishness have *reserved for themselves* areas in their lives which they refuse to surrender to Him. If these Christians—and their name is legion—are to live lives of victory and power then they must offer themselves in *total* surrender, that God in His turn may do the thing that He in His grace and love and mercy is so anxious and willing to do. *We must be emptied.*

### *The second step is cleansing.*

Self emptying is a major danger. Our Lord tells us of the man who by the exercise of a strong character and will got rid of the devils in his life but who did not have either the cleansing or filling of God's supernatural power. The end of that man's life was infinitely worse for it was occupied by seven other devils more evil than the first.

With the emptying of life of sinful habits and desires there must be that supernatural cleansing which God alone can give. There is the cleansing which comes from faith in our Lord's atoning work on the cross, from His *blood* shed on Calvary. As one reads the Bible one is convinced that it is the blood of Jesus Christ which is the power of the Gospel. The blood atonement is not popular today and it is even blasphemously spoken of as a "slaughterhouse religion," but the fact remains that there is *no other way*. "And when I see the blood I will pass over you," was the source of redemption in Egypt and it remains man's only recourse today.

But, there is also the cleansing power of the Word of God. "Now are ye clean through the word which I have spoken unto you," our Lord said to His disciples. This has been the experience of all of us: reading God's Word, the clear rays of His truth have searched out the innermost secrets of our hearts and brought both conviction and cleansing. No Christian can be either a clean or a strong Christian who is not constantly feeding on the spiritual manna to be found alone in the Scriptures.

Also, there is the cleansing power of the indwelling Holy Spirit. No man can believe in or accept Christ except the Spirit of God perform His marvellous, supernatural work in his heart. But, a saved person can grieve the Holy Spirit and refuse Him His rightful place of control in his life. On the other hand, the one who completely surrenders to Him, puts Him first in his life and is willing



to say with Paul, "I am crucified with Christ," and to live a life daily renewed by the presence and the power of the Holy Spirit, will find both daily cleansing and daily power.

*The third step is filling.*

God wants emptied vessels. He wants clean vessels. He must have filled vessels; lives in which there has occurred the work of His redemptive grace, and which are empowered by His holy Presence.

We praise the work of salvation in our hearts which has been accomplished by faith in the Redeemer, and well we should. But God wants to do more than save us from sin and assures us a place in His eternal presence. He wants us to be so filled with Himself that our daily lives shall radiate the indwelling Holy Spirit and transform us from ordinary worldlings into children of God—men and women who have been bought with a price and who show their divine relationship by living in accordance with His will. This applies to the momentous decisions and actions of life, it is true. But, it applies *just as much* to the daily routine, to those contacts in the home, the office, the store, the workshop and on the street. A life which is daily filled with the presence of the Holy Spirit will be a life *entirely* different from that one lived in the wisdom and power of this world. So many of us are powerless because we have never surrendered to or received the divine power and Presence which can be ours.

Finally, as we consider these three steps let us never forget certain basic facts. Salvation is God's free gift, received on the part of man by an act of simple faith in what He has done for us. But, that is but the beginning of the life of a Christian. When we believe and accept, the new birth takes place and we become children of God. The tragedy is that so many of us continue in that state of perpetual spiritual infancy; saved? yes, but never growing to the maturity and power of developed Christian men and women. This is a serious reflection on our own spiritual immaturity, it is a hindrance to the Church, and it is a stumbling block to our own testimony as Christians.

If we would grow let us, by God's grace and help, take these three steps in the fullest measure, at the same time remembering Paul's admonition—"Praying always with all prayer and supplication in the Spirit."

God help us to grow in the things of the Spirit, becoming the men and women He wants us to be. To be less is to refuse His all-empowering grace.

—L.N.B.

## A False Antithesis

We witness a peculiar twist in the encroachment of liberalism. The Bible has always been the obstacle to humanistic or anti-supernatural belief. If the authority of Scripture can be only reduced, or

more pointedly, its inerrancy discredited, the liberal and the heretic can enjoy a field-day in religion. It is both surprising and dismaying that even conservatives feel strongly attracted by the fatuous offers of unbelief.

In print and by voice and echo we see and hear of the stress upon the Saviour as the only necessary and sufficient guarantee in our religion. Surely the Christian could hardly do better than to exalt his Lord. But it is with grave apprehension indeed that we see such honor erected as a blind for making the Bible of minor import. The idea seems to be that our Church's doctrine of the infallible Book can be readily sacrificed in the interest of an elevated Christ, that it is not necessary to hold longer to the Bible as true throughout, if one but places all confidence in the only Lord and Saviour. Such attitude is thus made to be compensation for the supposed loss of the "Impregnable Rock of Holy Scripture." The falsity of this procedure does not dawn upon its fond advocates, while few departures from historic Christianity could please liberals more.

We repeat! It is not stress upon the Eternal Son of God that we decry, but only the emphasis on Him to counterbalance minimization of the Bible,—an idea so popular today. What we know of the Saviour apart from the Scripture would leave us poor indeed. Despite the fact that more has been written of Him than of any other character, the Bible still contains all which men can really accept regarding Him as true. Some seem to wish it otherwise, yet the infallible Book is the only dependable source we have about the supernatural Christ. The two go closely together.

Certainly God could have handed down by word of mouth an absolutely inerrant record concerning the Saviour; and doubtless tradition could carry on from generation to generation the essential elements in what we call salvation, centering in the crucified Son of God, the Saviour from sin; and we can but admit that a supernatural prevenience could have arranged oral transmission of the truth necessary for saving faith and life for home and Church and society and world. Yet it seems to have pleased God to set down all these matters in a Book, and in that Book to preserve and present all that the world needs to know and does know objectively regarding the Saviour in Whom the Bible centers to the greater glory of God. Not discounting nor discrediting in any sense the Holy Spirit and what He has done, does do, and shall do, we can hardly reject the thought that on the human level, the only Christ we know is the Christ of the Book. He is the Christ Whom the Holy Spirit has made real to man. And He makes nothing real to man which is contrary to the Book.

Look at the various presentations and caricatures conjured up by men of note, e.g. Ernest Renan. And notice the titles of these: "The Historical Jesus," "The Real Jesus," "The Jesus of History." Over against all this good or bad in human elabora-

tion, characterized, addenda, etc., we have the Bible which still remains, we say again, the only credible and dependable source-book and record of the Saviour. If what is set down there be not true, there is no hope of learning anything vital regarding Him anywhere. We do not know the supernatural Saviour apart from the supernatural Book.

History points to more than one occasion of wrangling about the nature of the Christ. One tradition holds to one position; another to another; and so with party, council, individual, all claiming to be Christian. And cannot each lay claim to the Holy Spirit? Is He God or Man? Human or Divine? One Nature or two Natures? Is it works or faith? The present and historical attitude of the Roman Church should shout down any minimization of the Bible in the specious but false interest of an exalted Christ. The Papal Church could be right on more than one Christological point but for a Bible held logically and defensibly to be true and final, and therefore dependable. For all who cherish

the Book as the Word of God, the settlement of deep problems has been and shall ever be in accord with it, if not by direct appeal to, an infallible Bible. And if the only Arbiter is the Holy Spirit, let us keep in mind that the Holy Spirit's arbitration is never contrary to the Book. Therefore, again: Belittling the Book under guise of exalting the Saviour is rather small business. It can hardly be well-pleasing to Him Who is Himself the Word of God. We entertain little sympathy with any who say: I have the Christ: I do not need an infallible Book.

Even today as throughout long ages past, those who stand on an inerrant Bible, as according to the Presbyterian Confession, have solid ground beneath their feet: those who depend on weighty scholarship, or profound agnosticism, or blatant infidelity, or on whatever else may set itself against that Word of God which claims to stand forever and seems to be making good the claim,—have quagmire.

—R.F.G.

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## A Reply To An Article By Dr. James A. Jones

By F. Perry Sessions

Elder In First Presbyterian Church  
Spartanburg, S. C.

*This article very properly was offered for first printing to the Editor of THE PRESBYTERIAN OUTLOOK of Richmond, Virginia, but because of its length it could not be published. The Editor, however, granted the author a reply of approximately 300 words. This reply was promptly submitted and receipt of same acknowledged by the Editor, who wrote, "Will carry it as soon as I can do so."—F.P.S.*

Good manners suggest that I introduce myself. I was born of a long line of Presbyterians, many of whom were church officers and some ministers. I am an elder in one of our larger U. S. Presbyterian churches, a past moderator of my presbytery, a commissioner to the 1953 General Assembly. Have lived in different sections of the United States and in foreign countries, have worshipped in U. S. A. churches. I am a businessman.

The July 19, 1954 issue of The Presbyterian Outlook carried Dr. Jas. A. Jones' article, "Young People Want Union," an argument in favor of union of the three Presbyterian bodies, which was made before the General Assembly this summer at Montreat. Statements in this article prompt this reply. Before replying to three things mentioned in the article, I pledge myself to try to do so in good spirit, and with a hope and desire to promote peace and unity.

Dr. Jones speaks of a meeting of the young people of the three churches, and that they "sat together." He refers to (OUTLOOK, Dec. 28, 1953.) We find on the front cover page:

### "Young People Want Union"

"Pittsburgh, Pa.—Young people in the Presbyterian Churches, U.S., U.S.A., and United are enthusiastically for the reunion of their churches—if a unanimous statement of their elected leaders is indicative."

"In a recent joint meeting here on the campus of Western Theological Seminary, the first such they have held, they issued a 'Statement of Conviction,' expressing the essential oneness of their churches and their feeling of the need for union."

"Advisers said the young people reached their conclusions spontaneously, that they felt strongly their common Presbyterian faith and heritage and that they looked upon the proposed union, in the light of the Scriptures, as compelling."

The full statement of what they said was printed. You may read it if you wish. Sufficeth that we get on with the three things in Dr. Jones' article, as he gives us his thoughts. Quoting . . . "They (the young people), requested that they be allowed to go out by themselves, and with no 'adult' present, with none of the fathers of the churches and none



of the grandfathers. They were not talking about 1923 or 1936. They talked about 1953 and looked to 1983, . . . " "These young people came back and said, "The youth of the church want the church to be one'."

When Dr. Jones talks about our young people he knows full well that our church is not unmindful of her duties and responsibilities, especially to our youth. Our large and extensive Board of Christian Education is fully departmentalized and highly staffed for its big job. Was there anything wrong with what we did in 1923 and 1936? I would say that our leadership on the adult level can look towards 1983. But the young people wanted to be "by themselves, outside . . . with no adult present." To keep the record straight, Dr. Jones, some of us would like to know . . . Who were at this joint meeting, which was held at Pittsburgh, Pa.? How many — young people? adults? and from each church, USA, US, and United?

And, Dr. Jones in his pleasing and persuasive manner continued his appeal to the commissioners at Montreat . . . "They cannot speak to us today, these young men and women, because they are not commissioners to this court. They are not ordained ministers. They are not ruling elders." "But they are the hope of the church. They are the people to whom the future belongs. And it is for their sakes that I urge upon you, because of the voice they have in concert expressed, that we give them the chance to have that ecclesiastical fraternity which already they have declared they wish to possess."

I hope these young people do not feel that their elder leaders are not considering them, and their welfare; and that rights are being denied them. Neither do I wish our adult groups to feel that anyone thinks they are being negligent about their responsibilities. I am fearful of the consequences if we do too much of this sort of talk—a cleavage might develop . . . and we do not need more division at this critical time. I am sure no harm was meant.

Dr. Jones continues, . . . "The second thing that I think needs to be mentioned is that already over 1,200 serious, consecrated Presbyterian elders have said, 'We ought to be one' . . ." And, according to our Confession of Faith, he tells us this: ". . . a man's conscience in the Presbyterian Church cannot be impervious to the witness of his brethren."

Now, I know you too want to know who are the 1,200 elders. I reread this part of the article and checked it carefully. The printer added the sub-head to be sure . . . this reads "The USA and UP Vote." I was glad to find this help. In the Southern Church according to General Assembly reports we have 26,664 ruling elders. 1,200 would be a little less than 5% . . . How did the others stand, on whose side? Then we can take it that he refers to the commissioners (elders—meaning ministers and ruling elders) of the Assemblies of the USA and United Presbyterians, that had just held their meet-

ings. This raises a provocative question, Aren't our Southern Presbyterian leaders capable of doing their own deliberations, and making proper decisions? And, Dr. Jones further told the commissioners in strong pleading that "a man's conscience in the Presbyterian Church cannot be impervious to the witness of his brethren," and the brethren suggested were the 1,200 commissioners of the other two church Assemblies. I ask, and I know you join me, who in this case are the "brethren,"—the ones to be considered first? Our brethren of the USA and UP Assemblies? or, that very large number of Southern Presbyterians . . . ministers, ruling elders and members, who have said they do not prefer the proposed Plan of Union? We sorely need "Thy word, which is a lamp unto our feet and a light unto our path."

I ask your indulgence. Let us look at the Outlook May 31, 1954. This splendid paper, during the month of May, conducted a poll. Got good results. Final report showed how the 84 resbyteries voted . . . 49 for union and 35 against. To approve union requires a majority of  $\frac{3}{4}$  (three fourths) of the presbyteries (63). All of the 2,954 ministers were mailed ballots . . . and one elder of each church session. We had a possible total vote of 6,687 . . . actual number of votes mailed in 3,149. A little less than half replied. The ballot was private. Only the Outlook editors saw the ballots. This vote showed that the church did not prefer union.

Let us check the voting in Mecklenburg Presbytery. Dr. Jones is a member of this presbytery. Total churches, 100; total ministers, 101; — Number voting, 111. (Figures from General Assembly records). The Presbytery voted:—For union 40; Against 71. How did the ministers vote? For Union 33—Against Union 27—Not voting 41.

This is most revealing . . . Why did so many refrain from voting?

Why was the ministers' vote so close?

Mecklenburg is one of our largest presbyteries, and also one of our best informed. In addition to Dr. Jones, there were others with like views concerning union, among them were two popular, capable and active ministers, Doctors Warner L. Hall and Chas. E. S. Kraemer, (the latter now president of The Assembly's Training School at Richmond, Va.). The results in this particular presbytery were revealing and most significant. It certainly caused me, and others too, to think that the union issue was a "lost cause." Because when ministers of the power and ability and popularity of Doctor Jones and his co-proponents of union, could not persuade more to approve, then one must pause and think. They had not failed, had they? Certainly not! On the other hand one could not believe that so many fine Christian clergymen in this presbytery could vote against anything that was for the advancement and good of the Church. That would be utterly beyond comprehension. Then, what reasonable con-

clusion? Only one. The proposed Plan of Union did not have the appeal. It did not satisfy. It was "found wanting."

You can rightly ask, There was more favorable attitude for Union in other presbyteries, wasn't there? Yes, but even in the border states you will find strong opposition. If the Plan offered so much it should be more popular, shouldn't it?

We come to the third thing . . . "There is a third fact which I think quite frankly needs to be said. There is more division in the Presbyterian Church in the United States (Southern) today than should be contemplated in the union of the Presbyterian Churches under the proposed plan. If we, who obviously disagree about so much, can serve together in our venture of honoring Christ, why do we imagine that the Holy Spirit cannot preserve that fraternity in a larger outreach? . . ."

Why is there more division in our church today? There may be some other contributory causes but when all is said and done the main cause is the controversy over union, and other things most of them bred from this controversy. This is an accepted fact nevertheless, notwithstanding! The distressing thing, the alarming thought, is that The Chairman of the General Council of our church further states that "the division is more than should be contemplated" after union. Why would the division become less? Would it be because voices would be silenced? because doors would be locked, and hearts saddened with discontent? Spare us this!

In 1952 this author visited in Scotland and other places in Europe. A quick survey was made of churches, especially in Scotland. I was disappointed sorely when I found that the Presbyterian minister was still being paid by the state from the tax till. We have temptations to become involved in state matters. Let us avoid them by all means. Scotland has had her turmoils and church problems. These became very heated during the period of the Enlightenment . . . They also had the perennial controversy spoken of as "Auld Licht and New Licht." This is the dispute over what is God's part and what is man's part in saving human souls. Ministers got terribly heated over these matters. During this period Bobby Burns, the popular, peasant poet lived. Some of his friends of the clergy became engaged in these disputes and discussions. One of them was so badly treated by his fellow clergymen that Burns wrote some simple lines about an assailant of one of his friends. The assailant was referred to as "Holy Willie." Here are the words that Burns put into Holy Willie's mouth:

*"O Thou that in the Heavens does dwell,  
Wha' at it pleases best Thysel,  
Send ane to Heaven an ten to Hell,  
A' for Thy glory,  
And no for onie guid or ill  
They've done for Thee."  
—Holy Willie's Prayer.*

Burns described this clergyman in these words: ". . . an elder of the kirk, certainly no saint, but faultless in his orthodoxy . . ." (that of an arbitrary, despotic God.) Burns, however, believed in a God of Love. In preaching, and in living a gospel which would exhibit the character of God as a Father of infinite love. My friends we can take this suggestion and be rewarded . . . for in our own church we can have developments that may cause displeasing conditions. Little things can and will happen . . . I shall call attention to a recent item:

On page 24, of *Presbyterian Life*, (U. S. A. (Northern) Church paper), issue of June 26, 1954, we read as follows: "NEWS—The only surprise in the voting on Union came from the U. S. Assembly's Standing Committee on Interchurch Relations, which was expected to approve the Plan of Union and recommend that the Assembly do likewise. The committee composed of commissioners voted 22 to 16, however, to turn down the merger. It was later reported that the anti-union forces had 'packed' the Interchurch Relations Committee. When the committee's report came before the General Assembly, however, the report of the minority (those 16 commissioners favoring Union) was voted as the majority report."

For churchmen the word "packed," as used, is not acceptable language and this report carried wicked implications. Surely proper amends have been made for this.

Brethren let us go forward—through our procedures voting calmly and in a right spirit in our presbyteries. In our sessions and our congregations, studying in a serious manner, behaving with a decorum becoming Christian believers. Forcing none; coercing never. If we cannot get an overwhelming, convincing approval of the Plan of Union, then let's dispose of it, and return graciously and happily to our labors under the Lord.

May our Chairman of the General Council, Doctor Jones, who is held in such high esteem by all who know him, permit me and the vast numbers of others of like mind, to earnestly ask that he keep going his great preaching ministry. Men sorely need preaching fraught with the glory of God—not of men—offering a blessing and hope to men, all of whom have to live under trying conditions, all with souls to be saved, all wishing to avoid hell, all hoping heaven to reach. Between man and man, church and church, nation and nation, proper and orderly relations can never exist except through the true knowledge of God's all-embracing love.

*"Suffer us not to be tainted with any degree of a proud, wrathful and contentious spirit, but give us the spirit of power and of love and a sound mind; and dispose us to due humility and attention to consult, receive and obey Thy Holy Word, for Thy glory, and our eternal happiness."*



# *It Just Looks Different*

**Background Scripture:** Acts 10:38; Galatians 6:1-2; James 1:22, 26-27; 2:14-17; 1 John 3:16-18. **Devotional Reading:** Matthew 10:40-42.

A child grows through eating good wholesome food, and through exercise. Exercise is just as essential for the babe in Christ. Christian Service is exercise. "Practice makes perfect" is an old saying with much truth in it. What made you the great musician that you are today, someone asked? "Twelve hours practice every day for twenty years," was the reply. If we are to grow into perfect, fully developed Christians we must practice our religion. Service brings rich rewards. Even a cup of cold water given in the name of Christ will receive a reward. The smallest service rendered for a disciple or for the Master will bring a blessing. The Church has missed a great deal because it has so often left the field of service to Fraternal and Charitable Organizations. If we had been faithful in this field of service both Christ and the Church would have been glorified.

## *I. "Who Went About Doing Good":* Acts 10:38.

Peter is preaching in the house of Cornelius, the Roman centurion. He is opening the door to the Gentiles in what has been called the "Gentile Pentecost," for the Holy Spirit is shed forth upon these Gentiles. He is preaching Christ; Christ crucified and risen, Who will grant forgiveness of sins to all who believe upon Him.

In describing the life and work of Jesus, Peter sums it up in these words: "Who went about doing good." These five words give a vivid and revealing picture of the ministry of the Son of God while on earth, as He came in contact with people. He healed the sick, comforted the sorrowing, fed the hungry, taught the great truths of the Kingdom, cast out evil spirits. He wore Himself out in loving, sacrificial service.

No service was too hard, or too small, or too lowly for Him to perform. In the upper room He girded Himself with a towel and performed the menial task of a household servant. He was constantly trying to instill this idea into the minds and hearts of His disciples. They asked Him, Who is the greatest in the Kingdom of heaven, and He showed them that true greatness was not to be ministered to, but to minister to others. The path to true greatness was the path of lowly service. He walked this path. All who would be truly great must walk the same way; must go about doing good, even as He did.

If we would but take these words about Jesus as our motto, what joy it would bring to our hearts! There is no greater joy than the joy which comes through unselfish service, doing good to all men, especially to those who are of the household of faith; being fellow-helpers to the truth, as John expresses it.

## *II. Bearing One Another's Burdens:* Galatians 6:1-2.

Sometimes this means restoring a brother who has fallen into sin. If any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

There is great need for such loving service. In my churches, and I suppose in every church, there are those who have fallen into sin, or grown careless and indifferent. The usual result is that they stop attending church services, and become discouraged. I fear that I have failed in doing my part in bringing them back. We should have them on a special prayer list, and try by all means to rescue them. Jesus tells the story of the one sheep that was lost to illustrate this kind of service. The shepherd goes after the one sheep. May God help us to be better shepherds, not so careless about the straying ones!

There are many other burdens which we can help our fellow-Christians bear; burdens of sickness, of poverty, of sorrow and bereavement. Sometimes we can help with a word of sympathy; or a word of comfort; or a gift of some kind. To visit the fatherless and widows in their affliction is one mark of "pure religion."

There is scarcely a person in the world who has not some burden. Jesus knew this, and looking upon the multitudes said, Come unto me all ye that labor and are heavy laden, and I will give you rest. He is the Great Burden-Bearer. If we can get our burdened friends to cast their burdens upon the Lord, we have done them the greatest service possible. Let us not leave this verse without breathing a prayer that the Great Burden-Bearer will put His loving Spirit into our hearts, and make us more faithful servants, and shepherds.

## *III. "Doers of the Word":* James 1:22, 26-27.

Jesus said, Not every one that saith unto me, Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father in heaven. In closing the Sermon on the Mount he said, Whosoever hear-

eth these sayings of mine and DOETH THEM shall be like a wise man who built his house upon the rock. As John Bunyan says, "The practick part" is the hardest part, and it is the practice of our religion that counts.

The Epistle of James is full of practical application to our daily life. When I was in college we had a course in "Applied Mathematics." We need courses in "Applied Christianity." James says that a hearer, and not a doer, is deceiving himself. He is like a man looking in a mirror and forgetting what he saw. The Word of God is a Looking-glass, and in this we see our duties as Christians.

To be a "Doer of the Word" we must control our tongues. He devotes a whole section of his letter to this subject of the evils of the tongue. (see chapter 3).

Then he gives us a definition of "Pure and Un-defiled Religion": to visit the fatherless and widows and keep himself unspotted from the world. Our religion has two sides, a positive and a negative; to visit and help those in trouble, and to keep ourselves free from the sin which is all around us in the world.

A lady came to her pastor one day and asked him to take her name off the Church roll. She felt that she was no longer a Christian; she had lost her appetite, so to speak, for spiritual food. She found the Bible uninteresting, and prayer a burdensome and meaningless performance. He asked her to do one thing for him before he granted her request. Go home and read your Bible until you come to something which it tells you to do, and then GO DO IT. She promised that she would try this. Some time later he met her and found her a changed person. A "new look" of joy was in her face. Some others need to try her remedy.

If we try James' plan of being Doers of the Word, it will keep us busy; so busy that we will not have time for self-pity; we will not be bothered by doubts and fears, and a new joy will take possession of our hearts.

#### IV. *A Living Faith:* James 2:14-17.

Some have imagined a conflict between James and Paul in this matter of Faith and Works. James seems to say that we are justified by Works, and Paul, by Faith. If we will remember that James is talking about a Dead Faith, and Paul is talking of a Living Faith that works by Love, the difficulty will disappear. Both James and Paul agreed to the decision made by the Council at Jerusalem, that we are saved by Grace, through Faith. There is a sham Faith which is dead. It is the kind the devils have, who believe, and tremble. Genuine Faith makes us *Believe and Trust*. Living Faith makes us "Trust and Obey." A dead faith which says to those in need, be ye warmed and fed, and does nothing to relieve the need, is a worthless brand, an imitation of the real thing.

Faith and Works go hand in hand, like the two oars of a rowboat. We need both to keep the boat moving in the right direction, and not just going around in circles. Works prove our faith. They furnish the evidence that we have Saving Faith and not just an intellectual assent to some doctrines. The active element of Trust is always present.

#### V. *Loving in Deed and in Truth:* I John 3:16-18.

Works not only prove our Faith; they prove our Love. God proved His Love for a lost world by *doing something about it*: God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Jesus Proved His Love by laying down His life for us. The best proof of both the Love of God the Father, and of Jesus, our Saviour, is Calvary; the Cross. If we are ever tempted to doubt the love of God, go out to Golgotha and stand beneath and say to Satan, if he has been tempting you to doubt God's Love, Doesn't He love me? And Satan will flee every time.

We prove our love for the brethren by our willingness to do something for them, to go all the way, if necessary, even to death. A mother who loves her child does not consider any sacrifice too great for that child. A fine illustration of sacrificial love is found in Dicken's Tale of Two Cities, and is familiar to us. It is easy to say, I love you. The test comes in the days that follow the taking of the marriage vow. The wedding ceremony is not hard to repeat, the test will come when sickness and trouble come.

Two friends say they love each other. Suppose one of these friends gets into difficulty. Will his friend desert him, or stick to him? We are not surprised that David loved Jonathan; he had much to gain, and nothing to lose. The amazing part of this classic friendship is the unselfish and sacrificial love of Jonathan for David, for he gave up everything, and faced the wrath of his father Saul by being loyal to his fugitive friend. No wonder that David could sing such a hymn of praise for his friend Jonathan.

If ye love me, keep my commandments, said Jesus. The best way to prove our devotion to our Saviour is to obey His commands. So with our love for others. Let us love, not in word only, but in deed and in truth. Put our love to work in service. Let it feed the hungry, clothe the naked, carry the Good News to the far corners of the world.

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YOUTH PROGRAM FOR AUGUST 29

# Growth Through Christian Service

## DEVOTIONAL:

Hymn: "Come, Thou Fount Of Every Blessing"

Prayer

Scripture: Matthew 25:34-46

Hymn: "Glorious Things Of Thee Are Spoken"

Offering

Hymn: "In Christ There Is No East Nor West"

## PROGRAM LEADER:

If we could have before us representatives from all our home and foreign mission fields, it would not take much discernment to see how they differed from one another. They would be different as to their physical appearance, their costume, their speech, their manners and customs, and as to their native religious faith. (You can illustrate these differences by preparing a display of pictures of people from the nations where our church has mission work.) In spite of these very real differences, these people have a great deal in common with each other.

A few weeks ago Dr. Hugh Bradley of the Board of World Missions spoke at the meeting of the Synod of North Carolina. In his address he reminded the elders and ministers that the great majority of the world's population is suffering from a number of physical evils. We in the United States must be reminded of this truth because we fare so much better than the rest of the world in a physical sense. Dr. Bradley pointed out that the world is physically sick, it is hungry, and it is ignorant. Our mission board is mindful of all these evils even as Christ was concerned with them when He lived on earth in the flesh. Dr. Bradley also made it clear that each one of these evils has its spiritual counterpart. There is spiritual sickness, there is spiritual hunger, and there is spiritual ignorance throughout the world. The main aim of the church through its world mission enterprise is to satisfy this spiritual need. Of course the church itself cannot bless men spiritually, but it can tell them of the Christ who can. The primary goal of missions is evangelism, but we have learned that there are many ways to reach people for Christ. A man can be so spiritually blinded that he does not recognize the needs of his soul, but he will be concerned about a sick body, an empty stomach, or an ignorant mind. The missionaries make this concern become an opportunity to introduce the person to Christ.

The speakers will show how our missionaries both at home and abroad serve Christ while ministering to the sickness, hunger, and ignorance of men.

*First Speaker:*

The world is physically sick. The three evils which our leader has mentioned are closely related. Much of the sickness in the world is due to ignorance and to hunger. Still another important reason for such widespread sickness is that so many areas have been devastated by war in recent years. We, who are accustomed to having good hospitals in every town and doctors available whenever we want them, can hardly appreciate the lack of medical care in so many other nations of the world. Our mission hospitals in Korea and Africa and other places would seem very shabby and poorly equipped to us, but they have been used to relieve countless cases of suffering and to save thousands of lives. On many mission stations there is no hospital, just a simple clinic. At times the doctors and nurses travel from place to place treating the sick where and when they come upon them. This may seem like very primitive medical care to us, but it is truly wonderful to the sick who receive it.

The men and women who serve the church as medical missionaries are not specialists in physical illness alone. They are prepared to tell each patient of Christ, the physician who can heal the sin-sick soul. As they work to heal bodies, doors of opportunity are opened to tell of Christ.

*Second Speaker:*

The world is hungry. The widespread nature of this hunger is due to a number of factors: war, drought, overpopulation, and ignorance of proper methods of agriculture. The church is attempting to do something about this hunger and to do it in the name of Christ. The Overseas Relief and Inter-church Aid division of the Board of World Missions is charged with this responsibility in our own denomination. We join with other Christians in such organizations as Church World Service and CROP (Christian Rural Overseas Program) to collect food and distribute it to those who are starving.

Not only does the church seek to satisfy hunger by giving food, but we are also engaged in the business of trying to teach hungry people better ways of providing their own food. For this purpose we have sent agricultural missionaries to several of our missions. The church has deemed it wise to provide the teaching of agriculture in some of our mission schools in this country.

When the church shows its concern for physical hunger those who have received the food have been more willing to learn of Christ, the Bread of Life.

### *Third Speaker:*

The world is truly ignorant. There are hundreds of millions who cannot read and write. Ignorance is the source of many other evils such as sickness, hunger, fear, and crime. The church must be concerned about the ignorance of the world, and it is. The school is considered to be a necessary part of missionary work at home and abroad. Knowledge not only reduces some of the evils just mentioned, but some knowledge is necessary to salvation.

Education makes possible the spreading of the Christian faith. It is impossible to send enough foreign missionaries to evangelize the whole world, or at least it is not very practical, when it is far easier and better to educate the native Christians so that they may evangelize their own people.

Then too, as in the case of sickness and hunger, there are many who are interested in their minds but unconcerned about their souls. By offering to educate their minds, the church has often found opportunity to show such people the need of their souls and the Christ who can satisfy it.

#### PROGRAM LEADER:

The differences between the people of the world are just as obvious as when we began this program, but we have come to see that there are some very real and important similarities. The different people of the world suffer from the same evils, they are lost in the same sin, and they are saved by the same Christ. They have the same physical needs and the same spiritual need. As He works through Christians Christ Himself satisfies all needs of all people.

## ANGLERS

*(By The Editor Of The Testament  
For Fishers Of Men)*

### Lesson Number 71

#### **"I Would Have To Give Up Too Much"**

This is a spectre which in many cases rises before one who is challenged to accept Jesus Christ as Saviour. "I would have to give up too much." There are certain things in his life which he knows would be inconsistent with a Christian program. He is honest about that; indeed he prides himself on his consistency. Maybe he gambles. Gambling gets a strong hold, even the uncertainty of it is fascinating; and maybe someday a lucky turn will make him rich, and then he might quit gambling and consider becoming a Christian. There are other un-Christian ways of getting money. Maybe he has property leased to a barkeeper who pays him double what any other tenant would pay. He wouldn't run a saloon himself; he's too decent for that, but he has a right to lease his property to whomsoever he pleases, and it is the barkeeper's responsibility as to

how he makes use of it, not his. Besides, is he not making generous gifts to the Red Cross Fund and also to the Church? No, he couldn't give up his whiskey selling tenant—not yet, any way. Or maybe he plays golf on Sunday or goes fishing. Why shouldn't he? He works hard all week. Sunday is his only day of recreation; but if he becomes a Christian he must go to church on Sunday, and how could he give up his golf or his fishing? The thought of it is a spectre. This is delusion; it is desperately bad judgment in appraising values. The poor fellow does not know what he is missing, because he has never taken God's Word seriously. He is looking for profit where no profit is. He has never heard the Lord say, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8:36). Or he has failed to sense its tremendous truth. He is trading his soul's salvation for a very small part of the world. With all his rent money and his golf and his fishing and other worldly assets he has nothing but what perishes with the using and can vanish in a night—yet he clings to them and allows his soul's salvation to slip through his fingers. Also he is missing one of the Lord's richest promises: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." (Mat. 6:33). I have never given up anything for Christ's sake, but He gave me something many times better, richer, finer in its place.

**WOULD YOU LIKE TO OWN a leather-bound copy of THE TESTAMENT FOR FISHERS OF MEN? Send us an account of**



**winning a soul to Christ in a personal interview (250 words or less). If it is used in the ANGLERS column, you will receive this most helpful, vest-pocket size, Personal Worker's Testament (King James Version). No manuscripts returned unless requested. THE TES-**

**TAMENT may also be secured by sending two new one-year subscriptions to The Journal, or by remitting \$3.25.**

## Church News

### *Annual Meeting Of Trustees Of Mountain Retreat Association*

MONTREAT, N. C.—Aug. 4—The Trustees of the Mountain Retreat Association held their annual meeting in Montreat. Sixteen of these trustees are elected by the sixteen synods; and thirty-four are elected by the General Assembly. Dr. C. Grier Davis, pastor of the First Presbyterian Church of Asheville, N. C., was elected chairman; and Mr. Philip Howerton of Charlotte, N. C., was elected secretary.



# HERE'S THE GIST OF OUR ANNUITY GIFT PLAN

Our Board of World Missions will make an agreement with any individual whereby, upon receipt of an outright gift of any sum from \$100.00 up, this Board agrees to pay to that individual (or someone designated by him) a certain sum each six months as long as he or she lives. The amount of payment is based on the age of the individual at date of entry, ranging from 2.5% at age 35 to 7% at age 80.

At age 64, for instance, a person would receive 5% or \$50.00 per year (\$25.00 semi-annually) on each \$1,000.00 given.

This attractive income is guaranteed for life of the annuitant and is not subject to depressions or anything that would affect the yield on other investments. (Our Annuity Gift Plan has been in operation for over 50 years and every annuity payment has been made promptly and in full).

None of the annuity gift is used for mission work until our lifetime obligation to the annuitant has been completed. Then the full principal amount will go to help spread the Gospel of Christ around the world.

This plan makes it possible for many people to give to Foreign Missions who otherwise could not give because they need the income from all their funds during their lifetime.

Two persons may make a joint agreement whereby the semi-annual payments will continue to the survivor. The rate on a survivorship agreement is slightly less than the rate which would be paid to the younger of two annuitants.

If you have to pay Federal Income Tax, our Annuity Gift contract offers you certain additional advantages.

We will be glad to answer any questions in regard to this plan or furnish any further information you may desire. Address:

Curry B. Hearn, Treasurer,  
Board of World Missions,  
Presbyterian Church in the U. S.,  
P. O. Box 330, Nashville 1, Tenn.

One of the things considered was a report of a committee appointed by the chairman, Dr. C. Grier Davis, for consideration of a policy of the Board for the entertainment of Negro delegates at conferences during the summer season. This committee was composed of Dr. C. H. Patterson, Bluefield, West Virginia, as chairman; Dr. S. Wilkes Dendy, of Dalton, Georgia; and Mr. Philip F. Howerton, of Charlotte, N. C.; and Dr. Frank A. Mathes of Birmingham, Alabama, who was absent from the meeting.

Dr. Davis made the statement to the board of the policy which was adopted by the Board of Directors in 1950 and is as follows:

"That all Negro adults now coming to Montreat for conferences of the Presbyterian Church, U. S., and for meetings of the General Assembly of the Presbyterian Church, U. S., shall be entertained in the Fellowship Hall and the Cafeteria." This policy further provided that owing to the many social problems involved, the Board of Directors felt that in the future it could not entertain Negro delegates in the Young People's Leadership School.

The committee, appointed by the chairman, Grier Davis, on June 16, 1954, sought to evaluate the present policies on entertainment of Negroes at Montreat in the light of the action of our General Assembly and in the light of the feeling on the part of many people that there are unChristian implications inherent in segregation. All aspects of the situation were investigated as time permitted.

Our recommendation takes cognizance of the following pertinent aspects of the problem here:

1. The present entertainment policies are now more liberal than any other conference center in this area.

2. For a number of years the management has sought to lead the Church by giving equal treatment to Negro delegates in our buildings and cafeteria.

3. The directors are working toward advance steps as soon as more liberal policies can be inaugurated without undermining or endangering the good relations which now exist.

4. When necessary, special exceptions are being made in order to evidence a spirit of intelligent brotherhood and build good will for a more enlightened future.

5. The time has not yet arrived when mixed social recreation of youth groups can be handled in Montreat without needless misunderstandings and repercussions.

6. That Montreat, being both a community and a conference center requires parallel policies to prevent chaos. This demands at this time intelligent education and patient experimentation rather than change and rule by directive.

7. The present time is one of exceptional tension in many states owing to school situations, and not conducive to well-balanced judgment, especially in the realm of change.

8. A little patience today will pay dividends in future good relations. Your Committee recommends the following in the light of the above:

1. That the over-all policies be continued for the present.

2. That a committee of the Trustees be appointed to keep in touch with all phases of the situation pertinent to this question, and make a report next year, bringing to the attention of the Trustees any valid criticism from any authorized Assembly agency with suggested appropriate corrective action.

C. H. Patterson, Chm., Bluefield, W. Va.  
Philip F. Howerton, Charlotte, N. C.  
S. Wilkes Dendy, Dalton, Ga.

This report was unanimously adopted.

The Board of Trustees elected the following to the Board of Directors of the Mountain Retreat Association: Dr. L. Nelson Bell of Montreat, N. C.; Rev. John R. Cunningham, Davidson, N. C.; Rev. C. Grier Davis, Asheville, N. C.; Rev. S. W. Dendy, Dalton, Ga.; Mr. Philip F. Howerton, Charlotte, N. C.; Mr. Karl Hudson, Jr., Raleigh, N. C.; Mr. F. L. Jackson, Davidson, N. C.; Rev. J. Rupert McGregor, Montreat, N. C.; Rev. Frank A. Mathes, Birmingham, Ala.; Mr. John V. Matthews, Fayetteville, Tenn.; Mr. George Norris, Danville, Va.; and Rev. John E. Richards, Roanoke, Va.

The Board of Trustees and Directors received the report of the President and approved the following recommendations:

1. That the Campaign Committee of the Board of Directors make definite plans for conducting campaigns for funds for capital needs.

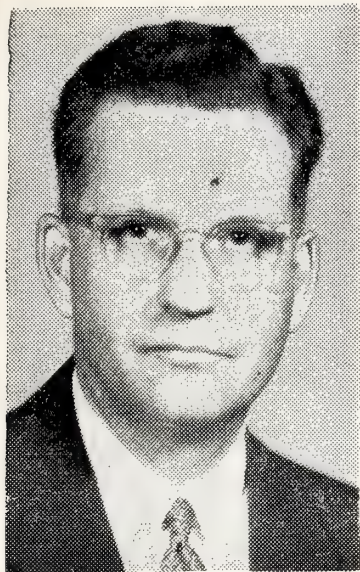
2. That the pavilion be constructed adjacent to the Collegiate Club Building for the youth program.

3. That a building sufficient for the children's program at Montreat and for the purpose of giving the Board of Christian Education an opportunity for conducting a laboratory school here for ten weeks during the summer be constructed.

4. They approved of the erection of a dormitory building to care for college students who work in Montreat during the summer time.

The Board of Trustees of the Mountain Retreat Association also commended the Board of Trustees of Montreat College and High School for their splendid work and thanked them for the energy and faithfulness with which they have discharged the responsibilities of the Trustees.





**McFerran Crowe**

***Belhaven's New President . . .***

Robert McFerran Crowe was born in Abingdon, Virginia, July 14, 1910, the son of Dr. William Crowe, Presbyterian minister there, and spent his boyhood in Memphis and St. Louis where his father was pastor of the Idlewild Presbyterian Church in Memphis and Westminster Presbyterian Church in St. Louis.

He graduated from Hampden-Sydney College in 1933 with an A. B. Degree; and from Union Theological Seminary, Richmond, Virginia, in 1936 with a B. D. In 1937, he was the Thomas Cary Johnson Fellow and earned the Th. M. In 1949 King College, Bristol, Tennessee, awarded him the honorary degree of Doctor of Divinity.

He is a member of Kappa Sigma social fraternity and Phi Beta Kappa scholastic honorary fraternity.

He has been pastor of the following Presbyterian Churches: Hillsville, Virginia; Prytania Street Church, New Orleans; Central Church, Oklahoma City; and North Avenue Church, Atlanta. He was a chaplain in the Air Force from April 1943 to July 1946.

In 1942, Miss Jean Bumstead of New Orleans became Mrs. Crowe, and they have one daughter, Jean Massey Crowe, three years old. Mrs. Crowe is an alumna of Converse College, where her major interest was piano.

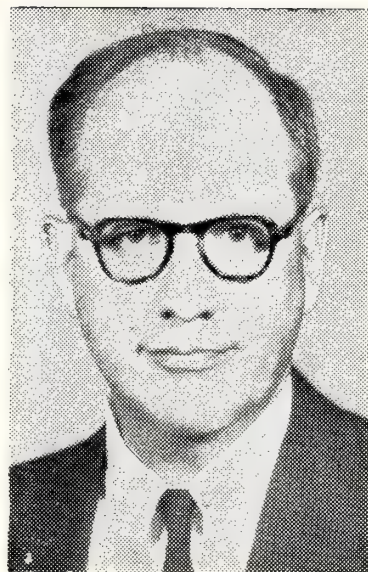
On July 1, 1954, Dr. Crowe became President of Belhaven College, succeeding Dr. G. T. Gillespie.

**NEW ADMINISTRATION**

**AT**

**BELHAVEN**

**COLLEGE**



**Gregg Singer**

***New Vice-President And Chairman  
Of The Department Of History***

Dr. Singer received his A. B. Degree at Haverford College, Philadelphia, Pennsylvania, in 1933. In 1935 he received an M. A. Degree from the University of Pennsylvania, and in 1940 the same institution awarded him the Ph. D. Degree.

He has served as dean and teacher of history and philosophy at Penn Hall Junior College; professor and chairman of the history department at Wheaton College; and since 1948 has held the same position at Salem College, Winston-Salem, North Carolina. He was visiting professor of American constitutional history in the University of Pennsylvania Graduate School in 1947; and he held a similar position in the graduate school of Furman University in the summers of 1949, 1950, and 1951.

The Federal Government has used his services in varying ways, among which was labor in behalf of the War Manpower Commission during World War II.

He is a member of the Medieval Academy of America, the American Historical Association, the Philosophical Society of North Carolina and Phi Beta Kappa.

In Winston-Salem he is an elder in the First Presbyterian Church, has served on the presbytery's Commission on the Minister and His Work, and has frequently done supply preaching in nearby churches.

He is the author of *SOUTH CAROLINA IN THE CONFEDERATION*, his Ph. D. thesis at the University of Pennsylvania, and has now completed another book, which is in manuscript form, entitled *CULTURES IN CONFLICT*.

Mrs. Singer is the former Marjorie Pouder of Johnson City, Tenn., and they have four children.

Dr. Singer will serve as chairman of the History Department and Vice-President of the College. Belhaven is fortunate indeed to have him.

## ***Passing Of Rev. C. H. Little, D.D.***

Rev. Charles Howie Little, 82, died on July 29th and was buried on the 31st in the Sharon Presbyterian Cemetery adjoining the church where he had been a pastor for thirty three years. Mr. Little was born in Mecklenburg County, educated at Davidson College, Princeton and Louisville Presbyterian Theological Seminaries. In 1913 he became pastor of the Sharon congregation until retirement in 1946. During the Sharon pastorate he was pastor of Carmel and Amity churches from 1913 to 1923. One of his fortes in the ministry was his appeal to youth and his help to them in getting prepared for life work. Since retirement he has been active in preaching and was one of the ministers in the Belk Larger Parish.

He is survived by Mrs. Little, formerly Miss Bonnie Lucy Anderson of Etowah, N. C., one son, professor Chas. H. Little, Jr., of the N. C. State College, and four grandchildren, two of them are in Honolulu and the children of the late Lt. Commander Anderson Little.

## ***Norfolk Presbytery Meets***

The Presbytery of Norfolk met in the First Presbyterian Church, Portsmouth, Va., July 20th with 43 ministers, 39 ruling elders and three students acting as assistants or supplies in attendance.

Rev. Denny Monte Hill was dismissed to the Presbytery of Harmony that he may accept a call to Mayesville Church. Rev. John Brooks Rice was received from Fayetteville Presbytery and will be installed in the First Church, in South Norfolk, Va. Rev. Russell George Flaxman was received from the Associate Gospel Churches of Canada and will continue to supply the First Church of Cape Charles, Va. Mr. Jefferson Thomas Kesterson was received as a candidate from Knoxville Presbytery and licensed. He will be ordained in the Westminster Church of Norfolk, Va. on August 29th. Rev. James C. Chambers, Negro Evangelist, will be installed as pastor of the Covenant Presbyterian Church which was organized May 23 with 45 charter members. A commission was appointed to organize a church to be known as the Hiddenwood Presbyterian Church in Warwick, Va. on the 25th of July. This organization has already been effected with 95 members.

A special committee was appointed to recommend action regarding the proposed Union.

The Park Avenue Church, organized in 1884, was authorized to change its name to the Third Presbyterian Church, it being noted that it was actually the third in order of organization in Norfolk, Va.

Plans were adopted for the carrying out of the proposed exchange of ministers between the Synods of North Carolina and Virginia in March and April, 1955.

The Presbytery will meet in adjourned session during the meeting of the Synod of Virginia in Staunton, Virginia and in regular stated session in the Royster Memorial Church, Norfolk, Va., September 21st.

## ***"Friends Of Union"***

### ***Weak In Augusta***

Two thousand Augusta Presbyterians were invited by letter to attend an organizational meeting of the Friends of Union. Present at the meeting on July 22 were 38, several of whom came under the impression that both sides of the issue would be treated. Plans were laid at the meeting for an intensive propaganda effort in behalf of the union position with special attention to be given to the sessions of the presbytery. One of those who called the meeting commented later that theirs was a "losing battle." The consensus seemed to be that sentiment in this area is overwhelmingly opposed to the proposed merger.

## ***Savannah Presbytery***

The Summer Adjourned Meeting of Savannah Presbytery was held in Statesboro on July 20, 1954, with the Moderator, Rev. O. A. Radford, of Fitzgerald, presiding. Rev. R. L. Torrence requested that the pastoral relationship between himself and First Presbyterian Church, Savannah, be dissolved. This was done, and he was granted permission to labor outside the bounds of Presbytery for six months. The Trustees of Savannah Presbytery, Inc., was authorized to proceed to the purchase of the beautiful Kinkenny property, 14 miles east of Richmond Hill, for a conference ground. The main building was erected in 1800, and bears scars from the War of 1812 in the form of several cannon-ball holes made by gun-boats.

Rev. E. L. Secrest was employed as Assistant Executive Secretary to serve primarily as a promotional secretary for all causes of the Presbytery. A committee was appointed to study the Plan of Union and report at a later meeting, the vote not to be taken before January, 1955. Commissions reported that Rev. W. R. Thurman had been installed at Waycross on May 2; Rev. Charles Logan Landrum, Jr., was ordained in his father's church, Brunswick, June 20th; Rev. Grover Preston Brown was ordained and installed Pastor in Metter on June 20th; and Rev. E. L. Nelson was installed Pastor of the McRae Church, where he will live as he continues to serve as Executive Secretary. The Fall Stated Meeting will be in Vidalia, September 14. Ruling Elder C. B. Jones, Riceboro, is the Moderator-in-Nomination.

—John P. Simmons, Stated Clerk.

## ***Recommend The Journal To Friends***



## General Fund And Interchurch Agencies

Statement of Receipts Jan. 1 - July 31, 1954

### THE GENERAL FUND

Budget for 1954 .....	\$716,899.00
Receipts to date .....	187,576.74
Percentage of annual budget received to date .....	26.17
Balance needed for the year .....	\$529,322.26

### INTERCHURCH AGENCIES

Budget for 1954 .....	\$ 22,000.00
Receipts to date .....	7,017.16
Percentage of annual budget received to date .....	31.9
Balance needed for the year .....	\$ 14,982.84

## The Presbyterian Church Of Brazil

HAS:

313 ordained ministers, 18 licensed preachers, 98 ministerial candidates, 20 lay delegates, 1 colporter, 1721 elders, 1542 deacons, 405 organized churches, 65 organized congregations, 503 congregations under the supervision of churches, 1788 preaching points, 51 day schools, with 4360 scholars, 74632 communicant members, 1208 Sunday Schools with 5943 classes, 8182 teachers and officials, 88723 scholars; 251 juvenile societies with 6555 members, 402 Young People's societies with 12658 members, 509 Women's societies with 17793 members, 749 churches (worship buildings), 145 manses.

DURING 1953:

4935 persons were received into church fellowship; 4214 children were baptized. There are thirty presbyteries which meet annually. There are six Synods which meet biennially. The General Assembly meets once in four years.

These statistics are of the national church only. Those of the American Presbyterian Missions are sent to their respective Boards.

Harold H. Cook,  
Statistical Secretary.

## Change Of Address

Rev. G. T. Preer, from Collins, Mississippi, to 313 North 25th Avenue, Hattiesburg, Mississippi.

## Plan Of Union To Be Discussed

Knoxville, Tenn.—The Fountain City Presbyterian Church has invited Dr. Frank Caldwell, President of Louisville Theological Seminary, Louisville, Kentucky, and Dr. Nelson Bell, Montreat, N. C., former medical missionary to China, to speak at the Fountain City Presbyterian Church,

October 3, 1954, on the pros and cons of the "Proposed Plan of Union of the Presbyterian Church in The United States of America (Northern), The Presbyterian Church in The United States (Southern) and The United Presbyterian Church of North America."

The schedule will be as follows:

Afternoon Session: Sunday, October 3, 1954—4:00-5:00 p.m. From 4:00-4:30 p.m. Dr. Caldwell will speak on the topic, "Why I Favor The Proposed Plan Of Union." 4:30 - 5:00 p.m. Dr. Bell will speak on the topic, "Why I Am Opposed To The Proposed Plan Of Union."

Night Session: 7:30 - 8:30 p.m. Question and Answer Period. All questions must be reduced to writing. No questions from the floor. Questions are to be turned in before the 7:30 service, signature optional.

## Memorial Oaks Church

Houston, Texas—Memorial Oaks Presbyterian Church, Houston, Texas, begins its fifth year with the calling of a new minister, the Reverend J. Walter Dickson, Jr., of Belmont, North Carolina. Mr. Dickson comes with a wide experience in educational and pastoral work, having served in the Canal Zone, and as a Chaplain in the United States Army Air Force, and as Director of Student Activities for the Synod of Georgia in previous years. He is at present pastor of the First Presbyterian Church at Belmont, N. C.

Memorial Oaks will begin the Fall with a complete church program for all age groups. The present plant includes Fellowship Hall and educational space completed last year. The membership of our Church exceeds 370 members and is continuing to grow in one of the rapidly developing suburban areas of Houston.

During the interim that Memorial Oaks was without a minister the membership, led by Vice Moderator Paul Daugherty, continued to serve the interests of the kingdom of God in this area. The Church now looks forward to an era of ever expanding service to the interest of Christianity in Houston.

## BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

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The Southern Presbyterian Journal  
Weaverville ... North Carolina

# LIQUOR

## "Beer Belongs"

"Beer Belongs" is the advertising slogan used in the "Brewers' Home Life Series."

"Beer belongs," the brewer tells us.  
Beer belongs? Yes, let us see  
All that flaunted beer belongs to;  
Beer belongs to tragedy—  
Beer belongs to drunken driving,  
Beer belongs to highway wrecks—  
Bodies bruised and maimed and bleeding—  
Broken arms and legs and necks.

Beer belongs to family quarrels—  
Hatred, infidelity,  
Beer belongs to childhood blighted,  
Doomed to insecurity.  
Beer makes dad act queer and foolish—  
Beer makes mother silly too.  
Children ask why should folks drink it?  
"Beer belongs!" That's why they do!

Beer belongs to rape and murder—  
Bestial crime of every sort.  
Beer belongs to jail and prison—  
Beer belongs to crowded court.  
Beer belongs to cheapened morals—  
Stolen virtue—loath disease,  
Heartaches, tears, remorse and sorrow—  
Beer belongs to all of these.

Beer belongs to wealth—mad brewers,  
Caring not for God or man!  
Beer belongs to filthy taverns  
Breaking every legal ban!  
Beer belongs to gross corruption—  
Beer belongs to bribe and threat—  
Beer belongs to all that's sordid!  
Truly "beer belongs"—and yet—

If our land to beer surrenders—  
Nor forsakes the flowing bowl—  
Nor condemns its power to ruin  
Human mind and heart and soul—  
Never shall we come to greatness!  
Ne'er our destiny fulfill!  
Beer destroys the strongest nation!

HELP US, LORD, TO DO THY WILL!

\*\*\*\*\*

## A Layman's Views On The Merger

By Kenneth S. Keyes

A NEW 24-PAGE BOOKLET WITH CHARTS  
\$5.00 PER HUNDRED POSTPAID

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The Southern Presbyterian Journal

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# BOOKS

GOD'S TOMORROW. By Ernest L. Tiffany, M.D.  
50 cents.

This comforting booklet is the herald of a positive message of personal immortality based upon the Bible.

In its cheerful contents Dr. Tiffany is satisfied with nothing short of the most convincing evidence to the age old question "If a man die shall he live again."

He ignores a common practice of trying to conceal the grave with poetic posies or the gilded lilies of wishful thinking. He points to an empty tomb with scriptural answers to the scriptural query, "How are the dead raised up? and with what body do they come?"

There is not a thread of gloom in it. Its contents are as bright as its beautiful scarlet and gold embossed cover. There is real comfort here. It satisfies the soul. Just the gift item for those who have "lost awhile" dear ones whom they will see and know again.

WAR WITH THE UNDERWORLD. By Ernest L. Tiffany, M.D. \$1.75.

An authoritative treatise on the outstanding social evils of the day. The author is qualified to write the book because he has been the field secretary for the New York Civic League, for years, in the front line in the battle against all kinds of organized vice. Few men are better prepared to speak with authority on the consequences of evil on our family and national life in America.

A deadly warfare is raging in which your boy or girl may become a victim. Knowledge is power. This book is written that you may know and be forearmed. Ignorance of actual conditions on the part of mother, father, preacher, and children make the underworld possible.

Both of the foregoing books may be procured by ordering from the author, Dr. Ernest L. Tiffany, East Avenue, Walden, N. Y.

## Signals!

Jesus said, "I am the Door."  
May I be the doorkeeper.

Christ said, "I am the Light."  
May I be the Light-bearer.

He said, "I am the Way."  
May I be the Way-shower.

Our Lord said, "I am the Truth."  
May I be one to tell it.

My Saviour said, "Go!"  
Yes, Lord, I go.



# The Collectivist Issue

A vast number of thoughtful and earnest persons are seriously concerned about the position taken by church leaders on the collectivist issue. There is open hostility in most major denominations—such as the Methodist, Congregational, Presbyterian. Laymen have been awakening to the fact that a relatively few clergymen in the church hierarchies have been presuming to speak for the total fellowship in ways the fellowship does not approve.

The same hostility has become evident in the National Council of Churches, and in almost every sizable church body including the World Council of Churches (which holds its assembly in Evanston this summer). At the very hour when the church should be raising moral and spiritual issues, therefore, it has come to be discounted by many without whom it cannot exert proper and vital influence.

The political and social arguments behind the hostility will never be resolved on the basis of compromise—either by the collectivists or the libertarians. If the arguments are to be resolved while the church is still of determinative importance, they will have to be resolved on the basis of the teachings of Jesus.

## Some Believe Jesus A Collectivist

Difficulty arises here, however, owing to the differing interpretations of His teachings. Some actually believe Jesus was a collectivist, a Socialist—perhaps even a Communist. I think he was not. But this can be established and should become the least common denominator with which to alleviate differences and unite fellowships that are now falling apart.

There are evidences that the church is losing ground on foreign shores as well as in this country. The hold of the Roman Church in Italy and France seems to be at an all-time low—her influence in such nations as Esthonia, Latvia, Poland, practically nil. Likewise the influence of the Protestant Church in England appears to be waning.

I believe the first priority is for the church to put its house in order and find ways to federate its strength for the commonweal and the Kingdom of God. This would not mean mergers, which I am convinced have usually been steps in retreat instead of advance. It would simply mean a return to the Gospel of Jesus Christ, which is the covenant basis of every faith that calls itself Christian.

Those of us who have professional relationships with the church should never forget how easy it is for us to tend to neglect the true inwardness of Christian religion. In our preoccupation with the ecclesiastical bureaucracy, with ritualistic forms, with the paying of the parish mortgage and so on, we sometimes stray.

Throughout the history of the church, it has been our dedicated lay leaders who have then most often provided the vitality for new trends and growth—rallying men around a doctrine or point of emphasis that we professionals have neglected. The various monastic orders, when they arose, fit this classification. So did most of the Protestant denominations.

## Ways Calculated To Achieve A Breach

One cannot keep informed about today's varied social action activities and meetings (even denominational and interdenominational conferences) without the feeling that if we professionals have not, once again, deliberately created a breach between ourselves and our laymen, yet we can hardly have proceeded in ways more calculated to achieve that result.

I know, consequently, and I can see from our growing volume of mail, that there are thousands of parish ministers like myself who feel as unhappy about the breach in the church as I do. And we pray with all our hearts that steps will be taken by our responsible leaders to bring a halt to the continuous aggravating actions which serve only to widen the breach—such as the efforts to attack and smear anyone who dares question the hierarchy.

Let there be a return to charity toward all—good will toward those who differ—firmer dedication to the principles taught us by Christ. With His help we may yet find common ground on which to renew our forbearance, and our fellowship, and our influence—in that truth which alone can set us free.

DR. JAMES W. FIFIELD, JR.  
*In Faith and Freedom.*

## Questions To Stimulate Group "Idea-Exchange"

1. How can we become personally powerful for and through Christ? (This is necessary for personal evangelism).
2. What neighborly practices indicate that *you* are a Christian? (Get each group to list several).
3. Why do you personally recommend Christ? (This might well be a time for personal testimony).
4. What value is in visiting *with* a team of two or more?
5. How many of your neighbors do you know who are not Christian? (Number these).
6. How many neighbors do you have whose personal church affiliation you do not know?
7. Without using the Bible—write out all the verses you can think of dealing with personal evangelism.

These questions should provide some idea of the opportunity you have for individually spreading the Gospel.

—From *Presbyterian Men*.

# A VAST DIFFERENCE

There is a vast difference between the *administration* of a Church and the *disposition* of the Church itself.

We are at a loss to understand why some seem so agitated at the suggestion that congregations be permitted to express their wishes with reference to the disposition of our Church. Such an opportunity for expression is neither "congregationalism," nor is it "unPresbyterian."

The Presbyterian form of government is representative. At meetings of Presbytery the congregation is represented by its minister and by an elder (or elders), elected by the Session. They are not instructed as to how they should vote, nor can they be.

But, this procedure has to do with the *administration* of the affairs of the Church.

Our Church now faces an entirely different problem, not one of administration but of the *disposition* of the Church itself. SURELY the congregations—the membership of the Church itself—should be consulted before they find themselves voted out of existence as a particular church organization!

The final vote still rests with the ministers (50% of the total votes in the Presbytery), and with the duly elected elders from the various congregations, but it is unthinkable that on this vital matter—something which has to do with the disposition and very life of the Church itself—those who make up the membership of the Church and who *pay all the bills* should not have both the privilege of information and expression of opinion.

At such a time, and on such an issue, WE CANNOT DO LESS.

---

*Send For Sample Literature*

THE ASSOCIATION FOR THE PRESERVATION AND CONTINUATION  
OF THE SOUTHERN PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

Weaverville, N. C.



AUG 27 1954

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

AUGUST 25, 1954

## A PREDICTION

It is our firm belief that only a few years from now many who may now mildly favor the proposed union will be very, very thankful that our Church has continued as a separate and sovereign organization.

The more the entire plan of union is studied: the more the implications of the proposed union are evaluated: the more it becomes evident that the advantages of organic union are so far outweighed by the disadvantages that to go into the union is unthinkable.

Co-operation — Yes.

Organic Union — Unequivocally NO.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

Rev. Henry B. Dendy, D.D., Editor

Weaverville, N. C.

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## — LETTERS —

*From Dr. L. Ross Lynn:*

The Assembly's Committee on Christian Relations, of which Dr. Stuart R. Oglesby was Chairman, and Dr. John H. Marion was Director, made a report to the General Assembly of 1948 on the specific question of Roman Catholicism and Protestantism. This was adopted and distributed widely. The first sentence in the introductory statement by Dr. Marion was as follows: "The late Lord Tweedmuir, himself a loyal Scottish churchman, once remarked, that 'Nothing is more divisive than a common creed, held with a difference'."

This is applicable to the church union question. It is argued that we unite on a common creed. However, the U.S. and U.S.A. churches give different interpretations—the same creed, but with a difference that will prove divisive.

CLERK'S OFFICE OF THE CIRCUIT COURT  
KING WILLIAM COUNTY

August 2, 1954.

Mr. H. B. Dendy, Secretary,  
Weaverville, N. C.

Dear Mr. Dendy:

I thank you for yours of July 20th with enclosures with reference to the proposed merger of the Southern and Northern Presbyterian Churches.

As an Elder of St. James Presbyterian Church of King William, Virginia, I am bitterly opposed to the proposed merger approved by our General Assembly, and I know this represents the feeling of practically every member of our church.

It appears to me that a group of so called Social Reformers are trying to seize control of our Southern Church and force upon our churches this merger and other so called reforms against the best interest of our respective churches and against the will of a large majority of the General Assembly on the merger and on Segregation should be severely condemned by every congregation in our Southern Church. No better means could be employed to wreck our church. I shall at the next meeting of our Session propose such a resolution.

I shall be glad to be of any assistance to you in this matter I can.

Yours very truly,  
B. C. Garrett, Jr.,  
King William, Virginia.

Judge Frank W. Smith,  
Grundy, Virginia.

Dear Judge Smith:

I have just read your article in the Southern Presbyterian Journal.\* I wish to commend you on this presentation of Church Union. It is gratifying to have the facts put so plainly. I belong to the Northern Church, but I believe if union is consummated the fundamental truths of the Bible will disappear from the teachings of the one, big church. We know from centralization of government that things we cherish most are sometimes lost and in my opinion this will happen in Church union.

Very sincerely,  
John W. Peelle,  
Rock Stream, N. Y.

\*Journal issue Aug. 4, 1954.

## Recommend The Journal To Friends



## EDITORIAL

### The Gathering Storm

A few weeks ago we wrote an editorial, "The Spider Weaves On," designed to, in some measure, illuminate the fact that the Communist world conspiracy continues its deadly work with relentless success.

Rather than ease the world situation the Indo-China debacle has added fuel to the flames, for one Communist victory but adds to their insatiable determination for yet greater victories.

As we write, there is a series of events, apparently unrelated on the surface, but all a part of Communism's bid for world domination and all calculated to undermine the will to resist immediate and future infiltration and aggression:

Dr. Otto John, a cleverly placed spy, actually sitting at the council table of those working against Communism has now returned to East Germany, not only to reveal our own counter measures but also to share in the clever propaganda with which Communism dupes the unwary and the ignorant.

A group of prominent British Socialists visit Peking, being wined and dined in Moscow enroute. Knowing a little of how gracious and attractive the Chinese can be, we can well imagine how these visitors from England will find it hard to sift the chaff from the wheat, the real from the unreal, the true from the false. We do not know the originators of this scheme to visit Peking but we predict it will prove of grave danger to the desperately needed solid front our two nations should present at this time.

Mendes-France, mid-wife to France's abject surrender to Communism in Indo-China, now appears to have the French people behind him in yet greater adventures in the realm of international intrigue and compromise, none of which will help in the free world's stand against the creeping paralysis of the Marxist philosophy.

And now Communist China is announcing her intention of taking Formosa. At this juncture the words from Peking are trial balloons, to see how America will react. A stern, forthright and unequivocal announcement that a move towards Formosa on Communist China's part will bring immediate and devastating reaction from America will

go far to prick this bubble of conceit bred at the compromise councils of Geneva.

It is right here that Christians in America should concentrate for the moment. For a decade we have compromised in the Far East. We fought a war we refused to win and have let the counsels of fear, and possibly in some places, of traitorous intrigue, keep us from taking the steps which moral and spiritual concepts demanded.

To avoid this new challenge can accomplish not one good thing. Also, to criticize our national leaders for inaction is unfair if our own indecision makes them feel helpless to take a stand.

It is the considered opinion of this writer that Christians in America should immediately inform their representatives in Washington that the day of compromise, appeasement and folly has past. We have experienced enough of the horrors of war to know what is involved. We believe war is, in fact, a judgment of God on sinning nations. But, we also believe there are times when the forces of evil are so active and so evident that Christians *must* say, STOP, one more step and we act.

Had we had the moral and spiritual courage to so state and the determination to so act at given times during the past ten years the world situation would, we believe, be infinitely better today.

May God give us the grace to act as He would have us do!!  
—L.N.B.

### Over And Beyond

Over and beyond the vote on church union, what then? Many within the church will be greatly dissatisfied and restless beyond description. Those who know the writer have no doubts as to where he has always stood and continues to stand on this vital question. He prays for victory but tries to pray "over and beyond."

After all, we are brethren in Christ belonging to the same branch of His precious Body. Those who oppose us are not children of the devil, but of God. They are earnest sincere people. We are greatly concerned for the whole Body of believers both ministers and members. On the one hand, we deeply deplore division for any cause, whatsoever, but on the other, we look with great misgivings and sadness on a denomination outwardly united but beset with such deep-seated tensions. We long for unity and revival within some reasonable framework of

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agreement or disagreement. We have friends and splendid acquaintances on both sides. Many times seven thousand have not bowed the knee to Baal. It is difficult to look with happiness on the prospects within our church for either group, for, or against union, after the vote is taken.

This is our urgent plea and we want to be specific. Neither talk nor debate by themselves, will accomplish what we so greatly need, but God can. He is sufficient for any hour of crisis! He can change any situation! Christ our Lord is still the great Head of the Church! Let us call upon Him, not only individually, but collectively, for unity and spiritual renewal. May we donate the dollars and time necessary to gather for a great concert of earnest importunate prayer. Our intercession may cover several days and nights. Such may demand sacrifices, confessions, repentance, fasting and intercession such as we have never experienced before. But the rewards are worth the effort. God is able! "With Him all things are possible!" "Call upon me and I will answer thee and show thee great and mighty things which thou knowest not." (Jer. 33:3). Shall we not dare to believe and act accordingly?

As to the method of operation we trust there will come forth many constructive ideas. Someone has suggested there be regional prayer meetings for those in different parts of the Church. This is excellent.

The writer, personally, would not limit those called to prayer, but issue it to anyone and everyone in sympathy with the purpose, through the church periodicals. The size of the group would not make a great deal of difference. God hears when earnest, humble, believing souls realize the desperate needs of the times, whether they be many or few. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20).

Most of us covenant to pray for some great need under the fine impulse of the hour, then go home and straightway forget what manner of promise we made. This is why we earnestly plead for a gathering for prayer at a particular place, a particular time and for a particular purpose. Humanly speaking Pentecost could not have been possible if everybody had remained at work or at home and mildly prayed as the matter came to mind. At least, this was not God's appointed way. "They were all together with one accord in one place."

May we suggest if you are interested in this proposal write the Journal about it immediately. "Brethren pray for us." —R.W.C.

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## Recommend The Journal To Friends

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## Differing As Brothers

To the outsider, or the casual observer within the church, differing judgments of individuals may be interpreted as personal animosities. This should never be the case.

Paul and Barnabas differed sharply; in fact the controversy was so great that they separated and went their several ways. Probably, as a result, more people heard the Gospel than would otherwise have been the case, for Barnabas took John Mark and went to Cyprus while Paul took Silas as his companion and went through Syria and Cilicia.

The cause of this controversy between Paul and Barnabas was John Mark and his failure to stick on the job. However, in later years Paul asked for his return because, he said, "He is profitable to me for the ministry."

At one time Paul and Peter came to open conflict over the question of eating with the Gentiles. And yet, in later years there was every evidence that these two men were close to one another in the Lord and their work for Him.

There are two lessons we might learn from this. First, those standing on the side lines should remember that strong convictions on a church issue do not preclude true brotherly love between those who hold and express differences of opinion.

Also, we who are engaged in controversy should always remember to so conduct ourselves, and to so express our convictions, that our brothers on the other side may also be able to distinguish between strongly expressed convictions and any implied personal animosity.

"*This is my commandment, That ye love one another, as I have loved you,*" is a commandment from our Lord. By His grace let all of us obey and exemplify our obedience in concrete behavior.

—L.N.B.

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## Testifying To The Kingship Of Christ In Our Own Church

We have written of the omission of our strong statements on the Kingship of Christ from the Plan of Union as a primary objection to accepting this Plan. More positively, we would here call the attention of our own Church to these statements that our witness to the Reign of Him Who loved us and gave Himself up for us may not be confined to our Book of Church Order, but may become a flame in every congregation, every court, every board, agency and institution of our Church. In our Book we testify that Christ as King has given to the Church officers, oracles (words) and ordinances and that He has especially ordained therein His own system of doctrine, government, worship and discipline. May we check these items in our minds



and hearts carefully and prayerfully and seek by them to give an ever clearer witness to His Kingdom of Grace?

\* \* \* \*

In our Confession of Faith we have sought to state the system of doctrine set forth in Holy Scripture. We need to present that system in Scriptural proportions and balance. Today in stressing the world aspect of Christianity we need also to proclaim the sovereignty of God's election of grace. Calvinism is not universalism. Again, in magnifying the wonder of God's love, may we not forget His holiness, His justice. It was said of Thomas Smythe that the justice of God was the background of all his preaching, the love of God in Christ the foreground of the picture. Ebal and Gerizim speak of a just God. The prophets show Him putting justice to the plummet line. The psalmists tell of His coming to judge the earth. Our Lord Jesus constantly arrayed one generation over against another in the judgment. Paul speaks of the righteous judgment of God Who will render to every man according to his works. Indeed, the judgment of God extends from Genesis through Revelation. Thank God that the blessed Saviour "bore the judgment that was against us all, freed us from sin and death, and reconciled the world to Himself."

\* \* \* \*

It is reported that a group in the Church has decided that they are the majority, and consequently they will rule in their own way, according to their own wishes. One earnestly hopes that these reports are erroneous. In any case, if any group "takes over" it will not be supplanting the rulership of a different group. It will be doing something much more serious—namely, setting aside the Kingship of Christ. It will repeat that against which old Samuel protested when ancient Israel called for a king of their own.

In administering our Book of Church Order we distinguish what is Scriptural and consequently, the law of our Lord, from what is regulatory, the wisdom of men. Those sections which are regulations ought to be adapted by the courts of the Church as the Word and the Spirit direct, not in the interest of judicial virtuosity, but for the glory of Christ the King. Here is a great preacher of the Gospel. A Church calls him when he is approaching seventy years. God blesses his pastorate with additions on profession of faith beyond those of his younger brethren in the ministry. The seal of the King is on that ministry. The Presbytery is wise in subordinating the regulations of men to the reign of the King.

\* \* \* \*

The Reformed Reformation, in distinction from the Roman Catholic and the Lutheran Churches, numbers the commandment dealing with image worship as the Second Commandment. The result is to throw more emphasis on the proper ways of worshipping God than these other denominations have. Our Larger Catechism interprets the Second Com-

mandment as forbidding the making of any representation of God or of anyone of the Three Persons of the Trinity, of worshipping such a picture of One Person of the Godhead, or of worshipping God in it or by it. In recognizing Christ as King over our worship let us study this matter of the Presbyterian doctrine of worship. The Word of God is our ultimate book of common worship, our code of etiquette when we come to treat the courts of the Most High. Let us exercise care that we do so in ways of His own ordering. As we worship in His ways we have assurance that the King is in the audience, graciously blessing His people.

\* \* \* \*

The Presence of the King was the moving force in Luther as in Calvin. Each called men to live *coram Deo*. The eye of the King sees where no priest can look, calling us to conscientious living. Accordingly, our Church does not seek to dictate every item of the conduct of our people. Preach the Gospel and bring people into the presence of their Lord and Saviour. There, there only, can they be trusted.

Yet there are items on which our Lord Jesus Christ spoke and there the Church that is *pro rege* ought to echo His Word. Here she ought to testify that He is King and she is His witness. One such place is in the difficult matter of marriage and divorce. May the Committee and the Church have grace to maintain a sound testimony that Christ is King in this thorny matter!

\* \* \* \*

Perhaps these scattered reminders may call us each to study this matter for Himself and our several courts for themselves. That Christ may reign, it is the duty of every court to bear testimony against error in doctrine and practice, whether that error is in higher or in lower courts. Our Church ought to pause before approving new officers to inquire whether the King has provided these offices in His Word; and whether, if so, they might not have a more Scriptural term? Might not the term *catechist* have a more New Testament flavor than Associate in Christian Education? Might not Deaconess carry the flavor of service which Christ and His Apostles Paul and Peter magnified more than the term Director which savors of the authority over others He rejected for His disciples? The Scottish Books of Discipline said that all the Church officers were ministers, for all were ordained for ministering.

—W.C.R.

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# On Church Union

By Rev. Robert Strong, S.T.D

Pastor First Presbyterian Church  
Augusta ... Georgia

(With certain changes the speech given at the General Assembly by Dr. Robert Strong, Pastor of First Presbyterian Church, Augusta, Ga.)

It is a thrilling thing to be a member of a General Assembly in which such evident mutual respect prevails and the discussion of even a controversial question like this one can be carried on in an atmosphere of good will. Last year I attended the Assembly as an alternate, and it was that way then. Here again it is the case that both sides honor the sincerity of the other, both sides seek the good of the Church, both sides desire the advancement of the cause of Christ. They conceive the way to advance the Church and the cause of Christ differently, sharply differently indeed.

The immediate issue before us is the substitution of the minority report for the report of the Committee on Inter-church Relations. In reality the whole issue is before us; we are in fact dealing with the categorical question on church union.

Three lines of thought actuate us who support the recommendation of the committee that we vote NO on the merger of the churches: I. The Doctrinal Issue Involved; II. The Organizational Differences Connected with the Plan of Union; III. The Practical Consequences in Terms of Disruption Should Union Occur.

I. There is a doctrinal issue involved in this question before us. We do not maintain that the USA Church has been infested through and through with modern unbelief. We are quick to acknowledge that in the Northern Church are hosts of Bible-believing ministers and members. We of the South and the North hold the Westminster Confession of Faith in common. The difference may perhaps best be defined by saying that in the North are found interpretations of the doctrinal standards that seriously deviate from ours.

Doubtless many of us have our files in evidence of this. They may contain such shocking material as the letter of an Ohio Presbyterian pastor printed in the CHRISTIAN CENTURY of May 28, 1952, from which I quote a part: "Sir: I rejoiced in the provocative article, 'Is Christianity a Myth?' by R. A. Egon Hessel. I hope that it will violently stir the consciences of the many pastors who persist in preaching the abstract, mysterious, gloomy, obsolete Christianity characteristic of the first century A. D. This is what is paralyzing Christianity today—the boys who sing as their theme song, 'Give me that old-time religion'." Now I do not offer that as typical of course. It may well be one of but a

few isolated instances. What would you say, however, ought to be done about a Southern Presbyterian pastor writing like that?

The doctrinal issue comes to sharp focus when we consider the view held of Scripture in the Northern Church official literature. To be up to the minute on this point I asked in March for the courtesy of samples of their New Curriculum materials for the current quarter. The kindness was done me of sending them; it took a box 24"x15"x6" to contain the many items mailed to me. I read this material. I am happy to pay tribute to the stout testimony given to the doctrine of the Trinity, to the forthright avowal of the doctrine of the virgin birth. But, one thing in particular greatly troubled me. There was a lesson devoted to a consideration of how we got the Bible. There was set forth and espoused what I am accustomed to call the destructive higher criticism of the Scriptures. This is an approach that calls into question the integrity and historicity of important parts of Holy Writ and therefore undermines in the most damaging way the confessional position of the full truthfulness of the Bible.

I cannot but maintain that it will not be to the good of the Church and to the advancement of the cause of Christ to unite with a body in which this is the official position, in the sense that it is taught in their Education Board's Sunday School lessons. The center of gravity of the proposed united church will, I think it is safe to point out, be in the area in which the point of view to which I am objecting is found. The fact ought to be altogether disquieting to us.

II. The organizational difference into which the minority report seeks to lead us may be summed up by saying that in the Northern Church and in the Plan of Union the emphasis is upon centralization of authority. Our way is the way of de-centralization; with us the emphasis is upon presbytery. The difference comes to focus when we consider the General Council as it operates in the North and is provided for in the Plan of Union. The idea here is vastly different from our conception of things.

Let me deal with this quickly by telling about a conversation I had recently with a prominent advocate of church union. He confessed to grave misgivings occasioned by the very difference of which I speak. He pointed out that in 1934 the Northern Church proceeded to action against the great New Testament scholar, Dr. J. Gresham Machen, as a result of an initiative taken by their General Coun-



cil, followed by a mandate of the General Assembly that presbyteries discipline Dr. Machen and those who stood with him if they would not resign from the Independent Board for Presbyterian Foreign Missions. The presbyteries would hear no plea concerning the constitutionality of the procedure; they asked the single question, will you obey the Assembly's mandate? Such a development would be unthinkable among us. The philosophy of centralization of authority that underlay this tragic chapter in modern church history is embodied in the Plan of Union.

I must maintain that it will not be for the good of the Southern Church and for the advancement of the cause of Christ to approve such a plan.

III. The practical consequences of the merger if consummated must now be quickly appraised. There can be no denying it that some churches will leave if Union comes. It is a question to be considered whether there may not be also whole presbyteries and even synods that will vote to depart. The issue of conscience is involved for these. However much of Christian love and delight in the fellowship that is enjoyed in the Southern Church there may be, conscience will rule in this matter. And where the necessary  $\frac{3}{4}$  vote cannot be had,

many churches will see valued individual members leaving for conscience' sake. What all of this will mean in terms of rivalry, accusation, proselyting, unhappy controversy one can rather easily picture in his imagination. As a minister who has seen the suffering that church divisions bring, I hope with all my heart that we may vote to spare ourselves this pain.

I have an ordination vow to study zealously the peace of the Church. I strongly think that I am fulfilling the obligation of that vow as I speak here today. I speak in behalf of preserving in peace the Southern Presbyterian Church; I urge against the division of our church.

It is said that two negatives never make a positive. Here is one time when they do. Vote NO on the motion to substitute the minority report for the committee's recommendations; then vote NO on the categorical question concerning union. The positive benefit will come of a year of controversy on the presbytery level saved. The positive benefit will come that we can get back on with the work of the Church undistracted, undivided. The positive benefit of peace will be ours. And thus will come the most positive benefits of the good of our church and of the advancing of the cause of Christ.

---

# The Rights Of The Congregation

By Rev. J. R. Woods

Timmons ville ... South Carolina

"Overture 49 from the Presbytery of Lafayette to the last Assembly was answered in the Negative, for the reason that instruction of representatives to Church Courts is not in accord with the Book of Church Order, and the right to inform representatives of the views of the congregation already exists." (Minutes of the Assembly, 1954, Part I, Page 67). The above overture and the action of the Assembly sent me back to the Book of Church Order.

The Book of Church Order is very clear and explicit as to the rights and authority of the Four Courts of the Church. But the tendency today is to narrow that number to two: the Presbytery and the Assembly. And on the part of Presbytery Committees and Assembly Boards there is a growing centralization and paternalism, "Papa knows best, and no individual or Church should object in any way, but should follow all directives." Letters of constructive criticism are not answered, are not even acknowledged. Recently the statement was made that our Government is an Aristocracy. Ideally it may be true, but practically, the writer was ill-advised to use such a term. Instead, he should have remembered the words of the Lord Jesus about "servant" and "bond-servant" in Matt.

20 to His disciples who wanted to rule and be first. For years the Synod has been spoken of as a "Fifth wheel," but few would want to call the Session a "fifth wheel." In its own field, it is a Presbytery. It is not necessary in this paper to speak of the rights and authority of Presbytery and Session as the writer gladly and sincerely adopts the basic principles of our Presbyterian Church Government.

But the Book of Church Order also sets forth the rights of the Congregation, and so this is still Presbyterianism.

1. The Congregation has the right to call its own minister. Chapter XXIV.

a. "A man's call to the Ministry must include the manifest approbation of God's people." Paragraph 100.

b. "No man can be placed over a church, in any office, without an election, or, at least, the consent of that Church." Paragraph 101.

2. The Congregation has the right to be relieved of its minister."

a. And may ask Presbytery to dissolve the pastoral relation.

b. "But whether the minister or the Church initiates proceedings for the dissolution of the relation, there shall always be a meeting of the Congregation called and conducted precisely in the same manner as when the call to a pastor is to be made out." Paragraph 146.

(Sometimes a Presbytery declines to accept a minister's resignation, if the Church does not concur. But a Presbytery would not force a Church to keep a man who was unacceptable.)

3. The Congregation has rights with reference to the Session.

a. "The Elders, the immediate representatives of the people, are chosen by them." Paragraph 43.

b. The Congregation may decide on the Rotation of Elders. Paragraph 156.

c. "If one-fourth of the persons entitled to vote shall at any time request the Session to call a Congregational Meeting for the purpose of electing additional officers, it shall be the duty of the Session without delay to call such a meeting." Paragraph 148.

d. A Congregation may "recall" an Elder.

"A Ruling Elder or Deacon, though chargeable with neither heresy nor immorality, may become unacceptable in his official capacity to a majority of the Church which he serves. In such case the Church may take the initiative by a majority vote at a regularly called Congregational Meeting, and request the Session to dissolve the official relationship between the Church and the officer without censure. The Session, after conference with the Ruling Elder, or Deacon, and after careful consideration may use its discretion as to dissolving the official relationship. In either case the Session shall report its action to the Congregation." Paragraph 154.

(The Session could disregard the wishes of the Congregation, then the Congregation, in a constitutional manner, could elect Elders so that its wishes would be carried out.)

4. The Congregation has one particular right with references to the Deacons.

"In matters of special importance effecting the property of the Church, they (the Deacons) cannot take final action without the consent of the Congregation." Paragraph 45.

("By good and necessary inference," neither can the Elders take final action in matters of special importance affecting the property of the Church, without the consent of the Congregation.)

5. And the Congregation has rights in well-established practices in the Church.

a. The Presbytery sends down Benevolent *askings* to the Churches.

b. The Annual Budget for the Church is drawn up by the Deacons, it is approved by the Elders, but it must be adopted by the Congregation.

c. The Congregation may vote to repair the Sanctuary and even to move the whole Church without ever referring the matter to Presbytery.

Extensive repairs were made at the First Presbyterian Church, San Antonio, Texas, with no reference to Western Texas Presbytery.

The First Presbyterian Churches of Houston, Texas and of New Orleans, La., and the Church of the Covenant, Charlotte, N. C., moved and built on new locations with no reference respectively to Brazos, to New Orleans, to Mecklenburg Presbyteries.

Congregations in our Southern Church are dissatisfied not with the Principles of Presbyterianism, but with the way some men apply them. At least three ministers went to the Assembly as Commissioners from three different Presbyteries that had already expressed an opinion against Church Union. These ministers voted their convictions for Union. They had a right to their convictions, but, it is an open question, whether they were representing their Presbyteries when they voted contrary to the recorded votes of their Presbyteries. This kind of "liberty" may lead to anarchy, "every man doing what is right in his own eyes." Churches and Presbyteries are distressed that their wishes are disregarded and contradicted in this matter that so vitally effects their life and work.

In conclusion, may I return briefly to Paragraph 45. The results of Church Union will be of especial importance affecting the property of the Church and affecting many other phases of the life and work of the Church. By good and necessary inference, I believe neither the Presbytery nor the Assembly should take final action without the consent of the Congregations. And so in the coming days and months, before a vote is taken in the Presbyteries, the Congregations will exercise their right that already exists, to inform their representatives and even their ministers (see Acts 18:26) of their views and convictions, and such a ground swell may appear that will be heard and acted upon in the Presbyteries. In these days there should be a great volume of prayer to God to learn His Will; there should be the fullest distribution of information; and there should be the freest discussions in small groups, in Congregations and in Presbyteries, so that, when the vote is taken, it may be in accord with the Will of God and with the deepest convictions of God's People expressed through their representatives in the Presbyteries.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."



## LESSON FOR SEPTEMBER 5

# Growth Through Useful Work

**Scripture:** *Colossians 3:23, 24; I Thessalonians 4:10b, 11; II Thessalonians 3:6-13.*

**Devotional Reading:** *Psalms 19.*

The Bible begins with the work of God; His Creative work: "And God saw everything that he had made, and behold, it was very good."

In Psalms 19 we read: "The heavens declare the glory of God; and the firmament showeth his handiwork." The creation of man was His concluding work of creation. "We are His workmanship," says Paul. Jesus said, "My Father worketh hitherto, and I work." "My meat is to do the will of him that sent me, and to finish his work." Before Jesus entered upon His public ministry, He worked with His hands in the carpenter shop at Nazareth, and afterwards, He, as Teacher, Preacher, and Physician, did the work of all three. He was so tired at times that He could sleep in a fishing boat while the storm was raging.

Man was made not to be idle, but to work. Before the Fall his work was neither tiresome, nor a burden. He was to dress and keep the Garden of Eden, and we can think of nothing more delightful, for he had no thorns or thistles to worry him, and I am sure, no pests or diseases to destroy what grew in that garden. When sin came, all nature was affected, and his work became a hardship; in the sweat of his brow he labored. Even now, however, work should be a delight. The man with nothing to do is usually a miserable man.

Work has many rich compensations. It develops our muscles; it makes us tired so that we can enjoy rest and sleep; we grow by working, and as we see the results of our labor, we are richly rewarded.

Our work should be useful work. There are evil forces in the world which are busy trying to tear down and destroy. Part of Jesus' mission was to destroy the works of the devil.

"Sin worketh; let me work, too;

Sin undoeth; let me do:

Busy as sin my work I ply,

'Till I rest in the rest of eternity."

## I. Let Our Hearts be in Our Work:

*Colossians 3:23, 24.*

"Do it heartily, as unto the Lord." No one makes a success, even in ordinary work, who does not put his heart into it. A farmer who hates to farm, or a doctor who hates to practice medicine, a merchant who takes no interest in selling merchandise, or a teacher who dislikes the classroom, are not likely to make a success out of their work, or certainly get little joy and satisfaction in life. This is even more true in spiritual work. If we remember that all our work is to be done "as unto the Lord," it will make even the common task a noble one. Someone has

said that if we sweep a room as to the Lord, we make a glorious act out of it. The Christian serves Christ. Even the slaves in Paul's day could "adorn the doctrine of God our Saviour in all things." In their lowly place, doing their common task, they could make the teaching of Christ beautiful and attractive. Is it too much for Christ to expect us to do the same?

Work done in such a spirit will be richly rewarded. Jesus said that even a cup of cold water given in His name, or in the name of a disciple, would not lose its reward. Let us put our whole hearts in the work we do for Him.

## II. Doing Our Own Work:

*I Thessalonians 4:10b, 11.*

"To every man his work," said Jesus, in His parable in Mark 13:32-37.

"That ye may increase more and more." We should be able to do more and better work as the days go by. This is the opposite of what most people think, but if your physical health does not give way, an older man should be able to do better work than a younger one. He may not be able to stand as much manual labor, but his experience should enable him to work more efficiently. Some men have done their best work after most men are ready to retire. Our health may give way, of course, and we may be unable to work. I have seen, however, cases where men have retired, and having nothing to do, became dissatisfied and restless.

"Study to be quiet." We do not have to make a lot of noise when we work. It is not the machine that squeaks and rattles that does the best work. A little oil will often make it work smoothly and quietly. A visitor in a large manufacturing plant was taken to the "quiet room" and was told that in this room the power was generated to turn all the wheels in the building. A little boy had his dog hitched to the lawn mower. Someone came by, and the dog stopped pulling and began to bark. "Don't mind his barking," said the boy, "it is easier to bark than to pull." It is far easier to make a noise than to work hard and quietly. There is a lot of

"barking" done where there ought to be some "pulling."

"Do your own business." Here, again, a great many people fail, because they want to do the work of somebody else, and neglect their own work. I have seen this happen over and over again. On some job where several men were employed, some would quit what they were doing to crowd around another man and give advice as to how his particular part could be done.

"Work with our own hands." Our hands were made for honest labor. They should not be idle hands, folded in our laps, but busy doing the work which they find to do. They should be clean hands, often soiled, to be sure, with the dirt and dust of earth, but never with the filth of sin. They should be kind hands, ministering to the needs of others. In the beautiful description of the "virtuous woman" in Proverbs 31 we read, "She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy." We are to do with our might whatever our hands find to do.

### III. *Always Busy, but Never "Busybodies":* II Thessalonians 3:6-13.

To "walk disorderly," in Paul's estimation, was the same thing as refusing to work. He had no use for lazy people. As was usual among the Jews, he learned a trade, as well as being educated for a profession, and he often supported himself by his work as a tent-maker. In this he was but following the noble example of His Master, the Carpenter of Nazareth. He prided himself upon the fact that he had not "walked disorderly" among the Thessalonians, but worked in order that he might not be "chargeable to any of you."

"That if any would not work, neither should he eat." This looks like a harsh rule when we first read these words, but Paul, of course, was thinking of ablebodied men who had no reason for not working. He was always ready to care for the sick, or those who needed help. It is a good rule for our modern times, for there are those today who are perfectly willing to "sponge" on others when they are able to take care of themselves. There is no place for "drones" in the family of Christians.

"We hear that there are some - - - busybodies." This is often the case, for there is a queer twist in human nature which makes us yearn to meddle in the affairs of other people. We talk about, and even criticize the work done by other people, and are eager to advise them how to run their business. It is easier to tell someone else how to do their work than to make a success of our own. We see this in all walks of life. The Book of Proverbs warns us of these meddlers; "fools will be meddling."

"With quietness they work, and eat their own bread." What a message for our economic world today! The business world is torn apart by turmoil

and strife. Labor and Capital are in a continual war with each other, and strikes are of almost daily occurrence.

"Be not weary in well doing." In Galatians he enlarges upon this thought: "Be not weary in well doing, for in due season we shall reap, if we faint not." (Galatians 6:9). It is so easy for us to get tired doing good, as the little girl said when they kept after her about being good; "Do you never get a vacation from being good?" I am afraid some of us look at it this way.

We know that it is a good thing to read and study our Bibles, but some are tempted to neglect this day by day persistent Bible study. If we do not get weary, however, we will reap a wonderful harvest some day, for this constant feeding upon the Word of God will result in the building of a rich character.

We know that it is a good thing to pray, to keep on praying; to pray without ceasing; to be importunate in prayer. But sometimes we grow weary; we ask the question, perhaps, What profit is there when I pray? The men and women who have wrought great miracles for God have been those who never got tired praying.

We know that attending the services of Worship in the House of God is a good thing. Some people, especially in the hot Summer, or on rainy days, get tired of coming to Church. They break their regular habit, and then, perhaps get away from this habit altogether.

We know that we should love our neighbors as ourselves; that we should "go about doing good" to all men. We get discouraged at times because there seems to be little response on the part of those whom we are trying to help, and we give up our practice.

These, and other forms of well doing, make us grow. They are means of grace. To persist in well doing will bear a rich harvest; we shall reap, if we faint not. We cannot grow unless we practice our religion. Practice makes perfect in this realm as well as in other spheres of life. Are we really working at this business of being a Christian? In the harvest field there is work to do, The grain is ripe, and the reapers few. As I write these words the farmers are busy in the hot sun reaping their grain. The thermometer is above ninety, but they are hard at work. In John 4:36 Jesus says, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal." The Master is saying to each of us, Go, work today in the vineyard or harvest field.

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# Easy Come - Easy Go

## DEVOTIONAL:

Hymn: "This Is My Father's World"

Prayer

Scripture: Matthew 6:19-33

Hymn: "Take My Life And Let It Be Consecrated"

Offering

Hymn: "We Give Thee But Thine Own"

## PROGRAM LEADER:

(The value of this program will depend largely on the thought which you and your speakers give to its preparation and presentation. Your purpose is (1) to show the young people that Christ is concerned about the ways they earn and spend their money, and (2) to lead them to take Christ into account in their earning and spending. If at all possible, try to lead into a discussion in which many of the young people will take part. One of the best ways of doing this is to be prepared with a few questions of your own to ask the speakers concerning the points they make.)

There may be some question in our minds as to how easily money comes into our possession, but we will all admit that it goes easily. We can at least agree with the second half of the program topic, "Easy Come, Easy Go." Earning and spending money may not seem to be a very religious subject, but perhaps we shall see that it is more significant for Christians than we have thought. One thing is sure, as our years increase we are very likely to be more and more engaged in earning and spending money. We believe that Christianity is the religion which is concerned with all of life. When a man gives his heart to Christ, it affects every phase of his life, including the ways he earns and spends money. Our speakers will help us examine some of the ways of earning and spending in the light of Christian practice and principles.

### First Speaker:

Most of the money which comes into our possession must be earned, but sometimes we receive it as a gift. This is especially true of children and young people whose spending money may come as a gift from their parents or others. Point out some of the dangers in receiving money in this way, and suggest attitudes a Christian should have upon receiving a gift.

Returning to the subject of earning, why does it make any difference to Christ how we go about making money? Is it not true that when we work for money we are actually giving a part of ourselves

(time, skill, strength, knowledge, wisdom, or personality) in exchange for wages? Is it not also true that what you have to trade or exchange for money (skill, strength, etc.) has come to you from God? You are God's because He has made you what you are. You are His because Christ died to redeem you. See Ps. 24:1, 2 and I Cor. 6:19, 20. When you earn money you are spending your life for it. If you are a Christian, your life belongs to God, and He is naturally quite concerned with how you spend it.

For a job to be pleasing to God it must involve some worthwhile service. This is the difference between working in a grocery store and a bar room. Of course an employment must be honest in order to be pleasing to God. A Christian could not be in any business which cheats people. Before a job can be satisfactory to God it must allow the one who holds it to fulfill all his obligations to Christ. This is why a Christian cannot take a position which will interfere with his worship and service of Christ or his keeping of the Sabbath. Mention any other qualifications for Christian employment you can think of, and invite the young people to discuss them.

### Second Speaker:

One of the worst errors in the whole realm of Christian stewardship is the idea that if we give a certain proportion of our money to the church, it does not make any difference to the Lord what we do with the rest. Christ is very much concerned with the way all of our money is spent. Stewardship involves the use we make of all that we have and are. All of this summed up means that if we take our religion seriously, it will determine the way we spend our money.

Christians will not use their means to buy things which are harmful to themselves or others, such as intoxicants or impure amusements. Mention other things in this category which may be a problem in your section or community. Christians will not spend wastefully. This rules out unnecessary luxury and gambling. Christians should use their material possessions thoughtfully and thriftily, but not selfishly. Of course, the best way to invest money is in the work of the Lord, in the spreading of the Gospel of Christ which is the power of God unto salvation. Encourage the young people to discuss Christian ways of spending.

## PROGRAM LEADER:

Remind the hearers that the way a person spends his life and his money has great bearing on his

spiritual condition. "For where your treasure is, there will be your heart also." Matt. 6:21. Show how the way a man makes money or the way he spends it can separate him from Christ or can keep him from coming to Christ in the first place.

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## ANGLERS

*(By The Editor Of The Testament  
For Fishers Of Men)*

### Lesson Number 72

#### "I Am Waiting To FEEL Right"

Fishers of men often run upon this snag: "I'm waiting to feel right." Some people honestly think they must have an emotional spasm before becoming a Christian. That is not true. It is as unreasonable as if one suffering from an acute illness should say, "I won't call the doctor until I feel right." The wise doctor will diagnose the trouble and provide a remedy that will not only cure, but will produce a wonderful feeling. When the Great Physician puts His healing touch upon the sinner, the heart will know its true happiness in a measure never experienced before. Of course the sinner does not feel right, and he will never feel right until he accepts Jesus Christ as his Saviour.

The emotions (or "feelings") are a delightful asset to the true Christian, but they do not make a safe guide for the unregenerated. Indeed they may mislead and cause one to miss the way. The devil uses "feelings" for that very thing. The resisting prospect does not "feel right" because he is feeling wrong. He is in a fog.

But this brother must be dealt with tactfully and patiently. Use the Word. Show him that his salvation does not depend upon his feelings, but upon the love and the power of God—and upon God's truthfulness and the absolute certainty of God's keeping His covenant promise. Quote to him John 5:24, in the words of Jesus Christ: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into condemnation; but is PASSED from death unto life." Show him that Jesus did not say "He that feeleth right." It is simply accepting something which is offered, believing that it is all that the Giver claims it to be. Show him that there is nothing to be lost and everything to be gained by trusting Him and taking Him at His Word. A converted gambler said, "It is just betting my life that God's Word is true." That was his gambler's way of expressing it, but he had something there. Look at Matthew sitting at his tax table. Jesus saw him and spoke two words to him. "Follow me." And the record is that "he left all, rose up, and followed him." (Luke 5:27, 28). Notice the order of the action. He "left all" before he rose to follow. It was the assent of Mat-

thew's will. It was a simple surrender. Then he was enabled to rise and follow. If he had waited to "feel right," doubtless he would have waited in "his all" until the undertaker came for him. And what a wonderful contribution Matthew made to the working out of His Lord's great plan. He must have been feeling fine, for at once he made a feast at his house and invited a great company in honor of his new found Master. It would have been too bad if he had waited to "feel right."

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## Women's Work

### Radio Bible Class

Out of the frustration of a business circle chairman came a new idea. It was a small circle, the second business circle in the church, organized to meet the needs of young women who work and also have homes and families to look after. These women are terribly busy and very loath to give up precious nights at home when they need to sew and mend and clean and wash and iron and enjoy their husbands and children. So the circle was never large. If twelve or fifteen came to a meeting, it was a great success. But the town and church were full of working homemakers, and eighty names had been assigned to this circle by the Woman's Board. Protests were of no avail. The rules said that every woman in the church was a member of the women's organization. Repeated telephone calls brought little results. Most of the eighty simply did not think they had time to attend a circle meeting, and after several calls they showed considerable impatience. So the chairman put on her thinking cap, and before long she had an idea to suggest to the Woman's Board.

For about fifteen months now the Women of the First Presbyterian Church, Tallahassee, Florida, have sponsored a monthly radio program called the "Radio Bible Circle." It is a fifteen-minute Bible study using the same material presented in the circle meetings, this year the book of Acts. The two teachers so far have been Mrs. E. Graff Carr and Dr. Sarah Herndon. We have a night spot, 9:45 P.M. the Friday after the circle meetings. We catch a good many listeners because it comes immediately before the ten o'clock news broadcast. Notice is given in the church bulletin both in the monthly schedule which comes out the first Sunday in the month and in a brief reminder the Sunday before the program. The Women of the Church pay for the time out of their budget, and the cost is not excessive. However, we have talked about getting a sponsor, someone perhaps from our own church who would be satisfied with a brief statement of sponsorship without an extended commercial. The program opens with an organ theme, then, after an announcement of the program and speaker, the Bible study uses the rest of the fifteen minutes.



Responses have been good. Though we have no actual survey of listeners, we know that many people are enjoying the program, not just in our own church but all over town. So far we have done little to follow up with the group that we especially wanted to reach, but we are planning to make a survey of the inactive people on all the circle lists and try to organize another home circle. If we can find out those who listen regularly, we will supply them with Guide Books so that they can follow the lessons more intelligently and perhaps prepare for them. A chairman for this group would be appointed along with the other circle chairmen. It is possible that she might need a committee to help her keep up with such a large group.

This is a field just beginning to open up. Television has possibilities for making such a program even more attractive. If we cannot bring the women to the church, perhaps we can take the church to them. We have no idea of the fruitfulness of God's Word sowed upon such a field.

—Sarah Herndon.

## You Teach Christ

### Through Your Rally Day Program

Through your Rally Day offering YOU have a part in the teaching mission of our Church throughout our entire Southland:

- YOU help improve the teaching materials used in Presbyterian Sunday schools all across our Assembly.
- YOU help support three special educational leaders—to counsel with and to serve Christian teachers in our Negro, Mexican, and Indian churches.
- YOU help support fourteen regional directors of Christian education—to counsel with and to serve Christian teachers in every synod of our Church.
- YOU help train, and in some cases support teachers for vacation church schools all over our Assembly.
- YOU help provide training for Sunday school teachers, parents, and church officers—so that they may know how to fulfill their responsibility of furthering Christian teaching in church and home.
- YOU help counsel, and train, and sometimes support, students in our Presbyterian Colleges— young people who will be the teachers and parents of tomorrow.
- YOU help support young men in our theological seminaries—men who will be teachers of teachers for the next half-century.

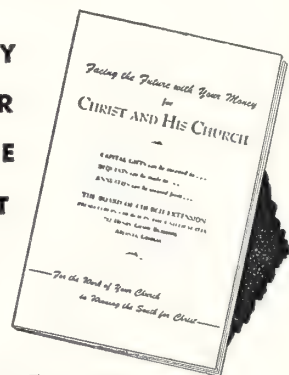
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of Christian Education to extend Christian teaching throughout the length and breadth of our Southland.

## What Of The Millions Who Wait?

Thirteen million people are expected to hold their own Scriptures in their hands and read them for themselves because of the work of the American Bible Society in 1954. Several million of these people will read the Good News for the first time.

This gigantic program of Scripture publication and distribution calls for a budget of \$2,701,000. This is \$150,000 above the 1953 budget. Thanks to the devoted support of hundreds of thousands of Bible lovers in America, the Society confidently expects this amount will be received.

But beyond these, other challenges wait to be met—and those who wait are many millions of people, of whom the greatest number know little or nothing of the Gospel of Christ. Action to meet them with the Bible requires some \$570,250 beyond the budget of 1954. —Bible Society Record.

## Recommend The Journal To Friends

## *The Woman's Training School*

*Montreat — 1954*

I looked unto the hills, and I saw—

Busy women coming from every section of the General Assembly in answer to the call, "Come Ye Apart," coming to refresh mind and soul and to study women's responsibility in the program of our Church. On the faces were expressions of anticipation, expectation, and perhaps for the "first timers" a little awe and wonder. Awe, at the beauty of God's handiwork, and wonder at the magnitude of the inner workings of a great Church. I saw, and gave a prayer of Thanksgiving for the improvements in evidence on all sides; the completed Historical Foundation, the new Book Store, improvements in the World Mission Building and the Lakeside Building, the beautiful new Literature Room and the many newly paved walks which made walking easier.

I saw the patience, eagerness and cheerfulness of Dr. McGregor and all those who served to make our stay pleasant and comfortable. No effort was spared in their desire to please. The members of the Board of Women's Work, the Staff, and the Faculty were always generous and gracious in answering endless questions, in counseling, and just visiting, when time permitted.

The warmth of Christian Fellowship was felt as we saw friendships renewed and new ones being formed. The fun and recreation of the Receptions and the Synodical Parties was refreshing to weary minds and bodies. Many ideas were shared, questions were answered, problems solved as women walked together, stopped to chat, yes, even as they stood in the ever present lines.

I saw women steal away from the busy crowds to the Prayer Room or some other secluded beauty spot for a moment of quiet communion with God.

I listened, and I heard—

The clear tones of the early morning chimes calling every one to "Personal Meditations," in the place of her choice, to strengthen her for the activities of the day.—

The messages from God's Word, given in the Bible Hour, drew all together for a period of soul enrichment, self examination and challenging before dividing into various classes, where, under the leadership of the most capable, consecrated men and women, we studied how to better fulfill "OUR TASK—ONE WORLD IN CHRIST."—

It was inspiring to hear the sincere testimony of radiant, dedicated youth as they told why they must "Go unto the uttermost parts of the world" to witness for Jesus Christ.—

One was thrilled as Christ's messengers from other lands gave a glimpse of the "Response of Women" in their lands, to "Our Task—"

Sometimes we were told discouraging and startling facts which were not good to hear but which served to awaken us to our responsibilities as Women of the Church.—

Announcements of plans for future studies and actions were received with a contagious enthusiasm that was exciting and encouraging.—

*I was still* and I felt the presence of God as over eleven hundred women gathered around star-lighted Lake Susan, holding high lighted candles, symbolic of the inner light that comes from a renewed consecration to Christ, and with heads and hearts bowed, rededicate their lives to Jesus Christ and the work of His Kingdom.—

The closing message by the Moderator of the General Assembly was dynamic in its challenge—"What is that in thine hand? Is it much or little? What will you do with it?"

—Lois (Mrs. J. R.) Sheppard,  
Alexandria, Louisiana.

## **Church News**

### ***Men! Be Sure To REGISTER For The New Orleans Convention!***

The New Orleans Men's Convention Registration Committee reports from that city that a number of men are making reservations directly with the hotels or motels or are staying with relatives or friends and as a result are not registering with the Committee.

ALTHOUGH No registration fee is required for the Convention, I wish to strongly urge all men coming to the Convention to register regardless of where they are going to stay and to fill out the standard yellow registration blank which has been provided and mail the same to the "Presbyterian Men's Convention," Box 16, New Orleans 6, Louisiana. This is essential for the Local Committee to make adequate preparations for the Convention and also in order that each man may have his name tag and other material in the Convention Packet prepared and ready for immediate delivery to him upon his arrival.

John V. Matthews,  
President Assembly Men's Council  
and Promotion Chairman New Orleans  
Presbyterian Men's Convention.

### ***Texas Synod***

The Synod of Texas will convene at 7:30 P.M., Tuesday, September 14, 1954 at the Presbyterian Mo-Ranch Assembly, Hunt, Texas.

E. A. Dean, Stated Clerk.



## World Missions Receipts

Budget for 1954 .....	\$2,874,900.00
Receipts to date .....	\$1,328,256.87
Percentage of annual budget received to date .....	46.20
Balance needed for the year .....	\$1,546,643.13

Curry B. Hearn, Treasurer.

## Reidsville (N. C.) First Church Calls Pastor

Rev. John Grier Parks, Jr., of Somerset, Ky., has accepted the pastorate of the First Presbyterian Church of Reidsville, N. C., and is expected to arrive early in September to enter upon his duties. He will succeed the acting pastor, Rev. Hugh Reid Montgomery who is entering the Navy as a chaplain.

Mr. Parks is a native of Concord, N. C., son of Mr. and Mrs. John Grier Parks, now residing in Johnson City, Tenn. He attended The McCallie School in Chattanooga, received his B.A. degree at Princeton, and had his theological training at Faith Theological Seminary in Wilmington, Del., now located in Philadelphia.

## Resolutions And Overture

The following was adopted, without a dissenting vote, by the Session of the Manning, South Carolina, Presbyterian Church, in meeting in the Session Room on August 1, 1954:

1. That we reject the recommendation of the recent General Assembly against segregation of the races in our Church and its institutions. We believe that continued separation will be more conducive to peaceful relations between the races, and that it is essential to the continued life and progress of our Church.

2. That we likewise reject recommendation of the General Assembly of organic union of our denomination with the Presbyterian Church U.S.A. (Northern) and the United Presbyterian Church; and we commend the recent action of Harmony Presbytery whereby the question was docketed for final action by Presbytery at its fall meeting when we earnestly hope that it will be defeated by unanimous vote.

3. That the foregoing resolutions shall constitute an overture to the higher Church Courts and that a copy hereof shall be sent to the Stated Clerk of Harmony Presbytery; to the Stated Clerk of the Synod of South Carolina; and to the Stated Clerk of General Assembly.

M. B. O'Bryan,  
Clerk of the Session.

## Hampton (Va.) Church

Dr. William H. Leach, of Cleveland, Ohio, a minister of the Presbyterian Church, U. S. A., is serving as the guest minister at the First Presbyterian Church, Hampton, Virginia, during the month of August. Dr. Leach is known to our ministers as the founder and editor of *Church Management*, a magazine which has served the churches of America for the past thirty years.

Dr. W. J. B. Livingston, minister of the Hampton church, together with his family, is spending the month at a New Hampshire camp and at Massanetta Springs Conference.

## Vanguard Bible Class' Fiftieth Anniversary

Sunday, September 12 has been selected for the 50th Anniversary and Home Coming Celebration of the Vanguard Bible Class of the First Presbyterian Church, Raleigh.

Principal speaker for the occasion will be Dr. Benjamin R. Lacy, President Union Theological Seminary and recently Moderator of the General Assembly.

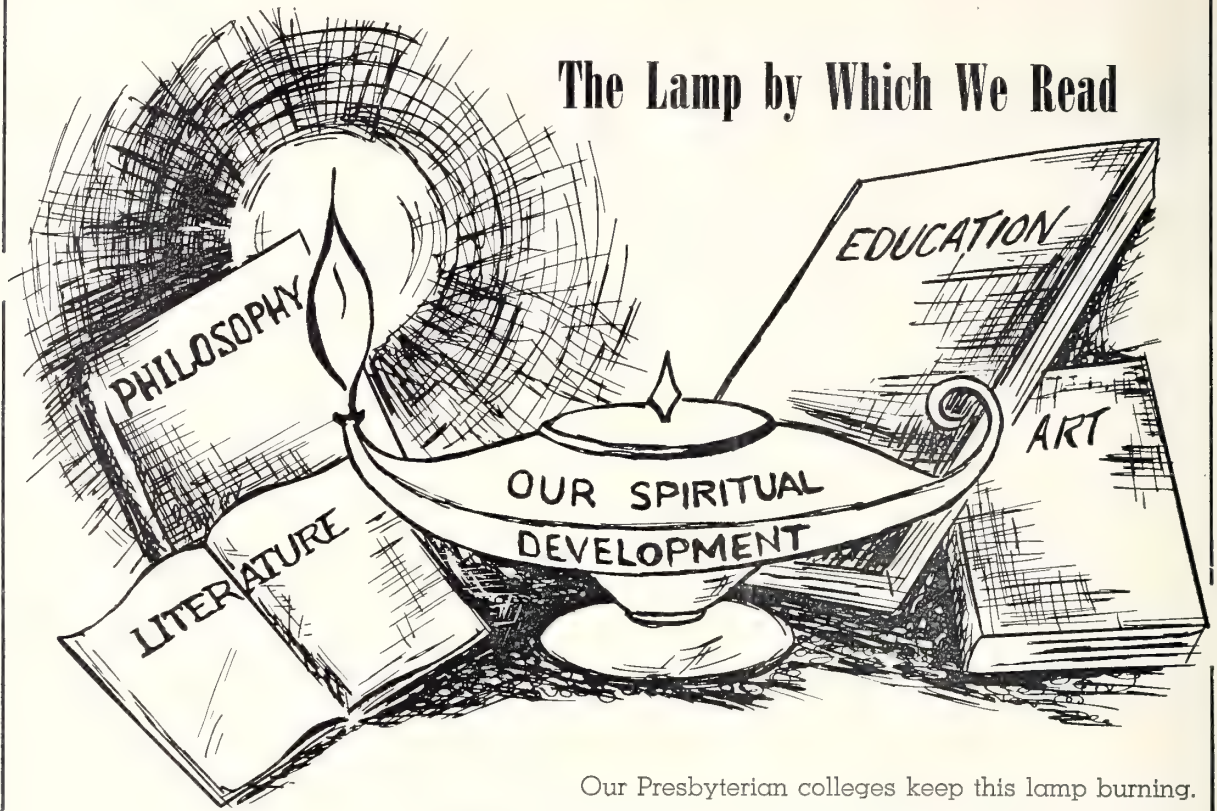
Several other charter members, some of whom are still active, will be on hand, including the first President of the Class, D. I. Fort; and John Monie and Carey Durfey, both also past presidents.

The Class was incorporated November 1, 1954, as a non-stock corporation, for religious purposes, the promotion of the Kingdom of God, tithing, and to deal in real and personal property.

Several members of the Class did the actual labor of digging the foundations to the new quarters. Following the increase in membership, and after Dr. W. McC. White came to Raleigh, the Class conceived the idea of building a church on the East, on the North, on the South and on the West of Raleigh. The results show for themselves and stand as monuments to the Class's efforts. On the East is the First Vanguard Church; and the North is the Westminster Church; on the South is the Buffaloe Vanguard Church; and on the West is the West Raleigh Presbyterian Church.

About 1905 the Class bought from the Commercial National Bank, near the Wake County Home, a tract of land bordering on Hudson Street and Reaves Drive. They sold off some lots, kept about one third of a block, and on this plot of ground stands the manse, hut, the Vanguard Chapel and the Westminster Church; the last two being connected. The Church is the last word in point of construction, with oil heat and a full basement.

The Class has been very liberal in contributing towards educating worthy ministers, to Churches, summer schools, Barium Springs Orphanage and other worthwhile causes.



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SEPTEMBER 1, 1954

REPORT  
OF THE MEETING OF  
THE ASSOCIATION FOR  
THE PRESERVATION  
AND CONTINUATION  
OF THE SOUTHERN  
PRESBYTERIAN  
CHURCH  
HELD AT  
WEAVERVILLE, N. C.  
AUGUST 18, 1954  
(See Pages 2 To 5)

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## Meeting Of The Association For The Preservation And Continuation Of The Southern Presbyterian Church Weaverville, N. C. August 18, 1954.

For many years supporters of *The Journal* have met annually in Weaverville in August. This year over 600 people came from 18 states for a meeting which was of great significance as well as importance.

There were a number of features which were calculated to make those taking part feel that they were participating in an event of the greatest moment in the life of the church.

First of all, it was a meeting *undergirded with prayer*. For the first half-hour the entire group engaged in prayer, led by many individuals. When the main session began almost one hundred withdrew from the sanctuary and went to the educational building where a prayer-meeting was held during the entire course of the morning session. One minister who participated in this prayer-meeting said it was one of the richest experiences of his entire life. Despite the large number in this prayer-meeting the main auditorium of the church still proved unable to accommodate the crowds and amplifiers were set up in the church yard to enable those outside to hear.

In the second place the meeting was attended by a group of men and women of which any church could well be proud. Here were ministers, elders, deacons; men and women who are devoted to the church and who have given and are now giving efficient and loyal support to the work of the church. It was estimated that one thousand years of missionary service was represented by the missionaries present.

In the third place the meeting was characterized by the *finest Christian spirit*. Beginning with the key-note address by Dr. Bell, the spirit was one of optimistic determination tempered by Christian love. Dr. Bell stressed that our organization is one with a *positive program and a positive message*. We are against union, not for a negative reason but because we believe so strongly in the eternal verities of the Christian faith and feel there is involved in the proposed union something of the intellectual compromise which is so characteristic of some of the thinking in Protestantism today.

At the same time, the note was sounded again and again that those who differ with us are Christian brethren and should be so regarded in all of the unfortunate controversy in which we now find ourselves.

It was also worthy of note that reference was made to the hope and possibility of drawing together all the evangelical forces in the three great Presbyterian churches for some form of united fellowship and witness.

Dr. Bell pointed out that while the immediate objective is the defeat of the proposed plan of union in the Presbyteries, the ultimate objective is a Spirit-ent revival which will return our faith to a fully inspired and authoritative Bible; a renewed emphasis on holy living on the part of those who name the name of Christ; a change in emphasis in teaching and preaching with a reappraisal of the teaching in our institutions, in the light of this emphasis; and, a complete study of the programs and literature of the church, eliminating those elements which are based primarily on human philosophy and making all completely Christ-centered and Bible-centered.

In this connection he pointed out the absolute necessity of presenting to the world *the Christ of the Bible*. It is a sad fact that in the theological



world today there are those who speak, teach and preach a Christ from whom has been stripped many of the attributes given Him in God's Word, thereby impairing both His Person and His work. At the same time, many of His loyal followers seem strangely insensitive to these attacks on our Lord, looking more for "peace" in the church than "purity."

With marked clarity he stated that our objection is not to the ecumenical movement, as such, but rather to the compromise of faith demanded by some leaders of this movement in order that the Church of Jesus Christ might present a "united front," without at the same time having the basic spiritual unity by which alone a spiritual work can be done.

"Ours is a task to restore rather than to tear down," he said, and then made it clear that this restoration has to do with both the basis and the facts of the Christian faith. In other words a complete return to the supernatural concept, the very heart of the Christian faith, as over against the basing of faith on man-made philosophies and conceptions.

Much of the meeting was taken up with questions and remarks from the floor, all present being given opportunity, as far as possible, to participate. This same procedure was followed, in the afternoon after the plate luncheon served by the ladies of the Weaverville church, and the remarks of many at the close of the meeting would indicate that it was by far the best and most fruitful yet held.

One impression which this editor received was of how wide-spread this movement now is. We received letters, phone calls and telegrams from many who could not come. Some sent checks in lieu of spending the money for travel. Many came by plane. Many reported the widest activity in their own sections and it was obvious that the more than 600 who attended this meeting were a tiny part of a great host across our church who are now thoroughly aroused and who are now determined that not only shall the identity of the Southern Presbyterian Church be maintained but who are prepared to make the influence of our church felt for the cause of evangelical Christianity in the South, across the nation, and around the world.

The keynote of the meeting was—"Not by might, nor by power, but by my spirit, saith the Lord of hosts," and if that faith, that reliance on God's Holy Spirit and that determination to stand by and for His Word is continued, then there is every

reason to believe that August 18th, 1954, may have witnessed a very important mile-stone in making our church the witness and the power for righteousness in God's Kingdom which the world so desperately needs today.

Finally, those present were urged to realize that the objectives could only be realized by PRAYER, LOVE, HUMILITY AND COURAGE. There was no desire to rush ahead blindly. Nor was there a spirit of bitterness or of pride. To this reporter there seemed rather the determination to seek to know God's will and then trust Him for a task which is very great but which can be accomplished by the presence and power of the Holy Spirit alone, the task of uniting and reviving our church—and the world.  
—H.B.D.

### Resolutions Adopted

The ultimate goal of this organization is not the defeat of the present plan of union between the three larger Presbyterian bodies in America. Out of this awakening there may well come a welding of the evangelical forces in all branches of American Presbyterianism that could be used of God in a testimony far more powerful than the weight of numbers, or that of a great organization.

The immediate necessity for defeating the present plan stems from the fact that we believe there is to be found in all three churches a departure from the historic evangelical faith, with a shift in emphasis from the essential doctrines of Christianity to an emphasis on ecclesiastical organization. It is our conviction that the witness of the church is based on belief and activated by lives which have been thereby transformed.

It should be clearly understood that, in the event of a vote in favor of union, that vote would be final; there could be no way to reconsider. Therefore, we ask earnest consideration of the following observations:

It is evident for all to see that there is a dangerous shift in ecclesiastic policy, a shift away from the Scriptures as the basis of authority, and from the supreme Kingship of Christ, to an obedience to majorities and trust in the organizations and pronouncements of men.

It is our conviction that the present movement for organic union is but a symptom of the deeper disease of compromise which taints the intellectual atmosphere today. This conviction is supported by the fact that despite the long negotiations on the

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Plan of Union, the final result has been to weaken, rather than to strengthen many places where, in the past, clear statements of faith and practice existed. Therefore, our opposition to the proposed Plan expresses a positive stand for the Reformed faith, which we believe to be in real danger.

Let us suggest, in outline, some of the things for which we should pray and work:

We must proceed in the spirit of humility inspired by the Holy Spirit in answer to prayer, and in that strength of conviction which "holds fast the form of sound words," always with love in our hearts for those with whom we differ and who in turn may both differ with us and also misunderstand our motives.

We believe that the basis of most difficulties within our Church, and within other churches in the Protestant world, is the attitude of individual leaders and groups toward the Word of God. This is reflected in the popular teaching that the Bible contains the Word of God, but is not in all respects, the Word of God. A new theology has been built on this false premise which detracts from both the Person and the Word of Jesus Christ, the eternal Son of God.

Out of this philosophy has been developed a glorification of the wisdom of man and the deductions of the human intellect. Man's choice and interpretation thus become final, rather than the clear statements of Scripture.

Such a philosophy tends to shift the entire emphasis of the Church from a spiritual mission to one centered upon material and social problems. We yield to none in our recognition of the social implications of the Gospel, but until the primary necessity of personal redemption is admitted, and met, the church fails in her unique mission to lost men.

The injunction of the inspired Apostle applies at this point:

"Beware lest any spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Colossians 2:8.

Looking into the future we would be guided by how God has dealt with His people in the past. We need to humble ourselves under the mighty hand of God, to ask His forgiveness for our sins and trust to Him for enabling power to live for Him, so making Him known at home and abroad.

We are mindful of the expanding industrial interests in the territory in which our Church serves. The growing towns and cities present a challenge to devoted and enthusiastic service which is without parallel. Such opportunities call for wise planning such is being furnished by the Board of Church Extension, empowered by clear-cut proclamation of the Gospel of Redemption. This changing scene requires alert attitudes and ready action by God's people in connection with social conditions.

The question of relations between the white and negro races has been thrust to the fore by a recent decision of the Supreme Court. The developments which logically follow are so far-reaching in their effects as to call for the highest degree of Christian statesmanship, kindness and patience, among all Christians of both races. We call upon men and women who occupy positions of influence to quietly lead the way in needed changes of attitudes on the part of members of both races, to the end that better understanding and greater sympathy may be a mutual result.

The Southern Presbyterian Church has, from its beginning, evidenced a deep and sincere concern for the spiritual welfare of Negroes. We are concerned now that the members of that race shall have a



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However, we fear the outcome of agitation of this vexed question by professional leaders, and the official pronouncements of some major denominations. Let eager enthusiasts be reminded that changes in the social pattern are of slow growth if they are to endure, and that happy and lasting benefits are not produced by either ecclesiastical resolution or civil edict.

## Resolution On New Orleans Men's Convention

Adopted By The Association For The Preservation And Continuation Of The Southern Presbyterian Church Meeting In Weaverville, N. C., Aug. 18, 1954.

"It is the earnest conviction of this Association that the New Orleans Men's Convention should not be used as a propaganda base for either side of the Church Union issue and that our Men's Work Office be requested to so inform every speaker."

"It is our desire that a copy of this resolution be sent to each speaker on the Program."

Richardson Ayres, Chmn.  
Henry B. Dendy, Secty.

## EDITORIAL

### A Theological Question—

## Is Christian Truth Changing?

As one reads something of extreme liberal theological thought today one is impressed with the fact that, to many, there is an instability in thinking and outlook, a lack of conviction, which comes from the feeling that "Christian truth is progressive and that "modern scholarship" is making possible discoveries which relegate basic beliefs, founded on the Scriptures, into the same limbo to which scientific discoveries have put the "modern" discoveries and achievements of past generations.

The writer makes no pretense of being, in even the remotest sense a philosopher, but he does know that if a false assumption, or an affirmation, is made it is possible to build a very defective, even false and dangerous conclusion on that false assumption.

Either the basic Christian truths *are* eternally fixed, or they *are not* eternally fixed. If the former is true then we have revealed to us a divine, eternal and unchanging plan in which and through which God has made provision for the redemption of man-

kind. This includes God's eternal counsels whereby He and His Son planned both the method and the time of this redemptive act. It includes man's fall and sinfulness, his own inability to save himself and at the same time also his freedom to believe and to receive God's gift. It also includes the acceptance of a divine revelation in the form of a Book, which gives us historically, factually and irrevocably just what it is that God has done for us and how He does it.

On the other hand, if Christian truth is progressive, if revelation of truth continues to be made, if that which was valid in the first Christian century has now been superseded by something else, then just where are we?

We have rightfully discounted the "revelations" received by Joseph Smith, Mary Baker Eddy and a great host of men and women who have claimed to speak for God in new and different ways. But what about the scholars who today would establish Christian faith on the shifting-sands of human understanding or who magnify the interpretations of man over the clearly stated truths of divine revelation?

We are not here discussing *methods* of proclaiming the Gospel to the world. With every generation have come new and often more effective methods of making Christ known. Within the space of a few short years new media of communication—radio, films, television, etc., etc.—have revolutionized the possibility of evangelism and Christian education for the world.

Nor are we discussing the social problems which have to be faced by each succeeding generation, problems which seem more complex in our own time than probably ever before.

But, we are here affirming that the *basic need* of mankind is identical in each generation, and God's remedy has always been the same — the atoning death of His Son on Calvary — along with those truths having to do with His Person and His work which are so clearly stated in the Scriptures.

In recent months the world has been startled, intrigued, and (so far as Christians are concerned—thrilled), by what God did in London. Here, under conditions which, humanly speaking, were adverse and even chilling, God saw fit to honor His Word as it was simply and clearly preached, without apology and without question. Of course there are many contributing factors to what took place—

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a disillusioned and fearful people, a mighty volume of prayer around the world, to mention but two—but, into this situation God sent a man with an unimpaired faith in a completely reliable and authoritative Book, who used the Word of God exactly as it should be used—as the Sword of the Spirit.

In that mighty thing which God did in London, Christian men everywhere should see both a lesson and a warning. The writer has seen statements made by responsible Christian leaders, rejoicing in what took place, “despite the theology of the preacher.” He has also heard much the same thing from men who frankly admit this to have been a work of God, and the preacher to be a man of God, “although I disagree with his theology.”

When the medical world is confronted with a new—or an old remedy—*which cures the patient* it rejoices in the discovery and proceeds to make use of it.

When the gospel of Jesus Christ, preached with all of the simplicity of the Scriptures and with an absolute belief in its truthfulness, authority and effectiveness, is demonstrated to be the very power of God unto salvation in 1954 that it was in the days following Pentecost, then it would seem that theologians might stop and re-evaluate their own theology and its results.

Not for one minute would we imply that within a great mass-evangelistic meeting is to be found the total program of the church. It is, in fact, but one method of evangelism and its results are but the seed sowing and early harvest in the work of the Church.

However, the Church can only be successfully built on and with men and women who have been born again and, whether in great throngs, in the quiet of a church, or by the witness of one Christian to an unsaved neighbor; it is this individual act of commitment, of personal faith in the living Christ, which determines whether one is a Christian or no.

Therefore, the primary task of the Church is to discover and use that message which God honors, which the Holy Spirit empowers and *which brings results*.

It would seem obvious to those who are deeply concerned about the Church and all of the spiritual implications of present-day theological thought, that we must go back to the fact that man's need is the same today—that God's plan of salvation is the same today—and that it is our business, the supreme business of the Church, *to use the message and the methods which still work*.

In our desire for scholarship and theological sophistication it may be that we have forgotten Paul's admonition: “*Be careful that nobody spoils your faith, through intellectualism or high-sounding nonsense. Such stuff is at best founded on men's ideas of the nature of the world and disregards Christ.*”

—L.N.B.

## “The Radical Principles”

### Exalted In The Plan Of Union

#### Majority Rule More Absolute In Plan Than Even In U.S.A. Church

An examination of the Constitution of the Presbyterian Church, USA, and of the Minutes of their General Assembly of 1953 shows that the Radical Principles are given a place in the Plan of Union above that which they now hold in the Church from which they are taken. These principles form the headstone of the corner in the polity presented in the Plan of Union, they stand at the beginning of the chapter on Church Government, page 22. On the other hand, they are not only not the first paragraph in such a chapter in the USA Constitution, they do not occur in any paragraph in that document. Rather they are a footnote under the USA chapter on the General Assembly. As a footnote they need not have received the votes of the USA presbyteries requisite to put them into a paragraph of the Constitution. Yet, it is reported that the Committee on Cooperation and Union included in the Plan only those things that were found in the constitution of one or another of the three uniting bodies. The statement that these principles were adopted “circa 1793,” suggests that there is no documentary evidence of its adoption.

Further, the USA Assembly of 1953 has a long study on the question of majority rule and makes statements that curtail the drive of these Radical Principles. Even as the USA Assembly was qualifying majority rule so as not to mean whatever said majority may please (p. 117); so the US General Assembly of 1953 was asking the inclusion of the paragraphs from our Book on the Kingship of Christ which would have placed His Reign and His Word above the majority and made the sole King and Ruler of His Own Church the Lord Jesus Christ. Earlier editions of the Plan of Union had the Radical Principles in a footnote; but the 1952 and 1953 editions exalted this paragraph to the fundamental place in the Plan and did so at the time when both US and USA Assemblies were asking for changes which would qualify or limit the rule of the majority set up by the RADICAL PRINCIPLES.

—W.C.R.

## God Alone Giveth The Increase

John Witherspoon was called from the leadership of the Evangelicals in the Church of Scotland to become President of Princeton College. In Scotland he had struggled manfully for the dominance of Gospel preaching against the efforts of the Moderates to substitute for it culture and ethics. His coming to Princeton was like that of a king ascending his throne. What would the great man from Scotland say to the little Church and the struggling



college in the backwoods of New Jersey? Witherspoon took as his text, "Paul may plant, and Apollos may water; but God giveth the increase." The success of the Gospel is wholly of God. In times of party tension, said Witherspoon, men are prone to expect from leaders of their own party what can only come from God. And the reason for so little blessing is that men look to these ministers for what only God can give.

Perhaps, there is a bit of help for us just now from this account of Dr. Witherspoon. In our evangelistic plans it will do neither to assume that because the minister under consideration votes the way we do on Church issues, therefore he will bring a blessing to our Church; nor that because he votes the other way, therefore God cannot bless his ministry of the Word. Let us not turn these differences into magic and seek thereby to control God. God uses men as ministers of His Word out of *grace* - - whichever way they vote. And God can and does use men of both sides who faithfully preach His Word - - He *graciously* uses each of us only as He receives us and our imperfect work *in Christ*.

—W.C.R.

## Festival Of Faith Presents The Mighty Acts Of God

To a hundred thousand worshipping people of God, the World Council presented the mighty acts of God in Scripture Reading, song, and pageant. As Secretary W. A. Visser t'Hooft stated the matter these acts are primarily

I. Creation.

II. Reconciliation by God in Christ—His death (Isaiah 53) and Resurrection.

III. Consummation. Christ's Coming in Glory and a new heaven and a new earth.

The afternoon of the opening day was signalized by a sound statement of the Christian hope delivered in German by Dr. Edmund Schlink, Rector of the University of Heidelberg. This address in large part, is reproduced elsewhere (pages 7-12). The emphasis of Schlink, of Visser t'Hooft, and of Newbigin give one hope that the Second Assembly will be led of God to declare itself clearly for the blessed hope of the glorious appearing of our great God and Saviour, Jesus Christ.—Wm.C.R.

*Editor's Note:* Despite its length we feel that we should give to our readers the address of Dr. Edmund Schlink, Rector of Heidelberg University, delivered before the World Council of Churches on Sunday, August 15th.

This Journal heartily distrusts much of the leadership in American Protestantism. The choice of Bishop G. Bromley Oxnam to deliver the opening address further confirmed our distrust of this leadership.

On the other hand, most of Dr. Schlink's address comes as a refreshing breeze because he calls Protestantism back to Christ, not as the hope of a socialized state and of a man-made utopia, but as the hope of mankind now and for eternity. It is because he faces the world issues in the light of the Scriptures and not in the light of our present-day philosophy of trusting man's accomplishments, that we wish to share his address with our readers. It was sent to us in its entirety by the Journal's representative at Evanston, Dr. William Childs Robinson. Because of its length we have deleted one of the seven pages.

## Christ The Hope Of The World

By Dr. Edmund Schlink

Rector Heidelberg University

Whenever we ask about the future of the world, we come immediately and unavoidably in the New Testament to the announcement of the end of the world: "The fashion of this world passeth away." (I Corinthians 7:31). "And the world passeth away, and the lust thereof." (II John 1:17). The New Testament further announces that great tribulation shall befall the world before it finally does pass away: War and hunger, the disintegration of all community, mass destruction and natural disasters are to be expected. We are told to watch for such things to occur. Wherever, then, the coming of Christ is spoken of as the *Hope* of the world the end of the world is always spoken of, too.

Against this proclamation of its end, the world defends itself by means of its own hopes. Even among Christians, many have grown deaf to the proclamation of the world's end. They dismiss it as mere Judic-apocalyptic thinking. Yet, it is clear that today people are afraid that humanity is doomed. The world's own hopes, therefore, have become

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especially tenacious. Everywhere the thoughts and dreams of men are filled with the visions of the horror that may be waiting for us. Men fear that we shall see the return of the destruction of two world wars in even greater and more horrible forms. Men see before them the possibility of ruined skyscrapers and annihilated cities. The further development of the atom bomb has opened before our eyes in a very clear and concrete way prospects of the end of humanity and the breaking asunder of the earth. It is just because it has made so much progress that mankind has reached the point beyond which it must not go.

There is an essential difference, however, between the fears of modern men and the New Testament proclamation of the end of the world. Today we are afraid of men who may misuse the power entrusted to them and unleash horrible destruction upon the world. We fear the atomistic powers of nature over which we may easily lose control. But in the New Testament the calamities of the last days are not merely human misdoings nor are they the consequence of human frailty. They are rather the activity of God Himself. In the New Testament it is *God* who will bring the end of the world. It is from God's throne that the orders go out, that send the apocalyptic riders over the earth. (Rev. 6:1, 3, 5, 7). They are the vials of the wrath of God which shall be poured out upon the earth. (Revelation 16:1ff). God has given mankind "over to a reprobate mind to do those things which are not convenient." (Romans 1:28). The end of the world is the day of divine judgment.

We are also told that God has given over to Jesus Christ this judgment over all human arrogance and presumption. Christ will come as the judge of the world. He will break in like a thief in the night. (I Thessalonians 5:4). He will pounce upon the world like an eagle on a dead carcass. (Matthew 24:28). The appearance of Christ will mean the end of the world. Then "All kindreds of the earth shall wail." (Revelation 1:7). How then dare we speak of "Christ the Hope of the World?"

If in our thinking about this subject we place the emphasis on the preservation of this threatened world, then we shall miss the point of our Assembly theme completely. If we expect Christ to insure this world so that men may continue undisturbed their pursuit of liberty, may carry on their business, and seek an improvement of their standard of living, then Christ is not the hope of the world, but rather the end of all the world's hopes, for Christ is the *end* of the world. The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation.

The decisive question is not how can we manage to avoid wars and disasters, but rather how do we stand in *God's* eyes. Our real threat does not come from men, "powers" or the forces of nature, but from God whose judgment no man can escape. The hidden root of our fear is fear of God, God who will bring to nothing the pride of this world.

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The important question is this: Is there any deliverance from God's judgment?

We have no right to speak of Christ as the hope of the world unless we humble ourselves before God and recognize Him as the judge of the world. Surely, we have deserved God's judgment. We have not given God the honor which is His due. We have thought only of ourselves when we should have served our fellowmen. We have too often remained silent when our voices should have been clearly heard. We have too often been afraid when we should have loved and judged when we should have forgiven. The unrighteousness, oppression and bloodshed which we have begotten defy description. The history of the Church itself is not just a hymn of praise to God, but is again and again a scandal. "We have sinned, and have committed iniquity, we have done wickedly and have rebelled, even by departing from Thy precepts and from Thy judgments." (Daniel 9:5). "If Thou Lord shouldest mark iniquities, O Lord, who shall stand?" (Psalm 130:3).

Only when we have repented and confessed that we have wasted our life in God's sight shall we ever know Christ as the Hope of the World.

Christ who is our hope is the Christ who was *crucified*. Look upon this man hanging on the Cross of Golgotha, crowned with thorns, despised, rejected. Look upon this man with the disfigured body and the bloody countenance. Here is the perfect picture of all human misery and shame. Hear from His lips the cry: "I thirst." "My God, my God, why hast Thou forsaken me?" The good religious people have renounced Him. The government has condemned Him. All His friends have now forsaken Him. But the deepest depths of His misery is that He is forsaken by God, abandoned before the Judgment Seat of God. Yet this man Jesus Christ is not dying there for His own sin: "Surely He hath borne *our* griefs and carried *our* sorrows." (Isaiah 53:4-A). "For He was wounded for our transgressions and bruised for our iniquities." (5-A). God "Has made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." (II Corinthians 5:21).



He who was judged *for* the world will appear as judge *of* the world. It is the same Christ who has borne the sins of the world who comes again into the world. He who died for the world intercedes at the throne of God for those who cry unto Him. It is to the crucified Lord we must cling and in the crucified Lord that we must hope. Only through faith in Him will we find salvation at the Day of Judgment and we will in spite of our sins, be judged "not guilty." For God has made Him who was crucified our righteousness.

Christ is our hope as the *Risen Lord*. God has raised from the dead Him who was crucified. In this act, God declared Himself for Jesus Christ; "This man alone died without sin. This is my Son." God delivered Him from the bonds of death and set Him down in that life which is not bound by the limitations of the world. He is the new man. God has made Jesus Christ the victor over all His enemies, has lifted Him up and has "given unto Him all power in heaven and earth." (Matthew 26:18). Christ is the Lord of the world, but Christ has not kept the victory for Himself. As He died for the world, so He rose again for the world. He conquered the powers of sin and death that those who believe in Him might become victors too. He was the first who opened the way of life that many might share with Him in this life. The Risen Lord had just escaped from the bonds of death when He returned to His own, to those who had forsaken and even betrayed Him, and appeared to them, and greeted them with "Peace be with you."

Let us then place our hope in one who was crucified—in one who rose again. He is our victorious brother who will come again to judge the world. The conqueror of all suffering and sorrow will come. He will come to raise His own from the dead as He Himself was raised, to make His own victors as He himself is victor. He will gather together a new humanity whose Head He is and then will appear the new creation.

Jesus Christ then is the hope of the world not because He guarantees the preservation of this world, but because He liberates us from all the binding ties of this world. Christ is the hope of the world because He calls men out of the world.

He is the first-born of the new creation, who will bring this world to an end. He gathers together from every corner of the earth His people whose members are strangers in this world and whose citizenship is in heaven. Christ is the hope of the world only in so far as the world no longer remains the world, but is transformed through repentance and faith. Christ is the end of the world with its joy and its sorrow and for just that reason He is the world's hope. For as the world passes away, He will bring to birth a new creation.

Christ then comes again into the world as its redeemer and as its judge. We cannot rightly hope for Him as Saviour unless we also look to Him as

judge. At the same time, we cannot rightly fear Him as judge unless we also expect Him as Saviour. When He comes, He will accept some and reject others. He will raise up some to life and some to death. To some He will say, "Come ye blessed of my Father," and to others "Depart from me, ye cursed." (Matthew 25:34 and 41). He will smash the rule of the mighty, the rich and the self-contented and all their unrighteousness. He will destroy the comfort of the satisfied, the happy, and those who are at home in this world. But the poor in spirit, they that mourn, they who hunger and thirst after righteousness, the peacemakers, and those who watch longingly for the day of His coming—all these He will save. (Matthew 5:3 following and Matthew 25:1 following).

This future separation is already happening now. By the preaching of the Cross, God is already putting to shame the wisdom, virtue, and power of this world, and saving the foolish, the unworthy, and the helpless: "And these things of the world, and things which are despised, has God chosen, yea, and things which are not, to bring to naught things that are." (I Corinthians 1:28).

Even now, the coming Redemption is taking place through the Gospel. Even now, the faithful are in this world being acquitted before the future judgment. Through baptism and the Lord's Supper, the believer participates even now in the power of the coming Resurrection. He who is born again to a living hope through the Holy Spirit, is even here and now a new creature. So through the Gospel here in this world Christ is gathering His people to live together with Him in the new life. In the church, the coming new creation is already a present reality, "If therefore any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new." (Corinthians 5:17).

\* \* \* \* \*

For this reason, the days in which we live are the last days. In His resurrection, Christ has broken through the limitations of this world and has been raised to become Lord over the world. All men and all powers are subject to Christ whether they know it or not and whether they recognize Him or revolt against Him.

When He returns, He will make His victory apparent to every eye and bring to an end all the revolt of this world.

This world's time then is tightly hemmed in by the victory of Christ. It is quite impossible to break out of this encirclement. Into this hopeless situation comes the call of the Gospel through which the world is bid to recognize its Lord. These are the last days: "Today if ye will hear His voice, harden not your hearts." (Hebrews 3:7).

That these are, in fact, the last days seem to be disproved by the fact that nearly 2,000 years have passed since the coming of Jesus Christ. Many peo-

ple no longer believe in the promise of His future coming. But the length of time is no refutation of His promise. It is not a sign of God's weakness as if he could not if he wished bring to fulfillment what he has promised through Jesus and the apostles. Rather, this time in which we live is the time of God's patience. God wills that many shall be saved. This time in which we live is the time of the church, of the growing body of Christ. But when the body of Christ shall have grown to full stature, when the number of the elect shall have been completed, then shall the world pass away and then shall the new creation appear as from a hiding place.

What does hoping in Christ mean? Hoping means not sleeping, but watching with the utmost alertness. Hoping means not just dreaming, but watching with utter soberness. Being sober does not mean using the cold calculation of this world, but rather waiting for Jesus Christ. Hoping means not growing weary, but carrying on our work with the most intense expectancy. From the time of the apostles until our own day, it has not been paralysis, but action that has characterized the life of those in whom Christ dwells. For we know not the hour of His coming.

What then are the actions born of Hope?

*The first act of hope* is the preaching of the Gospel to the whole world. The World Council was right to choose Evangelism for the theme of the Assembly's Second Section. Because God redeems through the Gospel alone, those who hope are bound of this world, so He sends us back into the world by the command of the Redeemer to preach that Gospel. As He has freed us from the binding ties to call others likewise to freedom.

This commandment binds *everyone* who hopes in Christ. No one can keep the hope silently for himself without losing it.

This commandment makes us debtors to all men, for God wills that no one shall perish.

This command means denying the so easily assumed advantages of our own nationality and cultural traditions. Even more, as so often has been the case in the history of missions in the past, we must become Jews to the Jews, Gentiles to the Gentiles, and weak to the weak in order to win them over. Only by emptying ourselves can we become servants of Christ. (See I Corinthians 9:19 following.)

The command of God the Redeemer requires of us the greatest *speed*. We do not know how much time we have left.

It is further more of the utmost importance that we should preach the Gospel in truth and purity. Those responsible for the preparation of the second section here at Evanston have been mostly concerned with the *methods* of evangelism. But the whole

Assembly must concern itself with the *content* of evangelism. At stake here is the message of God's judgment of the world and of salvation through faith in Jesus Christ alone. The spreading of this message seems difficult indeed, for the world does not want to hear about its own end; for it the preaching of the Cross is indeed foolishness. And yet at the same time, the preaching of the Gospel is infinitely easy and full of unspeakable joy, for it is not our task to bring the world to Christ's feet. God long ago has put the world under Him. We only have to tell the world who its Lord already is. It is not up to us to save men. Christ wants only to use our witness that He may speak through it and do His saving deeds Himself. We cannot engender faith. Only the Spirit of God can do that.

*The second action born of hope* is accepting responsibility for the just ordering of society. It was right therefore that this theme was made the basis for discussions in sections II to VI of the Assembly.

Those who wait for the coming of Christ know how patient and long-suffering God is. They know how He sustains the world in spite of its own arrogance and in spite of the fact that it stands already under judgment. He causes the sun to shine on the just and on the unjust. He keeps alive both believers and non-believers. He sustains not only Christians, but also pagans and anti-Christians. To all of these, God the preserver gives time to decide for Jesus Christ.

For this reason, those who hope are also under the orders of God the Sustainer. God demands that we take responsibility for the preservation of all human life regardless of whether that life be Christian or not, that we take responsibility for all men, regardless of their nationality, race, or social status, and He also demands that we accept responsibility for their freedom. For God sustains men in order that they make a responsible decision for Him. Accepting the obligation for the maintenance of life and freedom means taking responsibility for justice and peace on earth — peace among men, classes, races, peoples and nations. And it means having an active concern, in the fullest sense of that word, in the right ordering of society—not only in individual well-doing, but also for law-making, etc.

The orders of God the Preserver bind *every man* who hopes in Christ. He is never justified in abdicating this responsibility to statesmen.

These orders also make us *debtors to all men*. He who hopes in Christ has no right to limit his well-doing only to the circle of the like-minded.

Furthermore, this commandment requires that we *renounce* the privileges we so easily take for granted and it forces upon us the need for acting *quickly*. Now for the first time in their history, the nations whose order appears so inadequate and is breaking down have the task of creating a new world order for mankind and for this the old order appears quite inadequate and is breaking down.



The Christian has no right to remain aloof from the struggle between political programs and secular hopes. The world wants immortality for itself and looks to its own programs for salvation. Because the Christian is freed from Utopianism by his expectation of the Lord's coming, he owes it to the world to bear the witness of sobriety, of cool-headedness. His is the task of showing what mankind's real situation is and of cutting through the prevailing fog of propaganda. Because the Christian is by faith set free from all legalism, he can never be satisfied with any kind of general scheme. He will have to speak up whenever political principles enslave men and wherever existing laws are used to justify or conceal unlawfulness. He will stand for such action as is required by the concrete historical situation. Because the Christian is saved by the sacrifices of Christ, he will in the struggle for a just order be selfless in defense of his own interests, but demanding and adamant in his concern for the enslaved, the hungry, and the forgotten. Because he has experienced the patience of God, he will oppose with all his strength the use of weapons for mass destruction and will seek peace and understanding even when these seem utterly impossible of attainment. Because he hopes in Christ, he will be fearless in the face of all the threats of this world.

Yet, in all this, we must never forget that peace on earth is not peace with God. Justice in this world is not in itself justice under God. Freedom on earth is not real freedom and life in this world is not eternal life. Our striving for a just order in society does not bring in Christ's Kingdom on earth nor does it fashion the new creation. Christ's Kingdom enters only through the Gospel; the Communion of Saints is the new creation.

But God the Sustainer commands us to accept the responsibility for the preservation of this world until the day of judgment. In spite of its arrogance and self-righteousness, this world is nevertheless God's creation. It is for this world that Christ died. And it is God's will while He lets the world disintegrate to bring His creation to its goal which is the new creation.

These commands of God as Redeemer and God as Sustainer cannot be separated from one another. The preaching of the Gospel and the acceptance of our responsibility for the establishment of justice on earth are both actions born of hope and love, and, therefore, service under God. But these two activities are related to each other in a particular way. One follows the other and we must not confuse them. We do not preach the Gospel in order that the world may be preserved. Rather we accept our responsibility for the preservation of the world in order that many may be saved through the Gospel. God preserves this world in order that through the Gospel salvation may be offered. He does not offer salvation in order that the world may be preserved. We do not preach the Gospel in order to bring about earthly justice. On the contrary, we try to

establish justice in order that we may preach the Gospel. It has always been the great temptation of the church for people to misunderstand this fact. It is also a temptation for the World Council of Churches. Let us never forget that the Lord has said: "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35).

Will our actions born of hope be successful?

We today are fighting on a different battle front from that on which the apostles fought. The old paganism is passing away. We are faced with a new kind of post-Christian man. He has heard the Gospel. He has been set free from the binding ties of this world and from submission to gods and demons. He has heard the words: "All things are yours. The world, life, death, things present, and things to come." (I Corinthians 3:21). But he has separated his new freedom from submission to Christ. He has usurped the control of nature. He has himself set about to establish the eternal Kingdom of Peace on earth. He no longer waits for Christ to come. This freedom which is derived from Christ, but which is cut off from Him, weighs heavily upon the peoples in our own time, destroys their own religion, and pushes the tension between east and west to the point of complete cleavage. Such freedom threatens life, for freedom when it is served from duty leads to the use of violence, and the struggle of such free men for the establishment of a world order leads only to horrible destruction. When they remember the effects of two world wars, when they look at the post-Christian and anti-Christian powers about them, when they consider the possibilities of a third world war fought with atomic weapons, many people are filled with fear and inactivity because for them all activity seems pointless.

And yet we are told "when these things begin to come to pass, then look up, and lift up your head, for your redemption draweth nigh." (Luke 21:28). "When ye shall hear of wars and rumors of wars, be ye not troubled for such things must needs be." (Mark 13:7). For those who hope in Christ, however, the tumult of this world is a sure sign of Christ's coming. The world would not tremble if He were not the victor. The wintry gales that are now howling over the world are the signs of the coming springtime. The sicknesses of our times are the birth pangs of the new creation.

So we ask again, will we be successful if we accept our responsibility?

The Gospel is now being preached to all nations on earth. At the same time, the churches in our day are being so oppressed and persecuted that the persecution of the early church seems almost trivial in comparison. For the Gospel's sake, many have been deprived of their freedom, imprisoned and even put to death. Many in order to save their lives have denied the Gospel and have fallen away from the faith. Mission stations and whole churches have disappeared. Proud churches have been maimed and now live in modern catacombs.

Here also, it is true "For such things must needs be." (Mark 13:7, Revelation 1:1). There is no other way for the church but the way of Her Lord: "through suffering to glory." Judgment must begin at the house of God. (I Peter 4:17). God winnows and sifts His church through persecution in order to test it, and to purify it: to separate the wheat from the chaff. But he who submits to the powerful hand of God and takes up his cross soon realizes that Christ has long since taken it up for him. Through their suffering, believers share, together with Christ, through their humiliation, their imprisonment, and their death, the crucified Christ becomes visible in the world and demonstrates the power of His resurrection. Those are God's most beloved children to whom He grants to praise Him not only with the songs of their lips but also with the sacrifice of their lives and so to bear witness to Christ. Their defeat is in reality their victory. It is not the powerful privileged church which the world recognizes but the helpless, suffering church which reveals the glory of Christ. It is the church which dies with Christ that is the church triumphant.

Dare we, then, ask whether we shall see the results of our actions? The question itself is born of hopelessness.

We do not know what results our evangelism and our struggle for a just society will have in this world, but we know the most important thing we need to know that our work is not in vain in the Lord. (I Corinthians 15:58). Christian hope does not depend upon what our eyes see of the results, whether they be successful or unsuccessful. It is not by chance that we find in the New Testament that the words of hope are closely tied to words which describe the trial through which Christians must go. (Romans 5:3 fol., Romans 8:18 following, I Peter 1:3 following). Christian hope is based on Jesus Christ alone. Therefore, it can never be confounded. For that reason, Christian hope always looks for the best from God and is tireless in its struggle against the powers of darkness: "If God be for us, who can be against us?" "He that spared not His own Son—how shall he not with him also freely give us all things?" (Romans 8:31ff.)

This is not the hope of the world; it is the hope of the church. To this hope, the church must call the world.

Is this truly the hope of all of us? Is our faith really "the victory that overcometh the world?" (I John 5:4).

## Ecumenical Seminars Stress Unification Of Church

Under the aegis of the sundry theological institutions of Chicago, the Ecumenical Institute had met the first two weeks in August. Several speakers have stressed the unification of the Church and some have not limited their calls to the Protestant bodies. In

presenting these calls for unification, however, it was maintained that the heritage of each Church should be conserved in the larger body.

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Bishop Leslie Newbigin of South India made a fervent appeal for the full New Testament statement of the Second Coming of Christ as the heart of our hope. His Resurrection was D-Day and His Coming in Glory will be V-Day.

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In the midst of uncertainty, the venerable Adolph Keller has called for the recognition of the spiritual community between the sundry ecumenical gatherings, all of which he has attended. These include (1) the prayer for the Holy Spirit, the cry to the Lord for mercy; (2) the challenge of the risen, regnant Christ; and (3) the light that breaks forth ever anew from the Word of God.

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Secretary J. W. C. Dougall of Scotland emphasized THE PRIMACY OF EVANGELISM in the task of world missions. In the one hundred and fifty years of Scottish missionary work the government and the community have called on the Church to go down too many roads, some of them blind alleys. These have led away from our central purpose. The New Testament calls for Proclamation, Fellowship, and Service. Sometimes institutions have taken too large a part of mission money and personnel. Every mission work should contribute to evangelism, and the failure of some to do so is leading to sundry resignations by men and women who find themselves diverted from the task for which they enlisted.

Dr. D. T. Jenkins Deplores Religious Use of Icons of the "Liberal" Jesus.

In discussing the nature of the Church, Dr. Jenkins of London deplored the religious use of images or icons of "the liberal Jesus." Liberalism presented a one-sided and incomplete picture of our Lord Jesus Christ that neglected the risen, reigning Christ. Fosdick and others sought to present Jesus of Nazareth in distinction from Christ, the Lord of the Church. But Mark as well as Paul and John present the Lordship of Christ. This "liberal Jesus" is now being perpetuated in many of our churches by the religious use of pictures of Jesus. These pictures either present the merely human Jesus of the liberal tradition — and of the imagination of the painter — or else they try to present the Divine Christ, and so, to make a representation of one Person of the Godhead — in violation of the Second Commandment.

Testimony of Lay Christians.

Drs. Jenkins and Dougal as well as Secretary Paul of the Church of South India stressed the need for lay members to live out their Christian testimony in their own professions. Jenkins asked for gatherings of men of the same business or profession in a community to face together in the light



of the Word their problems and meet them in a patient, persistent, and unostentatious way. As a Congregationalist, Professor Jenkins called for the full recognition of the priesthood of all believers and the full place given these non-professional ministers in charting the way and carrying out the testimony to Christ in daily life.

—W.C.R.

## “The Responsible Society” At Evanston

On August 14th members of the press were given a release from Dr. John E. Bennett of New York under this title. The release traced the term from the Amsterdam report which caused much discussion for its attack upon the ideologies of both Communism and laissez faire Capitalism. “A responsible society is one where freedom is the freedom of men who acknowledge responsibility to justice and public order” . . . “the citizen is responsible to the state and community, and all who exercise authority and power are responsible to God and the people.” In conversation with Dr. Bennett it was pointed out that responsibility to justice leads to impersonalism, and responsibility to the state might lead one to regard the state as absolute . . . that one is responsible rather to God for acting justly and orderly and mercifully.

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On Wednesday evening, August 18th, Dr. C. L. Patijn of the Netherlands spoke on THE RESPONSIBLE SOCIETY to the World Council. This address was welcomed by the Chicago Daily Tribune of the 19th with these headlines: CHURCH COUNCIL CHANGES VIEWS ON CAPITALISM. Since the meeting at Amsterdam a different trend has entered into the ecumenical thinking. It is less negative toward our technical society and the economic process than at former ecumenical conferences. There is more interest in the problem of production and efficiency than before. There is a better understanding of the significance of private initiative and the dangers of centralization and rigidity in the economic system. Patijn closed with this appeal:

“It is for the Church to set men free from the despair which will sooner or later befall him as long as he believes himself able to shoulder the burden of this world. It is for the Church to give powers, motivation and courage for Christian action in society by proclaiming that God reigns and that we are called to participate in his ministry of reconciliation.”

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Dr. Charles Malik, Lebanon Delegate to the United Nations, received the greatest ovation yet given a speaker at the World Council when he spoke on the theme: ASIA AND AFRICA ASK SEARCHING QUESTIONS. Malik began with a ringing declaration of his faith:

“It seems it is not yet entirely forbidden, nor is it altogether indecent to view the world as

a Christian, namely, as standing under the sign of the Cross of Jesus Christ, even the only-begotten Son of God, Who for us men and for our salvation came down from heaven and was incarnate of the Virgin Mary, Who was crucified by us men under Pontius Pilate just outside Jerusalem, Who certainly rose from the dead on the third day and ascended into heaven where He sits on the right hand of the Father, and most certainly shall come again in glory to judge the quick and the dead.

“We are called upon in this Assembly to put aside all human cleverness and fear, in fact all natural and social distinctions, and, in the fellowship of the Spirit, to reaffirm, just like guileless children the wonderful Faith of our fathers.” . . .

Asia and Africa demand the necessary freedom to develop social and political forms—institutions and values of their own. “This is certainly right, for “in my Father’s house are many mansions” says the Lord. . . .

“This is the greatest fallacy of the present age, that the mind, the spirit, the soul of man, the fundamental bent of his will, is derivative from, subordinate to, a function of economic and social existence. So long as man can say with Galileo, ‘and still it moves,’ so long as he of all creation can commit suicide—and anyone of us can do so—there is here provided an absolute refutation of the doctrine that the intellectual and spiritual is wholly derivative from the economic and social. If in its theory of man Communism commits this radical fallacy (and yet even in this Communism is dialectically hypocritical because nobody seems to pay more attention to ideas and fundamental attitudes than Communism), then nothing is more ridiculous than the sight of those who say they wish to ‘fight Communism’ and then turn around to concentrate on the economic and social alone, for by this denying the original efficacy and independence of mind and soul they reveal that, so far as the theory of man is concerned, they are bottom Communist themselves, and *that* without even the advantage of dialectical hypocrisy!”

Men need something more humble, more profound, more positively outreaching, something touching the hearts of men, giving them fellowship and hope. “This something is Christ, the Risen Lord.” . . . “And there should be faith in the sufficiency of the simple story of the Gospel, without the embellishments of dialectics and philosophy.”

—Reported by W.C.R.

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Meanwhile Charles P. Taft of Cincinnati defended private planning for economic progress rather than central planning by government. Speaking to the accredited church visitors on “Christians in the struggle for a Responsible Society,” he described our American economic culture as the product of

Christian principles, flourishing only in Christian areas with some understanding of Christian morality. "The system can only be maintained with a high sense of the moral responsibilities accompanying freedom."

In distinction from what seemed to be the implied commendation of socialism by the Amsterdam report, Secretary Visser t'Hooft wrote in the history of the ecumenical movement that it was not the business of the World Council to prescribe any economic system; but it was the business of the Church to condemn the sins of every system.

—W.C.R.

## The Evanston Meeting

**Brief Notes From Our Representative  
Dr. W. C. Robinson**

### Unity But Not At The Expense Of Truth

In the discussions of Our Unity in Christ and Our Disunity as Churches much was said at the Second Assembly of the World Council on visible as well as on invisible unity. Yet there were careful reservations in many of these thoughtful messages that one sometimes misses in more superficial discussions of ecumenicity.

Speaking at the plenary session on August 16th Secretary W. A. Visser t'Hooft said, in part, "The World Council does not stand for a general relativism, but for an honest and respectful confrontation with the ultimate issues of the faith and refuses therefore to promote the cause of unity at the expense of the cause of truth."

Rev. V. E. Davadutt of the Baptist Church of India insisted that the objective ground of one's being a Christian is God's gracious act of redemption in Christ. Church membership is based "on an historic and intractable fact—the life, the death, the resurrection of Jesus Christ. We are indeed one for we are all delivered and saved by one objective fact. This is our objective unity." But "Church Union does not aim at uniformity." "What then does Church Union mean? It means the unity at least of two types, namely the unity of the ministry and the unity of the sacraments." In the exercise of his God-given vocation a minister shall have no limitations made by man-made divisions; and the members of the Body of Christ shall have the privilege of participation in the Sacred Feast whenever and wherever it is duly set. Aside from these forms of unity the speaker declared himself indifferent as to what structure the unity should take, whether of federation or of organic or administrative structure.

Professor Georges Florovsky, the ecumenical scholar of the Orthodox Church, showed that while

some divisions are caused by sin, others are "a witness to a deep disagreement about the Truth." "Charity should never be set against the truth." Some are conscientiously compelled to disagree from others with whom they have an earnest and brotherly affection.

Bishop Anders Nygren of Sweden showed that "when we speak of the Church, we speak of Christ and His Spirit. We cannot speak correctly of the Church at all if we do not at the same time mean Christ." "Christ and His Church belong inseparably together." . . . "This means that we must move from the periphery to the center . . . At the center, in Christ, who indeed must be the center of all, the Lord and Head of the Church, as the Church is also the Body of Christ, 'the Churches' could meet together in a new way."

Commenting on John 17, the Bishop said that the prayer of Jesus for the unity of the Church has already been heard. Jesus' other prayer, "Father I thank Thee that Thou hast heard me; and I know that Thou hearest me always," is here too in point. "We must learn to speak of the unity of the Church in the Indicative, and not only in the Imperative. The Church of Christ is already a unity, and only because that is true does ecumenical work have promise."

The World Council has just voted to change its Presidents at every Assembly permitting no president to succeed himself immediately. This will make the office more representative of the several churches.

### *Daniel T. Niles Of Ceylon Calls For Evangelism*

Dr. Niles, of the Methodist Church of Ceylon and part time secretary of the World Council made a stirring appeal for evangelism at the evening meeting of the Second World Council Assembly on Monday evening, August 16th. The distinguished speaker declared: "Evangelism needs theological redefinition in terms of a true appreciation of the nature of our world as a saved world. Evangelism which necessarily deals with an objective not yet attained must take seriously its foundation in the already accomplished work of Jesus Christ."

"There are many causes for the lack of results in evangelistic work, but the primary cause always is failure in expectant love. Often, we do not care sufficiently about people as people. We are concerned about evangelism, but this concern is largely the consequence of a desire to fulfill our evangelistic duty as Christians. But evangelism, in order to be true evangelism, must cease to be a duty. It must become an inevitability. The shepherd looking for his sheep is not fulfilling a duty. A mother praying for her erring child is not meeting an obligation. A Church declaring God's judgments to the people is not just obeying a call. A friend sharing his friendship with Jesus is not simply discharging a



responsibility. 'The love of Christ controls us,' says St. Paul, and if I do not preach the Gospel I shall burst. Jeremiah's eyes were full of tears as he declared God's judgments to his people. He loved them.

"Listen to the cry of HIM who is the EVANGELIST, as it comes to us echoing down the pages of the Bible:

'Adam, where art thou?

'How shall I give thee up, Ephraim?

'How shall I deliver thee, Israel?

'Oh Jerusalem, Jerusalem, how I would and ye would not!'"

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## ANGLERS

*(By The Editor Of The Testament  
For Fishers Of Men)*

### Lesson Number 72

#### "I Have Sinned Away My Chance"

This is one of the serious "snags" that a fisherman encounters, and it is often under the surface, though sometimes exposed by a frank confession. It is hard to describe a more hopeless attitude of mind than that of a poor sinner who thinks he has gone past the pale of God's forgiving love in his besetting sin. He has given up. He needs to be shown that word "uttermost" in Hebrews 7:25. Show him Mark 2:17, for he is a sick man, and it was the "sick" whom Jesus came to heal. Also show him John 6:37 which plainly states that "the Father" will "in no wise cast out" any one that cometh unto Him. When you give him "the Word" remember Hebrews 4:12 and Isaiah 55:10-13. This cannot fail.

Of all the "fiery darts" hurled by Apollyon upon poor fainting Christian in "Pilgrim's Progress," the one that faced him with his sins came nearest to crushing him. Listen to this "Prince of the power of the air" as he contended with a faltering sinner: "Thou didst faint at first when thou didst set out, when thou didst all but drown in the Slough of Despond; thou didst try wrong ways to get rid of thy load, when thou wast under obligation to thy Prince to take it off; thou didst sin by sleep and lose thy choice roll; thou wast ready to go back, too, at the sight of the wild beasts; and when thou dost talk of the way thou hast to go, and of what thou hast heard and seen, thou in thy heart dost crave vain praise from those who hear and see thee."

"Yes," answered Christian, as he hung his face in shame, "all this is true, and much more which you have failed to say; but"—and Christian lifted

his head defiantly—"the Prince whom I serve and love is sure to show mercy. Besides, these faults you name got hold of me while in your realm and I did suck them in; but I have groaned and grieved because of them—therefore I have received the grace of my Prince!" It was a fierce battle, but Christian won it and went on his way rejoicing to the Celestial City.

There is also this encouraging factor in the case of the sinner who "has sinned away his chance" and is willing to confess his "plight." His guilty conscience and his distress can be your ally. It would be far worse if he were indifferent and unrepentant. The very fact that he is distressed indicates that the Holy Spirit is working with him—and He is the power that can crack the most stubborn will. Take any opportunity to pray with this prospect, and you will find yourself uttering truth while praying, which you never could in conversation.

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## — LETTERS —

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August 21, 1954.

Dr. H. B. Dendy, Editor  
Southern Presbyterian Journal  
Weaverville, N. C.

Dear Dr. Dendy:

In the Plan of Union being distributed by the Stated Clerk of our Church (Southern) I notice that provision has been made that any Church may, if the merger becomes effective, by a vote of its Congregation within one year after the next meeting of the General Assembly remain outside of the Union and retain its property and thus become an independent church.

It is obvious that the Commissioners we elected to represent our churches knew full well that there would be some churches that would prefer being Independent. According to the "Interpretation" pamphlet our Stated Clerk is offering us for study, this provision is designed to avoid "bitterness" that may develop within some churches.

To this writer, no better reason can be offered for our Southern denomination voting "No" on this Plan. It is hard to believe that the pro-Unionists realizing that there would be a degree of bitterness among our people, and that doubtless there would be a loss of churches in our Assembly by some of them becoming Independent, they were willing to pay such a price for affecting the merger. That is the conclusion I have arrived at. What do you think?

With all good wishes in the work you are carrying along in the interest of preserving our Southern Church, I am

Cordially yours,  
G. P. Cannon.

# Christian Citizenship And Co-operation

**Background Scripture:** Acts 6:1-6; Romans 12:9-16; 13:1-10; 1 Corinthians 3:4-9; Galatians 5:13-15. **Devotional Reading:** 41:6-10.

Our Devotional Reading has two beautiful pictures of ideal co-operation and good Citizenship: (1) every one helping and encouraging the other, and (2) God upholding and helping His people. "They helped every one his neighbor; and every one said to his brother, Be of good courage." This sort of thing is seldom seen in our day. Instead of helping and encouraging one another, there is criticism, bickering, and hindering. This is true in our own nation, and in the nations of the world. In our own country two political parties are contending for supremacy, and take advantage of every opportunity to discredit each other in the eyes of the voters. In the United Nations there is constant friction. The nations of the world are jealous and suspicious of each other. One day we will hear a tirade of abuse of the United States, and on the next day our representatives will defend themselves and make counter-charges. Russia has exercised her power of the "veto" to block any move she does not like, and we are suspicious of everything that the "Reds" propose. Suppose this verse of Scripture were the motto of the United Nations; what a marvellous work could be done. Suppose this verse guided our own political parties, and the various groups and "blocs" we have in America? It would be a delightful job to be president of our country. If we had this verse as a guide in our Church Courts, our meetings of Presbytery would be a wonderful experience and blessing.

When this spirit prevails, God is ready to undergird us with His strength: Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Where people are willing to co-operate with, and help each other in a spirit of love, God will bless them in their labors.

In our lesson we will study several phases of co-operation.

## *I. Co-operation in the Church:* Acts 6:1-6.

We have in these verses the selection of the first seven deacons. There arose a need for a special kind of service in the church; the distribution of goods in caring for the poor. The apostles were busy with their work of ministering to the spiritual needs of the Christians, and did not have time for this other important part of the work. The first seven deacons were chosen and this matter was turned over to them. Two of these deacons, however, became noted as preachers; Stephen and Philip, the Evangelist.

There are very many different fields of service in the church, and there should be the closest sort of co-operation between these groups, so that the unity of the church may be clearly seen and preserved.

In our own church—which some of us think is over organized—we have our Session and Diaconate, the Women of the Church, the Men of the Church, the Youth Fellowship with its various groups, and our Sabbath School with its many departments. There should be the finest sort of co-operation between all of these groups. They should never be critical of each other, but should help and encourage one another.

Let us apply this in a broader sense. There ought to be the best of co-operation between the different branches of the Church. We should always remember that we are parts of a great army whose Commander is the Lord Jesus Christ; that there is one Lord, one Faith, one Baptism, one God and Father of all. We are not rivals trying to hurt and tear down, but allies who love and help each other. Anything that hurts one part of the Church, hurts the entire Church, for we are members of His Body, and members one of another. I do not believe that we should try to make all denominations unite in one Church as far as outward organization is concerned. We are already ONE, if we are true Christians. For instance, the United States is One Nation, but we have our different States with their own governments. It would, I believe, be most unfortunate to try to do away with our States, or with "States Rights." When the Church was One Big Organization it became so corrupt that the Protestants had to withdraw. Let the different denominations help and encourage each other; let us have the co-operation which comes from LOVE.

## *II. Co-operation as Citizens:* Romans 12:9-16; 13:1-10.

The basis for such co-operation is found in the first of these selections. To be a good citizen you must first be a good person; genuine Christians make the best of citizens. In these verses in chapter 12 Paul is listing some of those traits of character which fit us to be good citizens. There must be love and humility, diligence and zeal, joy and hopefulness, patience and persistence in prayer, generosity and unity, a fellow-feeling for those with whom we come in contact so that we can weep with those that



weep and rejoice with those that rejoice. If we are saturated with these graces there will be no difficulty about our being good citizens, but if these traits of character are absent, there will be no real basis for co-operation. You cannot make people work together just by commanding them to do so; they need the impelling power of goodness within.

Chapter 13 deals with some of our duties as citizens. Paul is anxious for the Christians to prove that they are good citizens, for some of the heathen accused the Christians of rebellion against Caesar, for they taught that the Lord Jesus Christ was a King. We are first of all, then, to be subject to the higher powers, for all earthly governments are ordained of God; He allows these men to rule, and while we wonder why He puts up with wicked rulers, we must subject ourselves to their authority. Our duty is to obey these "powers." As a rule even wicked men respect people of good character; they are not a terror to good works, but to evil. Notable examples of such recognition and reward are to be found in the lives of Daniel and of Nehemiah. We are to obey the laws of our land, pay our taxes, and give all due respect and honor to those in places of authority, praying for them continually. We are to follow the law of love: love works no ill to our neighbors; love is the fulfilling of the law.

### III. Co-operation with God:

I Corinthians 3:4-9:

*We are God's fellow-workers, (R.V.)*

In our last lesson we saw that God was at work in the world. He has honored us by making us His partners. It is a great honor and privilege to help a great man do a big piece of work; to help a doctor save a life; to help an architect build a beautiful palace; to help a general win a battle. How much greater the honor and privilege to be of service to God in the glorious work He is doing in the world! We can be a Paul, to plant, or an Apollos to water, always remembering that it is God Who gives the increase. We are His "fellow-workers," but He furnishes the power and gives the increase.

God is busy in a battle with evil. He is a "Man of War," as the Israelites found out at the Red Sea. Jesus came to "destroy the works of the devil." This battle rages today with undiminished fury. We are to be good soldiers of the Lord Jesus Christ. We are not "On-lookers," but must take our place in the battle line. We are to "come to the help of the Lord against the mighty."

God is at work saving men and women who are perishing in sin. He is using all His persuasive powers to get men to turn from sin, and not die. He is seeking rebellious men and trying to get them to be reconciled to God. We are His ambassadors; we are His messengers. He has given us the work of spreading the Good News of Salvation into all the world; we are here "on business for our King." This is work which angels might well covet, but He has made us His partners, His witnesses.

God is at work building—or rather re-building—character, for men have been ruined by sin. There are two classes of materials which we can build into our characters and into the lives of others. There is "gold, silver, precious stones," and there is "wood, hay, stubble." Are we helping Him in this work? Are we just dillydallying, giving no heed as to whether we grow in grace, or live stunted, dwarfed lives?

### IV. Co-operating in Love:

Galatians 5:13-15.

We have liberty in Christ, not the liberty to do as we please, but the liberty guided and controlled by LOVE, which shows itself in service.

The spirit of the world is to "bite and devour" one another, like a lot of hungry dogs fighting over some bones. This is what I am reminded of when I read of some of the so-called Peace Conferences, or some meeting of the United Nations Assembly. One day there will be a fiery speech by the Russian or Chinese delegate in which he calls the United States all sorts of names. Then, on the following day there will be an angry retort by our representative. Neither side is willing to concede that there can be anything good in the other side, and the spirit of love is unknown. Such an attitude means, as Paul says, that we will be consumed one of the other. It is a sad, sad, and tragic picture.

"Thou shalt love thy neighbor as thyself." Here we have the only solid basis for co-operation, either in the nation, or in the Church. Until this law of love is a reality there can be no working together which will amount to much. This command ought to be written in fire over the United Nations; it would be well to write it on the walls of Congress at Washington, and on the walls of our churches and homes.

Let us apply this "law of love" to our own hearts and lives. There is no other law which will enable us to really work with God or with our fellow men.

## G O W N S



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# What Do You Work For

## DEVOTIONAL:

Hymn: "All Hail The Power Of Jesus' Name"

Prayer

Scripture: Colossians 3:16-24

Hymn: "I Gave My Life For Thee"

Offering

Hymn: "Rise Up, O Men Of God"

## PROGRAM LEADER:

(We are suggesting that for this program you ask one person to lead the thought of your group on the subject of the Christian attitude toward work. It might be very profitable to ask some adult who is engaged in business or a profession and who is a devout Christian to speak on this idea. If it is not convenient to secure an adult, choose one of the young persons who will be sure to make thorough preparation.)

As you introduce the speaker remind your hearers that this is a most pertinent subject for all people to think about, since we nearly all spend the greater part of our lives working. It is one of the most practical subjects that people can consider.

*Speaker:*

(We shall offer some suggestions for the topic you are to present, but we strongly urge you to prepare your own speech. You will undoubtedly be most effective if you can tell your ideas very informally with as little reference to notes or written paper as possible. If you find it hard to free yourself from notes, then the next best way is to write out your speech, study it fully, keep it before you as you speak, but refrain from burying your face in the manuscript. It will take some hard work to prepare this subject properly, but you are speaking about the value of work, and this speech affords you a fine opportunity to show that "you practice what you preach.")

You could begin by giving some answers to the topic, "What do you work for?" Mention some of the aims people have in working, such as: making a living, making money, learning some particular skill, winning the approval of the boss or of people in general, doing the job as near perfectly as possible, helping people, and serving God. Give specific examples of these whenever possible.

Point out that the dividing line between ordinary work and "Christian work" is not as sharp as we sometimes think. God is concerned with all the work that we do. There is a sense in which it is all Christian work, if it is done by Christians. See Colossians 3:17 and 23, also Ephesians 6:5-9. In

these passages the Lord reveals that we are responsible to Him for doing a good job of whatever employment we may have. What change should this make in the lives of people who cheat on the job and those who look on all work as drudgery and a necessary evil?

When God gave the laws through Moses for the government of Israel, there were detailed instructions and directions to guide them in their labor. These are still interesting to read, and many of them are profitable to follow, but we have an even more perfect guide for our work. We have Christ in us. We can have the right attitude toward work, if we remember that Christ is in us and if we endeavor to work in a way that is pleasing to Him. One way to practice the presence of Christ with respect to work is to pray about your employment. Ask the Lord to guide you in your choice and performance of work, and ask Him to show you how to do it more acceptably.

How does the way a person does his job affect his Christian witness? Is not honesty and industry in your everyday employment a good recommendation for the religion you profess? Cheerfulness and faithfulness are both winsome traits which can be shown very effectively in the way a person does his work. Show how the opposites of these might influence people away from Christ.

(This is a good subject to discuss in the group. It ought to be very helpful and interesting to the young people to have an exchange of ideas on the Christian attitude toward work. It will probably help to get the discussion started if you can be prepared with a few thought-provoking questions to ask the group as you conclude your formal remarks.)

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## Women's Work

### A Home Missionary's Wife In Guerrant Presbytery

(This Is Rich! Ed.)

Dear \_\_\_\_\_,

You are thinking about coming to Guerrant Presbytery as a pastor's wife, and what that might involve. What can I tell you?

You will live in the mountains. For us that means living on the side of a hill ("mountain" to



you)—26 steps to the road above or 51 steps to the road below. It meant being cut off last week by a snow storm from all communication with the outside world, telephone, telegraph. We are on the direct route to—nowhere! Friends who come to see us come for that reason and not because they are on the way somewhere else. But living in the mountains also meant looking out this morning and seeing the first robin, and three cardinals, a woodpecker, and a wren in our yard. It means finding columbine, and jack-in-the-pulpit and wild iris almost at your door. Compensations!

A look around this room reveals boxes of clothing sent to us, in one corner, Bible School material stacked on a shelf, Primary material on another, a box of costumes in the closet. Our churches are small and have no storage space; so there are boxes of *something* in every corner, behind every chair, and under every bed! You will learn to be thankful for those boxes of clothing, however. Some of *your* clothes will come from them, and your children's probably. You will do your own work, learn to cut hair—and "corners." For you will never get rich as a home missionary. In *money*, that is.

You will be wealthy in other ways, however! What a "wealth" of interesting experiences you may accumulate: the house catching on fire, a drunk man coming in the door in the middle of the night, sitting by the bed of a young girl who tried to kill herself, persuading a woman to forego beating up a boy who had "knocked out" her son, visiting in jail . . . and many others about which you cannot write or tell.

You will have a "wealth" of wonderful experiences: watching the expressions change on the faces of people as they let Jesus come into their hearts for the first time, seeing a young person with "three strikes" against her develop into a wonderful Christian with a desire to go into full-time service, being humbled by the perfect truth and faithfulness of Christians who grew up without a Christian home or background. You will be "rich" in the love of little children for you will probably teach many. (A woman asked me the other day, "Are you a preacher's wife or a home missionary yourself?" "BOTH," I replied; and there *will* be many places where you need to help.) The other night I called out "Howdy!" to some of my Primary children playing in a yard. "Who's that?" they called. "Mrs. Brown," I answered. Not for one thousand dollars would I take their delighted response—"Ohhh, it's Mrs. Brown!" . . . "Let's ask her to come play with us!" — "Oh, please come play with us, Mrs. Brown!" We are FRIENDS!

You will have a "wealth" of fun making friends also with women all over the south who want to help in any way they can with the work in Guerrant. We will be having the Birthday Offering soon. Someone asked me what I hoped it would do for Guerrant. One thing I am praying it will do, \_\_\_\_\_,

is to help bring *you* and other young couples up here to find out for yourself how rich and full is the life of a home missionary's wife in Guerrant Presbytery!

Sincerely,

Isabel Brown  
(Mrs. Wm. C. Brown)

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### *A Seaman's Version Of The Twenty-Third Psalm*

"The Lord is my pilot; I shall not drift. He lighteth me across the dark waters; he steereth me in the deep channels; he keepeth my log. He guideth me by the star of holiness for his name's sake. Yea though I sail 'mid the thunders and tempests of life, I shall dread no danger; for thou art with me. Thy love and thy care they shelter me. Thou preparest a harbor before me in the homeland of eternity; thou annointest the waves with oil; my ship rideth calmly. Surely sunlight and starlight shall favor me on the voyage I take, and I will rest in the port of my God forever."

—From Missions Church Calendar.

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### *Developing A World-Wide Outlook*

There are millions of people in the world whom God loves but who do not know that He loves them. More than that, multitudes of these will never know unless someone who may today be a child or young person in your home tells them. God has something that He wants your child to do for Him and the greatest thing that you as a parent can do is to help that child find and follow God's purpose for him wherever it may lead. Have you thought about the possibility that God may want your child to go to some other part of the world to tell people who might not otherwise hear that God loves them?

When we read that "God so loved the world" it really means the world — our real world that spreads out around us. We get so busy in our own little private worlds that we forget that there is a great wide world full of people who need to know what we know about God. Every Christian needs to broaden her horizons and know about that world and its need. When you become world minded your child will become world minded. Only when a young person can think in terms of the whole world can he hope to find the place where God would have him serve.

Let your mind reach out to the world through the printed page. Read books that will tell you about the rest of the world and when you do, talk about what you have read with your family. Put into the hands of your children books that will acquaint them with other peoples and with what Christians are doing around the world. Let them

have the thrill of knowing that they belong to a world-wide fellowship. Let them know too that there are multitudes of people outside that fellowship.

Why not put a map of the world up on your breakfast room wall or on the wall of your child's room. When you read about other countries in the paper or in books or when you talk about the people of those countries, finding the location on the map is helpful. If you live with the world spread out before you on your wall it is not so easy to forget that there is something more in the world than your own home town.

Have you given your children the privilege of praying for the needs of the world? Let them know that there are Christians in China whose faith is being put to the test who can be strengthened by their prayers. Pray with them for particular missionaries whose names you will find listed in *DAY BY DAY*. By prayer we *can* reach out to the far corners of the earth and bring God's power to bear on the lives of people wherever they are.

Are you helping your child to become a world minded Christian? If you are, perhaps that child will become concerned enough to go tell someone in another part of the world about the good news of God's love. If he does you can be glad for you will have helped your child to find God's place for him or her wherever it may be.

—Claire Randall.

## **Church News**

### **Find Life With God**

#### **Presbyterians - Forward With Christ**

This slogan has been approved for the most far-reaching evangelistic endeavor ever undertaken in the history of the Presbyterian Church. During the period, March 7-April 10, 1955, simultaneously in every Synod and Presbytery of the Church, and in every mission area supported by the Presbyterian Church in the U. S. across the world, the intensive program has been planned.

In announcing the slogan, Dr. William H. McCorkle, Secretary of Evangelism of the Church, pointed out that this theme presents both an invitation that those who have not yet committed their lives to God in Christ may find in Him life eternal, and a challenge that already professing Christians may grow spiritually and find real abundant life with God. The second part of the theme indicates that the effort is part of the larger three-year "Forward With Christ" program adopted by the recent General Assembly.

Of special interest to the entire Church in the promotion of this campaign is an announcement

made this week in Montreat by Dr. John M. Alexander, Secretary of Radio and Television of the Church, that this topic will be the basis of a special Assembly-wide radio series during the first three months of 1955. In a move made possible through the recent Birthday Offering of the Women of the Church, the Division of Radio and Television is offering free of charge the series of fifteen-minute programs with messages by outstanding ministers of the Church on subjects such as, "FIND LIFE WITH GOD THROUGH CONFESSION OF CHRIST," "FIND LIFE WITH GOD THROUGH OBEDIENCE TO CHRIST" and "FIND LIFE WITH GOD THROUGH SERVICE FOR CHRIST." It is hoped that every radio station within the bounds of our Church will carry these outstanding programs.

In all Synods and Presbyteries, Councils of Evangelism are being formed in preparation for the forthcoming evangelism campaign. The entire Church is urged to pray for the blessing of the Holy Spirit upon this important venture. The Division of Evangelism is calling upon every member to plan great things for God, and to expect great things from God.

### ***The Passing Of A Full Life***

Rev. Adolph Makovsky, 85, died at his home in Prince George, Virginia, July, 1954. Czechoslovakian by birth and training, he served his church faithfully as a layman, and in 1922, was ordained by East Hanover Presbytery. He served for twenty-one years as pastor of the First Czechoslovakian Presbyterian Church of Prince George. He is survived by his wife, one son, five daughters, fifteen grandchildren, and one brother. He was greatly beloved by a large host of friends.

### ***Central Texas Presbytery***

The Presbytery of Central Texas will meet in the Westminster Presbyterian Church, Waco, Texas, Sept. 28, 1954, at 2:30 p.m.

### ***Three Hundred And Seventy Seven People Are Reached By D.V.B.S. In The Phelps Area***

The Daily Vacation Bible School season has just closed for the Peter Creek Presbyterian Church of Phelps and the Sheppard Memorial Presbyterian Church of Stopover, Kentucky in Guerrant Presbytery. Three hundred and seventy seven people were enrolled in the Bible schools sponsored by the two churches and their outpost Sunday Schools. The mission workers for the two churches are the Reverend Mr. and Mrs. Burriss Bender and Betty Lou Chamberlin.

The total enrollment of the Peter Creek Presbyterian D.V.B.S. was 172 with an average attendance of 117. Eighty four boys and girls received certificates for perfect and regular attendance. Those who



were workers in the departments of the Bible school are as follows: Beginners department—Mrs. Nellie Bender, Mrs. Ruby Charles, Gracie Fields, Janice Dotson, and Lucille Dotson; Primary department—Mrs. Mae Maynard, Carol Hatfield, Mrs. Phoebe Compton, Josephine Wolford, Jean Sturgeon, Mrs. Frances Pharis, and Mrs. Edna Alley; Junior department—Mrs. Rita Wolford, Myrtle Wolford, Freddie Compton, Mrs. Juanita Charles and Jacquelin Sargent; Pioneer department—Mrs. Kate Dotson, Mrs. Kelsie Cline Grell and Miss Frances McGibboney; director, Betty Lou Chamberlin.

The outpost Sunday School of the Peter Creek Church is located in Lynn, West Virginia. The Lynn D.V.B.S. had a total enrollment of 38 with an average attendance of 17.8. The workers in the school were Miss Frances McGibboney, Mrs. Johnnie Charles and Mrs. Alpha Fields—director, Miss Frances McGibboney.

This year the Sheppard Memorial D.V.B.S. broke their record with an enrollment of 123. The average attendance was 82.1. Sixty certificates for perfect and regular attendance were given to boys and girls on the commencement day. Those who worked in the school are as follows: Beginner department—Mrs. Nellie Bender, Mrs. Gracie Hurley, Lucille Dotson, and Gracie Fields; Junior department—Mrs. Amy Hampton, Mrs. Phoebe Compton, Phyllis Charles, Betty Lell and Rev. Burriss Bender; Pioneer department—Mrs. Kelsie Cline Grell, Josephine Wolford, Mrs. Sadie Morrison and Miss Frances McGibboney; director, Betty Lou Chamberlin.

The outpost Sunday School of Sheppard Memorial is the Camp Creek Sunday School. The enrollment of the Camp Creek D.V.B.S. was 44 with an average attendance of 24.1. Those who worked in the school were Miss Frances McGibboney, director; Mrs. Gracie Hurley and Mrs. Frances Pharis.

### ***Pulpit Exchange Proposal***

In order that the three Presbyterian Churches now considering union may understand each other better and appreciate each other more, a "Pulpit Exchange" has been proposed during the period of October through December.

As an interchurch committee we have been appointed to outline procedures to implement such a plan. Although specific details are to be worked out by the participants, the following suggestions are offered.

1. That any two congregations of different denominations exchange their ministers on a given Sunday.
2. That overlapping or adjacent presbyteries arrange a group exchange.
3. That group exchanges from different sections of our country be accomplished by the pooling of transportation.

4. That attention be given to special occasions, preaching missions, and fall vacations as further opportunities for exchange.

5. That invitations from presbyteries or sessions should be extended at the earliest possible date.

6. That no honoraria should be given, but normally the sending church would bear the necessary travel expense while the host church would provide all entertainment.

7. That the purpose of these exchanges shall be to preach the Gospel of Jesus Christ, and to foster a richer fellowship among our people.

This statement is being sent to the various church papers for publication, and to the Stated Clerk of each Presbytery of the three denominations, with the earnest hope that a nation-wide exchange of pulpits may take place. While our committee cannot undertake to act as a clearing house, we do offer our services to help implement this project in any possible manner.

Signed

William E. Phifer, Jr., U. S. Church  
C. Ralston Smith, U. S. A. Church  
Samuel C. Weir, U. P. Church.

*Editor's Comment:* There are several observations which need to be made about the above:

1. It is obvious why the Committee on Cooperation and Union is so anxious for the Presbyteries to wait until January to vote.

2. The question of union has nothing whatsoever to do with the fine impression some of our Northern brethren might make in the proposed exchange.

3. Many in our church are rightly indignant at the way fraternal delegates, and others from the North, have used the courtesies extended to them to give impassioned pleas for union at times and places where Christian courtesy made it impossible to answer them.

4. Wherever exchange ministers are used, should they abuse the courtesy extended them, members of the congregation who oppose union, have, by General Assembly action, the right to equal time and a speaker of their own choice, to present the reasons against union *and they should exercise that right.*

5. One of the most helpful things which could happen would be for fraternal delegates to be sent into the U. S. A. Presbyterian Church, particularly to their next General Assembly, to, in love and with utmost clarity explain why our church does not care to enter the proposed union. We believe this should be done and we believe it would do great good.

## BOOKS

### *Kristian Khualzin*

Translated into English the above title is "Pilgrim's Progress."

Wade Smith's "Pilgrim's Progress, Illustrated by The Little Jetts" has been adopted by The North East India General Mission and translated into Paite (a dialect of the Hindustani) for circulation throughout their missions in India. The translation was done by Mr. Neng Zachin, a cultured Christian Hindu, the Little Jetts illustrations being clearly reproduced to duplicate the original volume. A sentence from the first page reads: "A Zi leh taten Kristian Zin lo dingin a kho us." Of course any "grammar school Hindu" would understand that to mean: "As Christian traveled through the hard places of this world he came to a den and slept—and dreamed a dream," but when the author received from India a copy of the translation, he said he could appreciate how a hen feels when she hatches out duck eggs, and cannot follow them swimming.

The Hindu translator wrote as follows:

"Churachandpur, India, May 2, 1954

"Dear Mr. Smith:

"Thank you very much for the permission to translate into the Paite dialect your wonderful book *The Pilgrim's Progress*. This will be the first time any one else will read the book, and you can easily imagine what commotion it will create. I know it will be a great source of much instruction, inspiration and blessing.

"By ordinary mail I am sending you two copies through our Philadelphia office and I shall hope you will receive them in due time from there. Again, thank you.

"Yours sincerely,  
Neng Zachin."

Mr. F. C. Benson, General Secretary of the N.E.I.G.M. in forwarding the book wrote: "When you receive this, I feel certain you will praise the Lord, as we have done, for such a fine piece of work produced by Indian Christians who have spent all their lives in the jungles of Northeast India. Frankly, I was amazed myself to see what an excellent job they have done. I am still wondering how they were able to reproduce your Little Jetts, but perhaps they may have traced the figures in your book to reproduce the ones in the Paite translation. To me this is an outstanding example of what happens to the heathen when they have had a definite experience with the Lord Jesus Christ and have dedicated their talents to His service. May I once again express my personal appreciation, as well as that of our Mission, for granting us permission to translate and print your work into the various tribal languages. Surely our Lord and

Saviour, Jesus Christ will be glorified as this book is distributed to the people of the Paite tribe and other tribes in Northeast India."

This is not the only foreign translation made of Smith's books. His "New Testament Evangelism—Come and See" has been translated into French for circulation among the Waldensians in France, Belgium and Switzerland; and recently a Berlin firm has asked permission to translate his *Pilgrim's Progress* into German for circulation in Western Europe. His *Little Jetts Bible* has been reproduced in Brazil, the Scripture text and titles in Portuguese. ANGLERS column in the *Journal* is being reproduced in Japanese in a Christian Mission monthly publication in Gifu, Japan.

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GETTING TO KNOW GOD. John A. Redhead.  
Abingdon Press. \$2.00.

The Bible teaches that while God is unfathomable, He is not unknowable. The Scriptures declare emphatically that God can be known. The whole idea of revelation is bottomed upon the thesis that God has revealed Himself and through this revelation can be apprehended. Any theology that omits this fact cannot be labeled as Biblical and any preaching that overlooks it can not be approved as adequate. The motif in this series of sixteen sermons is that we can know God and through this knowledge life is transformed.

Viewed from the standpoint of craftsmanship, this volume of sermons constitutes an excellent piece of homiletical artistry. Each sermon is attractively presented and moves forward with a graceful style. Furthermore, Dr. Redhead has succeeded in translating the profundities of the Christian faith into the language of the average American.

Although these sermons should receive a high score on a homiletical rating they do not warrant as high grade from the standpoint of theological expression. For example the first sermon called "Getting to Know God" fails to bring out the fact that before we can know God as our friend, we must first know Him in the experience of reconciliation. The second sermon carries an unfortunate title. The titled is "A God Who Grows". It is based on the American Standard Version of Exodus 3:14 "And God said unto Moses and I will be that I will be." This is an acceptable translation and contains a magnificent truth, but the preacher has failed to see that the very title itself, is dangerously misleading. Although this reviewer is sure that Dr. Redhead never intended to imply a measure of imperfection in God: yet "a God who grows" is no God at all; surely He is not the God of the Bible. Of course what he meant to say is that our conception of God grows and this is true.

In order to be fair to both the author and the readers, I wrote Dr. Redhead about this chapter and his reply was: "Of course the title 'A God Who Grows' might seem to open the way to misunderstanding; what I hoped was that my readers would have imag-



ination enough to get the point. While God does not change in Himself, our understanding of Him might change as it grows, and as we see Him in 'the express image' of His Son." I am in agreement with his explanation but for his own sake, I wish he had used a more unambiguous title.

It is also stated in this sermon that each age would find out new facts about God. This is an awkward statement. The only facts we find about God from age to age are the facts He has revealed to us in the Scriptures.

Although vital elements of Christian truth are missing in these messages, it must be said in all fairness that the author should be commended for dealing with great themes and presenting them in fascinating apparel. The sermon on "The Healing God" is of genuine value for our day. On this subject the author remarks "When people begin to get sick they usually begin praying. That is a good sign. But if your prayer is to help you get well it must lead to obedience to the laws of health. That means sometimes it would send you to a doctor. Sometimes it will lead to faith which conquers fear. Sometimes it will make you say, 'God be merciful to me a sinner'. Thus you will find health at the hands of a healing God." Since there is so much confusion on the subject of healing and so many extreme statements made we are grateful for this penetrating message on the help that God gives us in the healing of the hurts of life.

"Getting To Know God" should be life's major pursuit. May God use this book to achieve this end.

John R. Richardson

**JOHN PLOUGHMAN'S TALK.** Charles Haddon Spurgeon. Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.95.


Spurgeon's God-given eloquence was never more in evidence than in these humorous and challenging messages in the vernacular of the common man. Over one-half million copies of this work have been printed in the past. This reprint edition will be welcomed by many.

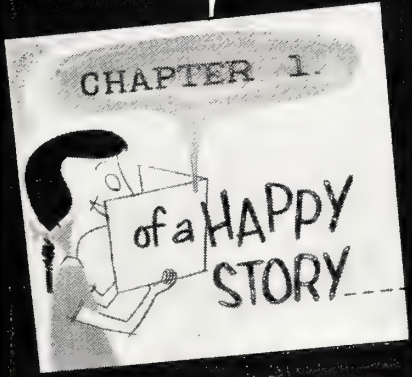
**UNTO THE UTTERMOST.** Sallie Lee Bell. Zondervan Publishing House, Grand Rapids, Michigan. Price \$2.50.

This volume represents Christian fiction at its best. It shows the faithfulness of the Lord in the midst of tragedy and heartbreak. Here is a story unforgettable in its poignancy and completely realistic in its portrayal of life.

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There is before the Church a proposed Plan of Union. Despite the fact that this Plan has been sixteen years in the making it completely fails to tell us some of the most vital things contracting parties should know NOW.

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From all over the Church word is coming that men who theoretically approve of union do not intend to sign any such blank check. They regard the work we are now doing entirely too vital and important—work which is the result of years of experience, labor and prayer, and policies which have come from the life's experience of thousands of individuals—to jeopardize its future by turning it over to a comparatively small group for final disposition.

We do not sign blank checks.

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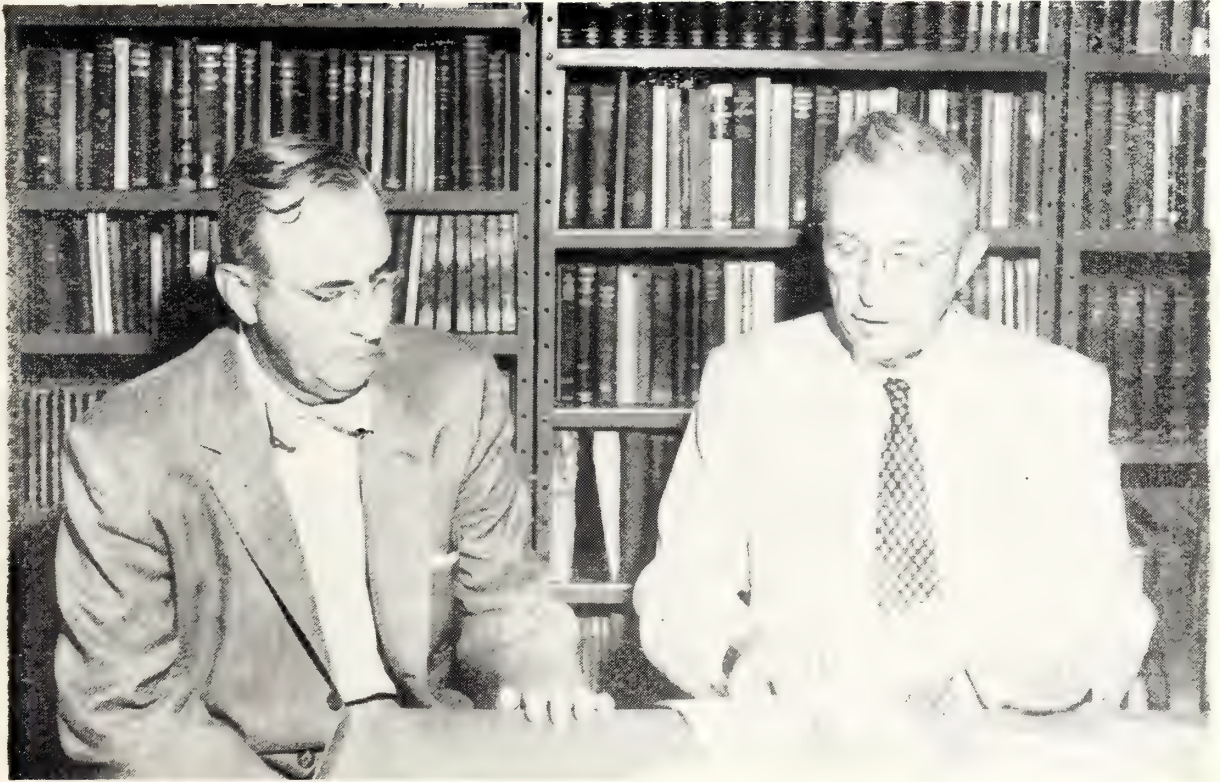
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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
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all delivered unto the saints*

SEPTEMBER 8, 1954

L. U. N. C.  
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**LEARNING THE ROPES**—Mr. Charles J. Currie, left, new Executive Secretary of the Board of Annuities and Relief, talks over Board correspondence with Dr. Wade H. Boggs, Sr., out-going Secretary. Dr. Boggs, 1954 Moderator of the General Assembly, retired on September 1, after 11 years' service as head of the Board. He will continue to serve the Board as consultant.

VOL. XIII NO. 19

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## — LETTERS —

To the Editor:

August 9, 1954.

Sir:

I have been one of the most zealous and ardent workers against union. My previous reason — and one in which there can be no compromise — is the matter of doctrine. I have read, studied and prayed about this and have come to the conclusion that it is a losing fight and even if we win, we lose. My reason for this is the sad and shocking fact that the majority of Southern Presbyterian ministers are for union.

Some of these have used unfair methods to put union propaganda before the people and to prevent those of us who are against it to express ourselves and giving our reasons for opposing it. In the church here my husband and I seized every opportunity we could to tell why we were opposed to union. The pastor branded what we said, "a lie," (his own words). When proof of our statements were shown he made no retraction. I have heard of ministers in other places putting obstacles in the way of the anti-union representatives expressing their convictions. The pastor here made every effort to block our bringing Mr. Kenneth Keyes here and spread his propaganda throughout the congregation so that few attended when he came. The pastor also went to a nearby town and used the same tactics and we were told by an elder in the church there that many would have come to hear Mr. Keyes had not the pastor of the church said the things he did.

In this town there would be no chance of organizing a continuing Church. I am going with the Episcopal Church. I have read and studied much literature on the Episcopal Church and have learned that they unalterably stand for the doctrines which I strongly believe and consider essential; The Virgin Birth, The Vicarious Atonement, The Bodily Res-

urrection of our Lord and the infallibility of the Bible. I could not remain in the U. S. Church even if we do not have union for I am so shocked and grieved at the attitude of most of the ministers and leaders in regard to union.

We have had a heart breaking experience here. I feel honored yet humble that God has chosen us to be persecuted for Him and I can understand as never before what Paul really meant when he said, "Sorrowing yet always rejoicing." We have been reviled and persecuted and all manner of evil said against us but we can "rejoice and be exceeding glad."

I would very much appreciate hearing from you. I pray God's blessing on you and on the Southern Journal and on God's work everywhere.

Sincerely,

Sarah S. Knox.

Sir:

August 15, 1954.

Thank you for your reply to my letter which I greatly appreciate.

I am perfectly willing for my letter to be published and pray that it may serve in some way to open the eyes of the people in the pews and of some of the ministers who are working for union. I have been amazed to find that many members of the congregation are totally uninformed and feel that the opposers of union are just being stubborn. There are many simple-hearted people who make no effort to find spiritual truths for themselves but trust entirely to their pastors and follow them wherever they lead.

That is why I am afraid that the Southern Church—even if union should not take place—will in the course of a few years be indifferent to the essential doctrines. The pastor of the largest Church in one of our Southern cities said that the trouble with those who oppose union is that we "worship doctrine" and inferred that doctrine is not important or essential. Where leaders are weak in doc-



trine we can only expect the same from their followers.

I have been prayerfully reading and re-reading "The Faith of the Church," one of a series of books on the Episcopal Church. In writing of the Divinity and humanity of Christ the writer says, "Unless these assertions are true there can be no adequate explanation of Christianity at all. Unless they are accepted and experienced to be true none of us can enter into the richness and fullness of the Christian life." If we discard the Virgin Birth, the Vicarious Atonement, the Bible as the infallible Word of God there is no basis for Christianity and the Church. The Church could not be the body of mere man—of anything less than God. If these doctrines are not taught to our young people—and they are not taught that they are essential—the church will no longer be a branch of the True Vine. The attitude of some of our ministers seems to be that it is all right to believe these doctrines if you want to but you can take them or leave them "it doesn't matter."

I have been greatly enriched in my spiritual life by *The Journal* and want to always have it in our house. I agree with every statement you have made opposing union. At the same time I am deeply concerned for the future of the U. S. Church. If its ministers are in accord with the U. S. A. leadership I see no hope of keeping apostasy out.

I have heard that in some of our churches, putting the matter before the people has consisted in reading "The Plan of Union" to the congregation. I doubt if one out of a hundred would get anything out of it or understand it from one reading. Yet this is considered a fair way of putting the matter before the Congregation as they have been requested to do.

The situation is indeed sad and disturbing but we know that God can use it to His own Glory. I read somewhere "God can use what He does not Choose." We know that all things work together for good to those that love God and are called according to His purpose. We know the gates of Hell cannot prevail against the True Church.

Sincerely,  
Sarah S. Knox.

*Editor's Comment:* We are publishing these two letters, after intentionally deleting the name of the church, because from many places in our church we are receiving similar complaints—an unwillingness on the part of the pastor to have the matter discussed in his congregation, or a one-sided presentation for union.

Many of the complaints come from churches with young ministers who, in their enthusiasm and because they have been taught only one side of the issue, feel impatient with any opposition to union. However, in a few instances older ministers have in a most high-handed way resisted their Sessions and even their Presbyteries in their attempts to have both sides presented.

We print these letters, not to point the finger at any one individual but rather to remind *all* that when the very *disposition* of our church is at stake every member of the church has the right to hear every possible argument for and against union.

Jahu, Kanpur, U. P., India, Aug. 9, 1954.

*From a missionary in India:*

"We have noted with interest in *The Southern Presbyterian Journal* your desire to preserve and continue the evangelical witness and work of the Southern Presbyterian Church. We are thankful to Almighty God that He in His providence has raised up a group of men who intend to stand for Him.

"As you well know, the matter of an evangelical testimony in the Northern Church was fought and lost by the evangelicals by Dr. Machen quite a few years ago. We want you to know that at this time of trial for you, our brethren, our prayers are with you that you might be filled by the Holy Spirit and strengthened in the inner man in your struggle for the Truth. May God grant you great wisdom as you seek to glorify Him.

"Yours in Christ,  
"John L. Dorsey, Stated Clerk."

## EDITORIAL

### Untapped Resources

Every Christian, if honest with himself, must acknowledge that he has a multitude of personal needs such as: guidance, wisdom, specific leading, security, etc., while in relationships with others there is the ever-present need for love, forbearance, patience and humility, to mention but a few.

But, how very often we fail in the very time when, as Christians, we should succeed.

One glaring reason for our failing to rise to the situation which confronts us is our failure to tap the resources which are ours through Christ.

We do not believe our Lord expects His children to live either defeated or futile lives; He has made

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ample provision for every contingency of life. There are spiritual resources which are ours for the asking, but we fail to avail ourselves of these resources. Guidance, wisdom, definite leading, security are all a rightful part of the Christian's inheritance. We have God's promise to give these very things but we live as paupers when we should be living as kings.

Nowhere is it more important for the Christian to show his spiritual resources than in his dealings with others. Here the fruits of the Spirit should show themselves, to the glory of God and to the smoothing of the daily contacts with those around about us.

We all know Christians who show this inner serenity, this sureness of touch which comes from constant contact and communication with the Living Christ. In so living we all can commend the Gospel which we profess by the lives we live.

*"O taste and see that the Lord is good: blessed is the man that trusteth in Him."* —L.N.B.

## The Ecumenical Mind

Ecumenics has a rightful place in the thought and in the viewpoint of Christian leaders. But, when the ecumenical outlook becomes an obsession it can gravely impair vital Christian conviction.

In other words, when the value and importance of outward ecclesiastical unity takes precedence over convictions having to do with Christian truth, then something is definitely wrong.

This concern is prompted by the reactions of several young ministers with whom we have recently talked. All were well trained, eager and ardently anxious to further the work of God's Kingdom.

There were several outstanding impressions: (A) They seem to have only a minor or transient concern for Christian doctrine. (B) If a project carries the name "Council" before it, whether it be on the local, state or national level, then it was all-right and worthy of support. (C) They were impatient with definitives,—if a man is willing to affirm the "divinity" of Christ one has no right to ask him whether he is speaking of the Christ of the Bible, or the Christ of that present-day scholarship which strips Him of many of the attributes of deity both in person and work.

From these contacts one is impressed with a new theological viewpoint, the result of a thorough brain seeding, a viewpoint which stresses the power of ecclesiastical organizations and cooperative effort while at the same time apparently forgetting the spiritual mission of the Church and the place of the Holy Spirit in that mission.

This "brain seeding" to which we refer is the result, in part, of the emphasis in the class room. It is also the result of collateral reading, in which numbers of specific books are assigned, most of them

liberal, some actually destructive, while at the same time the unprepared student finds it difficult to sift the tares from the wheat, and, at the same time, is overwhelmed by the apparent unanimity of opinion for an inclusive ecumenicity, the importance of doctrinal integrity being completely lost in the process.

It is not easy to stand against the present trend. But, it *must* be done, for the very future of the Church of Jesus Christ *depends on its message and not on its organization.* —C.H.M.

## When May We Expect Revival?

The following is an editorial which appeared in "The Central Presbyterian" in 1857—97 years ago. The complete fitness of this editorial for our own day is but an illustration of the fact that while physical, social and political conditions change, the essential spiritual needs of men are the same and the solution is always the same.

### "When May We Expect Revival?

1. When ministers deeply feel and lament their insufficiency for their work.
2. When they diligently search the Scriptures that they may learn what is in the mind of the Spirit—what they should preach, and how.
3. When they earnestly pray for strength and guidance from above, under the firm conviction that they can do nothing of themselves.
4. When they have inexpressible longings after a greater conformity to the Spirit of the Gospel, both as to themselves and the members of their charge.
5. When the burden of souls presses upon them with a weight seemingly beyond endurance, and renders their intercessions at the throne of grace intense on their behalf.
6. When they mingle great fidelity with great tenderness in warning sinners to flee from the wrath to come, and in urging upon Christians the duty of living near to Christ.
7. When they are vigilant in seeking opportunities to commend the gospel both by word and deed.

We may also expect a revival:

1. When the other office-bearers of their church are ready to co-operate with the minister in spiritual labours, warning, reproving and exhorting with all long-suffering and doctrine.
2. When they fully realize what is meant by *ruling well*, and by being an *example to the flock*.
3. When they show their faith by their works—so speaking and acting and living, as to commend the gospel to others.
4. When they shrink from no duty to which they are called in the providence of God, and when they



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look to Him for grace both to hear and do His will.

We may also expect a revival:

1. When the members of the church begin to be sensible that they have not duly appreciated the privileges of their high calling, as the sons and daughters of the Lord Almighty.

2. When this leads them to the renewal of their covenant vows—and when the closet is found the most appropriate place for this renewal—each one examining himself there, as well as earnestly praying for light and grace.

3. When the sanctuary is their delight—when they enter into its devotions with earnestness and solemnity; and when they listen to the Word with self-application, and with earnest prayer that it may be effectual for their edification, and for the furtherance of the gospel.

4. When they feel their need of the Spirit's presence; and when with earnestness and faith and perseverance they supplicate the throne of grace for this promised blessing.

Let ministers and elders and people ponder these answers to the question: When may we expect a revival? And if they desire it and will ask it, the fidelity of God is pledged to grant their request. For He has said: 'Ask and ye shall receive.' And for our

encouragement He has assured us that He is 'more ready to give the Holy Spirit to them that ask Him, than earthly parents are to give good gifts to their children.'

—Central Presbyterian, 1857."

## World Council Hears Views On Race Relations

On Saturday morning, August 21st, the Second Assembly heard Dr. Benjamin Mays of Atlanta and Dr. Ben Marais of Pretoria present various views of the race or ethnic question. Dr. Mays held that there was no basis in the Bible, in the history of the Church, or in science for segregation. He further set forth that segregation was harmful both to those who were segregated and those who segregated them, and was a wicked thing. He asked the churches not only to believe the Bible when it speaks on the end of history, but also when it speaks on the present day.

Dr. Marais saw across all the deep gulfs by which we are divided the over-arching bridge through which we are united—the Cross of our Lord and Master Jesus Christ. In the New Testament, the prominent teaching is not that of a universal brotherhood of man, but of the brotherhood of believers in Christ.

Historically, the Church was largely a white man's religion for a thousand years following the conquests of Islam, when contacts were again made with European nations and colored peoples they were not normal contacts, but those of conqueror and conquered, even of master and slave. From this fact some honest and sincere Christians have found arguments to maintain apartheid. (Separation).

These call attention to the fact that in Gal. 3:28 and John 17:21-22 the meaning is unity in Christ or in God, not that Jews become Greeks racially, or that men become women. This unity belongs to the things of faith which eye has not seen, but which God has prepared for those that love Him.

Dr. Marais disassociated himself with this point of view, holding that the only fundamental separation is separation from sin. He asked, however, for a sober recognition of facts and a beginning from where one is. We may never lose the ideal of a church in which all men who believe in Christ will be at home, but different churches based on language or race may be useful or preferable in some cases, on the understanding that nobody who wishes to join a Christian Church may be excluded on other grounds than that of faith. He asked for universal repentance for our own short-comings and for our unkind judgments on others. "Let condemnation in these things be far from us, and understanding and hope motivate and characterize our discussions as men and as churches." As Christ is our hope, so is He the place where we experience the powers of the age to come. "God is willing to teach men and churches in their specific circumstances how best to make Christian brotherhood real!"

\* \* \* \* \*

On the same day, Dr. John R. Cunningham of Davidson shared in a panel discussion presented to the accredited visitors. He said that the attitude of the churches in the South toward the supreme court decision had been encouraging. He stated that integration was going to come slowly from the boards of directors of the colleges. Dr. Cunningham is nearer the position of Dr. Marais than that of any other presented. In conversation, he drew a parallel in the idea of unity between the churches, and the diversity actually found. He affirms the need for time to work all such matters out.

—W.C.R.

## Col. F. P. Miller Presents The Christian In His Vocation

### Southern Presbyterian Calls On Christians To Be Active In Society

Colonel Francis Pickens Miller, the Moderator of the Synod of Virginia, addressed the World Council on Saturday, August 21st, on the task of the Christian Layman in Society. He declared: Society is the place where the Christian faith is to be

affirmed, the Christian witness given and the Christian life lived. God has a grand design for society and is calling men to serve Him in realizing that end. As the man of faith is called of God to His service he will be shown what he has to do when confronted with choices and decisions in the concrete circumstances of life. The Christian is an advance agent of the coming Kingdom. "God rules. The government is not in Moscow, London or Washington. The government is upon His shoulders. God is at work in the world; destroying by judgment; redeeming by His love and grace, and recreating men and nations." But at the same time the Father of Lies is at work so that human society is the battlefield for the souls of men. The final victory will be won (just as in one sense it has already been won) by Jesus Christ our Lord. He is our Captain in the well-fought fight. He calls us to live like citizens of God's eternal kingdom in these evil but glorious hours of human history.

The primary concern is not with saving a particular economic way of life; but we are concerned with creating and maintaining societies characterized by responsible freedom. In that concern a Christian layman may contribute by entering politics and running for office, whether or not he wins the election. But the layman's contribution to society may just as well be in a mill, on the farm, in selling—perhaps his God-given task is doing exactly what he is doing. By the grace and love of God, his job may become the Christian vocation to which he is called, in which he affirms his faith and gives his witness and lives His life. "And as we work we hear afar the trumpets blowing to signal the victory of our Lord and the coming of His kingdom."

"The Christian life is not flight from the world, but assumption of responsibility in the world."

—Reported by W.C.R.

## Exposition On I Peter 1:22 - 2:3

By Dr. Pierre Maury  
President Of Reformed Or Presbyterian  
Church Of France

*"If so be ye have tasted that the Lord is gracious."*

Thursday, August 19, 1954.

\* \* \* \* \*

All hope depends on this, on what God is to us, on what He intends for us.

For several days we have been speaking of the God in whom we may hope. We shall speak of Him until the end of the Assembly, that is to say, we shall try to discover just how much we can rely upon Him.

Today our lesson tells us why the believer has a right to this hope; and how, if he hopes, he must behave.

\* \* \* \* \*



We can hope in God, because He is *gracious*. The Greek word thus translated literally means: obliging, one who renders service. It is a great promise.

We always fear that God is for us a dreadful God, that He accuses, judges and condemns us. It is true that God has to judge us, accuse us and condemn us. All this is righteous, in keeping with a justice which chastens iniquity and must not be misunderstood or transgressed. It is a good, an excellent thing, that justice should exist.

But the righteousness of God is not like ours: It is just, right in its own unique way. Of course, it remains right, but in a strange fashion. That is the meaning of this sentence: *God is gracious*. He is righteous in His own way.

As to us, we try to be 'gracious' but we are not. And we are neither righteous nor good. Because we do not love. Because we always keep account of what was given to us and of what we are giving in return. In this way our righteousness is calculated, and our kindness always miserly.

But the Lord is gracious in another way. He is gracious without calculation. He is gracious in giving without stint, in forgiving. He is gracious in forgetting the wrong we have done to Him, and the wrong we have done to those whom He loves as much as He loves us. He is gracious in being the Lord Jesus Christ, who, on the day of His death, did not say, as we would have said: 'I have nothing with which to reproach myself, I die innocently', but 'Forgive them for they, who put me to death, know not what they do' (Luke 23:24).

It is in this way that God is *gracious*. And His graciousness makes our lives serene and peaceful.

When we are given this serenity by Him, when we have peace in Him without remorse, without the remorse which kills us, 'this peace which He gives' (John 14:27), when we are thus reconciled with ourselves because we are reconciled with Him (Rom. 5:10), then we are purified because we bow before the Truth. Wherefore, if we know this, if we learn it from Peter, the Apostle, then we have a new life and are no longer like our old selves. We are new creatures, *born again*, and we obey the truth which is truer than the truth which we know, the truth of God!

Then we cease to live in a world of lies and evil, particularly the evil things which are our grudges, our grievances towards our fellow-creatures. Then we can have true '*love of the brethren*,' we can have *brethren*, then we can *love one another fervently* then we can become, in this world, those strange beings who do not calculate, beings whose origin is the *incorruptible seed*, who are *born of the Word of God*, for eternal life, those men and women whose destiny is no longer death, but of whom the Word that gives new life makes beings as lasting as Itself, for eternity.

Everything dies, *the grass withereth*, beauty ceases to be beautiful and withers, human realities last but a little while. But *the Word of the Lord endureth for ever*. The Word is *living* in the strongest, the most complete sense of the word; that is to say, It does not grow old, It will never die.

\* \* \* \* \*

It is the living Word, intended to give life without any danger of doubt or uncertainty, this Word that once more I announce to you today, as Peter did to those to whom the epistle was addressed. Let us live to that to which it calls us. Let us *lay aside all malice*, and all that, for the gracious Lord would be evil. Let us not be hypocritical, for to dissimulate is to deny God's word, and thus to deny our own real truth. Let us not be envious; for to envy is jealousy to desire that which God has not given us, to try to grasp what is not good for us. Let us not be given to *evil speaking*, because to speak evil is to ignore the good things which the Lord has given us and no longer to perceive how gracious He is towards others as towards ourselves, 'For He maketh His sun to rise on the evil and on the good' (Mat. 5:45). Let us not be adults grown old, but 'new-born babes,' because, for such little children, the Kingdom of God is designed, those whose hearts are not worn out (Mat. 9:14). Let us not seek other food than that which *makes us grow thereby* unto salvation, for, as far as salvation is concerned, we are scarcely adult. But the Lord is gracious: He forgets our childishness and He helps us by His grace to grow up for His sake.

Yes, God is indeed good. We can, being the men we are, be completely happy in having this Lord—we can bless Him—we can hope in Him—and it is a marvellous hope.

## The Broadening Church

By Rev. John R. Richardson, D.D.

"THE BROADENING CHURCH"  
by Lefferts A. Loetscher  
published by University of Pennsylvania Press  
3436 Walnut Street  
Philadelphia 4, Pennsylvania  
Price \$4.75

At the outset it will be well to identify the author of "The Broadening Church." Dr. Loetscher became a member of the faculty of Princeton Theological Seminary in 1941. He now serves as Associate Professor of Church History at Princeton. He is a well known historian and the son of Dr. Frederick William Loetscher who for many years had a distinguished career at the same institution.

It should be further noted at the beginning that the author is not "a Fundamentalist" or even "an old-line Conservative." It is evident that he is an

apostle of "Broad Churchism." He writes with marked sympathy for leaders of the Presbyterian Church, U.S.A., who have been promoters of liberalism. Few kind words are expressed for the defenders of the full-orbed Reformed faith such as Warfield, Patton and Machen.

Dr. Loetscher presents in this volume an inductive study of the theological issues in the Northern Presbyterian Church. Much research has gone into this book. In addition to his sabbatical leave which was devoted to this volume, the author has given many hours of labor in its preparation.

It may not be an over-simplification to say that this volume depicts the rise, progress and triumph of "Broad Churchism" as the accepted policy of the Northern Presbyterian Church. Here we see the conflict between the Old School Conservative theology and "Broad Churchism." Dr. Francis L. Patton expressed the idea that "Broad Churchism" is "a land which lies between strict orthodoxy and open infidelity." When he began his work as editor of the *Interior*, a Presbyterian weekly, Dr. Patton wrote that progress in theology can be only progress in the interpretation of the Bible which is unlikely. He said, "And it gives us no more uneasiness that Christian theology has come to maturity than it does to know that we shall never be any taller." By the process of gradualism the philosophy of the New School began to assert itself following the first reunited General Assembly of 1870. As long as many of the Northern Presbyterian seminaries used Dr. Charles Hodge's "Systematic Theology" as a textbook, the Northern Church was held in check by Dr. Hodge's uncompromising attitude to the negative conclusions of higher criticism. When the day arrived that Hodge was no longer revered, the tide turned in the liberal direction. Dr. Loetscher writes, "The struggles whereby the Church first accepted and later rejected the Princeton attitude toward the Bible comprises a principal theme of the present book." Here is really the key sentence in this volume.

Princeton Seminary for many years proclaimed and defended a very high doctrine of the inspiration of the Bible. Dr. Archibald Alexander, the Seminary's first professor (1812-1851), set his stamp on plenary inspiration by affirming that if we believe the Bible to be inspired, then this belief requires us to accept also its inspiration because it claims to be inspired. He held that inspiration, among other things, is superintendence by God over the Biblical writers which does not impair or overshadow their spontaneity, but keeps them from error. Dr. Loetscher points out that Dr. Alexander "refused to admit error in any part of Scripture for to do so would be to admit the impossibility of distinguishing definitely between what parts of Scripture are inspired and what parts are not inspired." Here, according to the author, is to be found in germ, the entire Princeton theology.

Dr. Charles Hodge espoused the views of his predecessors. He held that the divine inspiration of the Bible was complete in its extent. He wrote, "Inspiration is not confined to moral and religious truths, but extends to the statements of facts — scientific, historical or geographical . . . it extends to everything which any sacred writer asserts to be true." Dr. Loetscher comments, "It is clear that the Princeton Theology not only tried to guarantee an inerrant Bible but presupposed it as the foundation of its theological method thus formulated and the negative conclusion of the higher criticism were irreconcilable."

Dr. Francis L. Patton, who came to the faculty of Princeton Seminary in 1881, continued to carry on the defense of an infallible Bible. He was sharp in his criticism of the current demand for progress in theology. He never claimed originality for the pattern of his theology. He agreed with Dr. Charles Hodge who at his semi-centennial announced, "I am not afraid to say that a new idea never originated in this Seminary." He was content to teach the Calvinism of the Westminster type.

Dr. A. A. Hodge continued the theological emphasis on Inspiration set forth by his father. In discussing a series of articles with Dr. Warfield on the subject of Inspiration he declared, "The real question on which I must assume the affirmative was, What was the *extent* of that divine superintendence which secured this general infallibility? Did this prevent all errors in their communicating to us what they intended to affirm? . . . To this I have been brought up and this I must affirm." The Princeton theologians believed that the doctrine of Inspiration was extremely important. They built their entire theological system on the assumption that it was true. Because of this, Dr. Loetscher observes that they had to defend it to the hilt to save their theological system.

Dr. B. B. Warfield also felt obligated to maintain uncompromisingly the inerrancy of the Bible. He said, "All the affirmations of Scripture of all kinds whether of spiritual doctrine or duty, or of physical or historical fact, or of psychological or philosophical principle, are without any error, when the *ipissima verba* of the original autographs are ascertained and interpreted in their natural and intended sense . . . A proved error in Scripture contradicts not only our doctrine, but the Scripture claims and, therefore, its inspiration in making those claims."

Such views were challenged and "The Broadening Church" tried to escape the implications of the Princeton theology by attempting revisions of the Confession of Faith. Hardly was the reunion of Old School and New School consummated in 1869 before some desired creedal revision. In 1888 the issue of confessional revision threw the Presbyterian Church, U.S.A., into sudden and widespread controversy. Some favored revision, some opposed it,



while still others favored the writing of a new consensus creed.

At this time Dr. Francis L. Patton was president of Princeton University. He was a staunch opponent of revision. He recognized that in this controversy the conception of the church itself was the real point at issue. He wrote, "The real question in the minds of some of our leading men is whether the denominations have not outlived their usefulness. He saw creedal revision as an intended step in the direction of a more inclusive churchmanship. He emphatically declared, "The Reunion of Christendom, as that phrase is commonly understood, I do not believe in . . . The way to conserve that which is common to all is for each denomination to be jealous of the doctrine that is peculiar to itself." Although for the moment the revision movement failed, Dr. Loetscher points out that it revealed a growing conflict within the church.

Chapter 6, called "The Briggs Case," contains much interesting material—especially the severance of Union Theological Seminary of New York from the church.

Following the Briggs case and the withdrawal of Union Seminary, Dr. Loetscher observes that broader churchmanship, which seems to make room for men holding contrary views, became increasingly influential in the Presbyterian Church in coming decades. It is true, however, that all the faculty of Union Seminary did not agree with Dr. Briggs, for his colleague, Dr. W. G. T. Shedd, saw the real question involved: whether a type of theology utterly antagonistic to the theology of the denomination shall be solemnly condemned by its highest tribunal or whether it shall be endorsed by it directly in words or indirectly by inaction and tolerance.

Dr. William Brenton Greene, Jr., professor at Princeton Seminary, recognized the perils of "Broad Churchism." Discussing Dr. Briggs' type of "Broad Churchism," he said, "It would mean, as Dr. Briggs has said that he desires and intends, the end of denominationalism . . . Would this, however, be for the advantage of Christ's cause? . . . The broader a church becomes, the fewer and the less definite must be the truths to which it witnesses."

The prosecution of Professor Henry Preserved Smith for heresy is the subject of Chapter 7. In two articles prepared for the *New York Evangelist* in 1892, Dr. Smith dealt with the basic problem of the nature of Presbyterian churchmanship. The first article was entitled "How Much is Implied in Ordination Vows?" Here he propounded the startling view that "doctrinal qualification is required only at ordination . . . The candidate for ordination is nowhere warned that if his doctrinal views should change, he must acquaint his Presbytery with the fact." Here we see why our Southern Presbyterian Church was wise in including in the ordination vows of ministers that if their doctrinal views should change, they would notify their presbyteries

of such changes. This also shows the glaring omission of the 1954 Plan of Union, which leaves loopholes for ministers who have changed their views since ordination to rationalize their delinquencies and still stay in the Presbyterian ministry.

The church's seminaries are discussed in Chapter 9. The author rightly declares that the theology that the seminaries taught at any particular time was soon widely held throughout the churches. An interesting paragraph in this chapter is devoted to Dr. William Alexander, one of the original professors in the San Francisco Seminary, now located in San Anselmo. Dr. Alexander protested against the revision of the Confession of Faith and said that many of the New School heritage feel it to be their duty to sneeze whenever the Congregationalists take snuff. Writing to Dr. Warfield, he offered his services in the fight for historic Calvinism by saying, "If you should find it necessary to do battle in defense of the truth, just please count me in." It was quite refreshing to meet a brother who was willing to give himself "in defense and confirmation of the gospel." Such a letter was a good tonic to Dr. Warfield's spirit for it was at this period that he declared, "It is an inexpressible grief to me to see the church spending its energies in a vain attempt to lower its testimony to suit the ever changing sentiment of the world about it."

"The Emerging Issue" is the subject of Chapter 11. The leaven of "Broad Churchism" continued to leaven the lump. The conservatives sought to meet this problem in the General Assembly of 1910. It adopted a five-point doctrinal deliverance declaring that the Adopting Act of 1729 called upon the church judicatory to decide what articles of Presbyterian faith are "essential and necessary." The Assembly proceeded to name five doctrines as "essential": "(1) the Holy Spirit so inspired the writers of Scripture 'as to keep them from error'; (2) 'our Lord Jesus Christ was born of the Virgin Mary'; (3) Christ offered up himself as 'a sacrifice to satisfy divine justice'; (4) 'he arose from the dead, with the same body in which he suffered'; (5) Christ 'showed his power and love by working mighty miracles'."

The Assembly then enjoined its presbyteries always to take care "not to admit any candidate for the ministry into the exercise of the sacred function, unless he declares his agreement in opinion with all the essential and necessary actions of the Confession." This deliverance was repeatedly challenged. Certain leaders were determined to license and ordain ministerial candidates in defiance of the five-point doctrinal formula. This was done largely in interest of an anticipated organic union of American Evangelical churches. Professor William Benton Greene, Jr., warned against such an attitude of inclusiveness and said, "'Broad Churchism' is a tendency to regard church union as more important than church distinctions . . . It is ecclesiastical utilitarianism."

David S. Kennedy, who became editor of the *Presbyterian* in 1911, felt that growing liberalism constituted a deadly peril to the church and must be fought to the death. Despite such warnings "Broad Churchism" continued to advance. Chapter 12, called "A New York Pulpit," deals with the Fosdick case. This case served to bring the issues into clear focus. The *Christian Century* agreed with Dr. Machen that "fundamentalism and modernism" were two distinct religions.

The *Christian Century* expressed it in these words, "Two worlds have clashed, the world of tradition and the world of modernism . . . There is a clash here as profound and as grim as that between Christianity and Confucianism . . . The God of the fundamentalist is one God; the God of the modernist is another . . . That the issue is clear and that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for any one to doubt."

On page 128, Dr. Loetscher points out that in 1925 the liberals of the Northern church refused to accept the Assembly's decision which had declared the affirmation of the Virgin Birth to be an absolute requirement for licensure and ordination.

The situation in 1925 was that if the church did not withdraw its judicial decision it would be in danger of losing its left wing; but that if it altered the formula of subscription to the Confession or substituted for the Confession a brief modern creed, it would be in danger of losing its right wing. Subsequent events made room for "The Broadening Church" concept to become dominant. Princeton Theological Seminary, founded in 1812, was reorganized.

The right wing of the Northern Presbyterian Church was lost in 1936. Dr. Loetscher remarks "the termination of the judicial cases in 1936 marked the virtual cessation to date of theological controversy within the Church's judicatories. In spite of important internal diversities, the Church since 1936 has enjoyed the longest period of theological peace since the reunion of 1869." Thus we have a panoramic view of "The Broadening Church" that ended in the triumph of "Broad Churchism." Dr. Loetscher's conclusion is that after 1936 those who insisted on strict construction and expulsion of moderate liberalism ceased to exist as an institutionalized party within the church.

It is noteworthy that Dr. Loetscher acknowledges that former controversies still largely inhibit among Northern Presbyterians the frank and realistic discussion of theological questions. "The less theology the better," he says, "seems to be the lurking implication—at least so far as the Church's statistical growth is concerned."

It is obvious to all with eyes that can see that the theological outlook of the Presbyterian Church,

U.S.A., is different from that of the Presbyterian Church, U.S. To affirm this is not to make a charge but to state a fact. The abundance of material found in the Westminster Study Edition of the Bible and the New Curriculum as well as other evidences which are available to all who are conversant with the subject, should be conclusive on this point. If, however, anyone should still be in doubt about this fact, "The Broadening Church" should instantly dispel such an uncertainty.

Several questions emerge from the study of "The Broadening Church": When will this broadening process cease? Where is it leading? What will be the destination?

Beyond controversy the "Broadening Church" concept is attractive to many. It is more popular than a Bible-centered church. If the supreme consideration is popularity then the "Broadening Church" idea should be quickly embraced. If a Bible-centered church is our ideal then we must beware of the perils inherent in the "Broadening Church" concept.

"Go in by the narrow gate. For the wide gate has a broad road which leads to disaster and there are many people going that way. The narrow gate and the hard road will lead out into life and only a few find it." (Matthew 7:13-14, Phillips Translation.)

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## The Director Of Christian Education

### (Proposed New Chapter For The Book Of Church Order)

By Rev. G. Aiken Taylor, Ph.D.  
Burlington, N. C.

The Ninety-Fourth General Assembly recently passed and sent down to the Presbyteries for their advice and consent a proposed new chapter dealing with Directors of Christian Education. This proposed chapter was launched by an overture submitted to an earlier Assembly in which that Assembly was asked to make a study of the status of DCE's. A special committee has been at work and the proposed chapter is the result of their efforts.

Now this proposed chapter is an honest effort to fill a real need: namely the need for adequate recognition for those young women who especially prepare themselves by advanced training, to serve as Directors of Christian Education. And surely such recognition is needed. These young women have prepared themselves professionally and our Church should recognize and reward their special professional qualifications.

However, it would seem that our Church is being asked to do a very unwise thing, in the manner of the recognition which is being requested for these



young ladies. Except for the difference between the word "certify" and the word "ordain," there is hardly any significant difference between any step in the procedure outlined for certifying DCE's and ordaining ministers of the Gospel (except for the actual laying on of hands).

According to this proposed chapter, future DCE's shall be taken under the care of Presbytery in exactly the same manner as a candidate for the Gospel ministry is taken under the care of Presbytery: and the questions asked are almost identical in each case. (She shall be examined on experimental religion and on her motives for seeking . . . etc.)

Then, having finished their course of training and preparation, candidates for the office of DCE are to be "certified" by the Presbytery in almost exactly the same way a candidate for the Gospel ministry is licensed to preach: and the questions asked virtually the same in either case. (She shall be examined on Christian beliefs, Church government, the Sacraments, English Bible and Christian Education!)

After being "certified," DCE's are then placed on the roll of Presbytery (so are ministers) although they are to remain members of some local church and shall be under the control of the Session they serve. But they are to be reported by each Presbytery as a separate category to the Assembly each year and when they transfer to another Presbytery they are to be dismissed with a certificate as a minister is dismissed.

Furthermore, the Presbytery will have the authority to revoke the certification of a DCE, once given, which makes "certification" much more than a Degree which is earned, such as an AB.

A Presbytery, receiving a DCE from another Presbytery, will, under this proposed chapter, examine her very much as it examines ministers who are being received, before she is enrolled in the new Presbytery.

Thus, it would seem, our Presbyterian form of government, which does not permit the ordination of women officers by a local church, now proposes virtually to ordain DCE's and make them almost members of Presbytery!

Now two general and serious objections may be raised to this proposed chapter in the Book of Church Order. The first has to do with the procedure, which so closely parallels Ordination, to be followed in the case of a DCE. No one denies that the young ladies should be recognized: but this type of recognition, it would seem, is distinctly unwise. Perhaps the institution from which they graduate should issue the certification herewith suggested for the Presbyteries to issue. (Our church has not yet seen fit even to ordain its medical missionaries!)

But it would seem that we should not set up a new "officer" in the church on the Presbytery level, for which there is no Scriptural warrant.

On the other hand, the DCE will admittedly not be a member of Presbytery in the true sense, although her relation to the Presbytery will be very intimate and the Presbytery will exercise a special degree of control over her status. Actually, she will continue to be a member of the local church.

And this fact brings up the second objection which can be made to the proposed plan. Here the Presbytery will exercise a degree of direct control over a worker in a local church which the Presbytery has not hitherto exercised. No one, I am sure, would deny that it would be very good for the Presbytery to supervise the selection of Sunday School teachers, Circle Chairmen, Men's Club Officers, etc., within the local church (!). But thus far we have avoided bringing the Presbytery into so intimate a relationship with the business of the local church.

It would seem that the direct supervision, by Presbytery, of the DCE as this proposed new chapter would allow, is unwise and would set an unwise precedent.

Presbyteries should not support this proposed amendment to the Book of Church Order with their consent.

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## ANGLERS

*(By The Editor Of The Testament  
For Fishers Of Men)*

### Lesson Number 73

#### **"I Am Better Than Some Church People"**

Using the fishing figure here, I would classify this brother as an Eel. He is very slippery. Even after you get him into the boat or out on the bank he is apt to slip back into the water. The only way to hold an eel is to get sand or grit on your hands, (possibly some grit in the gizzard if it works patience). It is very hard to cope with the "better-than-some-church-people" complex. You will have to be very patient in this case. Besides, there is an element of truth in the claim. It is not difficult to find some non-church-members who are more careful to pay their debts than some church members; more careful to avoid speaking ill of others, more charitable; less harsh in their judgments; not so quick to show resentment. Then, too, in rare instances some church member—even a church officer—may be involved in a criminal affair, like robbing a bank or some other shameful and inconsistent act; and it receives plenty of advertisement. Let a minister slip (or even appear to slip) and it gets in the headlines on the front page. The press regards it as juicy news. That is one evidence of the fact that it is very exceptional.

The main trouble with this brother who is "better than some church people" is that he is reason-

ing from a totally wrong premise when it comes to the matter of salvation. As an unrepentant unbeliever he is a lost sinner, under condemnation, and being "better than some church people" won't insure his safety. What others may or may not be or ought to be will have no bearing whatever on the merits of his case. He desperately needs to consider what will he do with Christ. Will he reject Him or accept Him as his Saviour? Open your testament and show him Romans 14:12, "So then every one of us shall give account of himself to God." Then show him Luke 16:15, "And He said unto them (the Pharisees), Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God."

Some have refused to accept Christ because, as they say, "there are hypocrites in the church." It has been suggested to ask these whether they would rather spend the few years of this life in the church with a few hypocrites than to spend eternity in hell with a multitude of them. But I would be cautious

in using that. People, if not under deep conviction, may easily be offended by witticisms or metaphors.

Try to look upon your prospect like Jesus looked upon the rich young ruler, who claimed to have kept the law perfectly, though he was far from it: "Then Jesus beholding him, loved him, and said unto him, One thing thou lackest . . ." (Mark 10:21). Following the example of our Lord, let us, too, behold the self-righteous person and love him, and in unmistakable kindness show him how far wrong he is in his reasoning. He is "better than some church people" who go to his doctor, but that does not keep him from going to his doctor. Better than some who belong to the civic club, but that does not keep him from belonging. Better than some who listen to the radio, but that does not keep him from listening to it. And so on down the line; but make sure to show him by the Word what God says about it, for that, after all, is of the greatest importance and is what the Holy Spirit will use to bring to conviction and a decision.

## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR SEPTEMBER 19

# *Growing In Christian Love*

**Background Scripture: Matthew 5:43-48;  
18:21-35; Ephesians 4:25 - 5:2; 1 John 4:7-  
21. Devotional Reading: 1 John 3:18-24.**

"Believe," "Love," "Keep His commandments": we might sum up our Devotional Reading in these words. Faith, love, and obedience are bound together and must never be separated. Hereby we know that he abideth in us, by the Spirit which he has given us. Sometimes people ask the question, How can I know that I am a Christian? How can I have the assurance of salvation? Here are three unmistakable marks of a true follower of Christ; and the greatest of these is love. We must love in deed and in truth. We love because He first loved us. Our love for Him and for others is the fruit of the Spirit, and we do not bear this fruit unless we have been "born again," born of the Spirit. Paul prays in one of his prayers that our love may abound and increase more and more. Like the other graces, love grows. In our lesson today we study some of the ways and means of this growth.

## *I. Loving our Enemies:* Matthew 5:43-48.

The Pharisees and Scribes often made additions of their own to the Word of God and placed their traditions on an equality with the Scriptures. If we will turn back to Leviticus 19:18 we find the commandment, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." The words, "Hate thine enemy" were an addition by the doctors of the law. In Deuteronomy 23:6 there is a special command in reference to the Am-

monites and Moabites, which could be so construed as to mean hatred of enemies, but it is a special sort of command in regard to these two nations.

Jesus gives very definite instructions: "Love your enemies." There is a difference in our love for our enemies, and love for our friends; we love one with the love of compassion, the other with both compassion and approval. We cannot approve of the deeds of evil men, but we can, and should love them with compassion, and with a desire to help and bless them. Jesus loved the wicked men who were driving the nails in His hands and feet, and prayed for them; Father, forgive them, for they know not what they do. We can love even those who are persecuting us with this kind of love. Stephen prayed for those who were stoning them, asking that this sin be not laid to their charge, but he could not approve of what they were doing.



What do ye more than others? To love men with the love of compassion is a distinctive mark of a real Christian. We should love all men, even our enemies, have pity upon them, desire their salvation, and do all we can to help them. We are to do good to those who have done evil to us, never seeking to avenge ourselves. God loved a wicked and rebellious world, and sent His Son to die for it. Jesus loved sinners, ate with them, and sought to save them. He never loved, or approved of their wicked deeds. Does our love reach out to all men, even our enemies? Even sinners love those who love them. To be a Christian we must do more than these. Are we doing all in our power to rescue the perishing, and save those who are lost? Or are we indifferent and unconcerned? When we measure our lives, let us not use the yardstick of ordinary men; let us measure ourselves by the yardstick which Jesus used.

## *II. Forgiving Love:* Matthew 18:21-35.

Peter asks the question, "Lord, how often shall my brother sin against me, and I forgive him? till seven times?" Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. (Compare Luke 17:4). This, of course, is just another way of saying, there is no limit to our forgiving those who sin against us.

As He so often did, Jesus illustrated this teaching with a parable, usually called, The Parable of the Unmerciful Servant. We are familiar with this story; we need only to apply its teaching to our every day lives. All of us have sinned grievously against our Heavenly Father. If He is willing to forgive us, and has made forgiveness possible by the Great Atoning Sacrifice of His Son, then we should be ready to forgive those who have wronged us, for their sin against us is small indeed compared with our sin against God. In this connection it is well to remember that part of the Lord's Prayer which says, Forgive us our debts as we forgive our debtors.

## *III. Walk in Love:* Ephesians 4:25 - 5:2.

Love, like Faith, is active; it shows itself in our deeds, our walk. There are certain things we will not do, and there are other things we will do, if we walk in love.

Love excludes lying. If we love we will speak the truth every one with his neighbor. "Speaking, (or holding) the truth in love" is Paul's way of expressing it in Ephesians 4:15; "But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." The world needs the truth; it needs truth spoken from loving hearts.

Love restrains our anger. There is such a thing as "righteous anger," for the wrath of God is righteous wrath. Our anger, however, is seldom separated from sin. It is only when love rules the heart

that our anger can be the kind described by Paul: Be ye angry, and sin not. Love keeps us from holding our anger too long; letting the sun go down upon our wrath. "Neither give place to the devil." It is easy for Satan to get control when tempers flare. Love keeps us from opening the door to the devil.

Love makes us honest. We will never take something which belongs to another if we have love in our hearts. We cannot think of a thief being full of love; often there is hatred. Love makes us labor for what we have, instead of stealing it. Love goes further; it makes us generous; we have to give to him who needs.

Love guards our lips and our speech. Instead of vile, corrupting words, we seek to edify—build up—those with whom we come in contact. "The law of kindness was on her lips," is the way the wise man speaks of the virtuous woman in Proverbs. We can build up, or we can tear down, by our words; love makes us "build up." A word fitly spoken—spoken in the right place, at the right time, and with the right motive—is like "apples of gold in a network of silver"; both beautiful and priceless. Let love set a watch upon our lips and guide us when we speak.

Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Nothing grieves the Holy Spirit more than a lack of love, for "the fruit of the Spirit is LOVE, Joy, Peace, etc."

Love drives out all the evil feelings which sometimes take possession of the hearts of men: Bitterness, and wrath, and anger, and clamor, and evil speaking, and all malice. There is nothing which can cleanse our hearts like love.

It not only purifies, however; it fills with all those graces which we need. We must not merely have empty hearts, but they must be filled. Paul sums it up in the closing words of chapter four: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

He begins the next chapter, Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor. Paul is always careful to make us see that our love is the result of God's love for us. "Walk in love": What a motto for the Christian, for the Church, for the World, if the World were in any mood to accept. When we walk in love we follow our Master.

## *IV. "God is Love":* I John 4:7-21.

Twice in this beautiful passage these words are repeated. There are other attributes of God which we discover as we study the Scriptures: we might call this one the great controlling principle of God. (Goodness is Love expressing itself in deeds).

"Love is of God." When we love one another we are showing our kinship to God, for every one that loveth is born of God. The heathen world knows nothing of what is meant by this word, or even the more cultured Greeks and Romans. In its depth of meaning it was far beyond the thoughts of the philosophers of these more enlightened nations.

The person who does not love, does not know God. We need not try to claim kin with Him if we do not have this principle in our hearts.

God has proved His love for the world in many ways. The many "Extras" He has put on earth, such as beautiful flowers and birds, shows His love; His providential care of the world, giving sunshine and rain and fruitful seasons, is another evidence. The supreme proof, of course, is found in the Gift of His Son, and through Him, the gift of eternal life, to all who will believe the gospel.

This love is seen to be even more amazing when we remember that He loved us when we were un-

lovely—when we were in sin and rebellion. It was then that He sent His Son to be the propitiation for our sin, sufficient for the sins of the whole world.

Since God loved us in such a marvellous way we ought to love one another. How can we be sure that God dwells in us? We cannot see Him. If we have His love, then we know that we have Him.

Such a love casts out fear. We are not afraid of those whom we love. A child runs to its father or mother for comfort, protection, and out of gratitude. There is blessed fellowship, which takes the place of fear.

"We love because He first loved us" (R.V.) The source of our love is His love. He implants in our hearts this great principle.

Now, if we say that we love God, and hate our brother, we are liars. He who loves God must love his brother also. May God fill us all with His love!

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#### YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

#### YOUTH PROGRAM FOR SEPTEMBER 19

## *"What's In Your Hand?"*

#### DEVOTIONAL:

Hymn: "He Leadeth Me, O Blessed Thought"  
Prayer

Scripture: Matthew 25:14-30

Hymn: "Jesus Calls Us: O'er The Tumult"

(For explanation of program title see Exodus 4:1-5).

#### PROGRAM LEADER:

After a person has decided to accept Christ as his Saviour from sin the next most important decision he has to make is the choice of his life work. We could call it his occupation, because it will be the work which will occupy most of his time and interest and energy. From the Christian standpoint, however, we ought to call this life work a vocation, because "vocation" means "calling." The witness of the Scriptures and the experience of many mature Christians leads us to believe that choosing a life work is not a hap-hazard matter. It is a matter which concerns the Lord, and He should be taken into account as the decision is made. In the final analysis, He should make the decision for us.

When young people come to the point of choosing a vocation, they need first of all a strong conviction that their Lord is a wise and personal God. They

need to be fully convinced that God knows them very intimately and that He knows what is best for them. They must believe that God has a very definite plan for their lives. If there are any who doubt this, let them read the story of Joseph in Genesis, or let them read the book of Job.

The next thing they need to have is open-mindedness . . . open-mindedness with respect to themselves and their abilities, and open-mindedness with respect to God's will for them. Our speakers will discuss open-mindedness regarding self and regarding God's will.

#### *First Speaker:*

Sometimes it seems that we know very little about ourselves, and a lack of self knowledge can stand in the way of our hearing and answering the call of God to the work He would have us do. Sometimes this ignorance of self takes the form of belittling our abilities. This was true of Moses and Gideon when the Lord called them to serve Him in very important ways. They protested that they were not able, but God knew more about their abilities than they did. At other times people may turn aside from the way which God points out for them because they imagine they have skills and aptitudes which in fact they do not have at all.



In choosing a vocation, or in listening for the Lord's call, it is helpful to know what abilities we actually have or do not have. Abilities can be measured with a good degree of accuracy by taking a series of scientifically prepared tests. Because our Presbyterian Church is interested in seeing people find work for which they are suited and to which the Lord calls them, five vocational guidance centers have been established throughout the General Assembly. These centers are ready to give aptitude tests to any people, but especially young people, who are recommended by their ministers. The centers already established are located at Fishersville, Virginia; Flora McDonald College, Red Springs, N. C.; Hampden-Sidney College, Hampden-Sidney, Virginia; Centre College, Danville, Kentucky; and Presbyterian College, Clinton, S. C. Four more centers are being planned for the near future.

Whenever a person is in doubt as to his abilities, it is wise to take the tests rather than risk the disappointment and expense of the trial and error method. Surely God is not pleased if we waste our abilities which He has given us, but we do waste them when we allow them to remain undiscovered in our lives.

#### *Second Speaker:*

We need also to have open minds and hearts with respect to knowing God's will for our lives. We must remember that God's thoughts and ways are often very different from ours (Isa. 55:8, 9). Ways that may seem very right to us can be wrong in the sight of God (Pro. 14:12). We know that there are some occupations which would not be satisfactory to God at all. No one could think that the Lord would want him to become a professional thief, and there are other occupations which are just as bad. We know God wants us to do those things which are wholesome and honest and helpful. We must not think, however, that just so long as we choose a work which measures up to those basic standards, we are pleasing God. For an example: it is a good work to be a high school teacher, but it is not good to be a teacher if God is calling you to be a missionary, neither should you decide to be a missionary if God is calling you to be a teacher. To make up our own minds in such matters is to let a good thing become the enemy of the best thing.

Once you know yourself and what your abilities are, and once you have made up your mind to let God direct you in your choice of an occupation, you will need to know how to find out the will of the Lord for your life. God has no set way of revealing this knowledge. It comes in different ways to different persons, but it is sure to come to those who pray for it earnestly. A person needs to pray regularly and to wait patiently. It is often the case that God answers our prayers a bit at a time through circumstances of life . . . by opening one opportunity and closing another. As God reveals His

plan, we need to prove our faith by acting on what knowledge we have. Do not wait for the complete plan, but follow each part as it comes. If you think God is leading you to become a teacher or a minister, then start now to work in that direction. Certainty will come as you go along.

Some people work for happiness. They are afraid to give their lives over to the Lord for fear He might call them to do something that would destroy their happiness. Those people never find true happiness, but those who give their lives to the Lord to work for Him, always find happiness as a sort of by-product.

#### PROGRAM LEADER:

(The Vocational Guidance Centers mentioned in this program are one of the financial objectives. The funds given by the young people will be used to provide equipment. Explain this to your group before you receive the special offering. If your contribution to the financial objects is paid out of the budget, remind the young people of that and have a prayer of dedication after the hymn.)

Hymn: "We Give Thee But Thine Own"

Offering

Prayer of Dedication.

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## Women's Work

### *Stewardship*

There are three bases of Stewardship about which we may remind ourselves. First, *God is the Owner*. "The earth is the Lord's and the fullness thereof." Second, *Man is the Possessor*. "Every good and perfect gift cometh down from the Father." Third, *Man is a Partner with God*. "We are laborers together with God."

As a group of Christian women, we realize these truths. We know them. We have heard them before. But if we could all have the attitude of David Livingstone, we would not have to mention the subject *Stewardship*. He wrote in his diary: "I place no value on anything I have or may possess except in relation to the Kingdom of God."

In our few moments together, let us look at Lydia, who was a fine example of a Christian steward.

Women, down through the ages, have played an important part in the spread of the gospel. Jesus was born of a woman. Some of His dearest friends were women. The women were the last at the Cross; the women were the first at the tomb. Jesus appeared to a woman, first. And the first European convert was a woman!

Now let us look at Lydia. First, we find that Lydia had a right sense of values.

Picture to yourself, Philippi, a heathen city, on this Sabbath morning. Lydia had a shop, no doubt, for she was "a seller of purple." All of her competitors had their shops opened. But Lydia did not consider the making of money the prime purpose of her life! Lydia went down to the river side to join a group of women to pray. She had the idea that the *spiritual* is more important than the *material*. Prayer was of more importance to Lydia than the making of money.

This first point is not plainly stated in the Bible but I think it is true. Dr. Walter L. Lingle would call it using our "consecrated imagination." Lydia was at the right place at the right time, and she heard the greatest man living at that time, *Paul*.

Lydia put the spiritual *first*.

Secondly, Lydia had an *open* mind. "And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us."

The Bible has a great deal to say about *hearing*. Jesus said, "He that hath ears to hear, let him hear." James says, "Let every man be *swift* to hear."

An open mind will be attentive to the things of God.

We who are good stewards will consider our intellect a gift of God, and we will use it for His glory. Lydia was interested in hearing the *best*.

Think of *all* the things we may hear! The radio programs which come into our homes! Many programs are not as clean as they once were. Do we take time to hear the devotionals? Do we tune in to hear the best?

Think of the books and magazines which come into our lives! They call us by alluring advertisements to listen to the voice of the world! Do we read our church papers, our church magazines? Do we listen to their call?

Dr. Norman Vincent Peale says, "Many people listen with their outer ear only."

People go to church, and yet the Gospel never penetrates beyond their outer consciousness. But when a person listens as though his life depended on it, the gospel sinks into his mind in a powerful penetration. The message falls like a healing potency on him. Every spiritual disease germ is killed and he lives with new strength.

In the third place, Lydia had an open heart. "Whose heart the Lord opened." The heart is the center of our emotions. Some of the most beautiful verses in the Bible mention the heart.

"Create within me a clean heart, Oh! God."

"As a man thinketh in his heart, so is he."

"Blessed are the pure in heart for they shall see God."

"Wait on the Lord, be of good courage, and he shall strengthen thine heart." And Jesus, seeking to comfort His own, in view of His departure, said, "Let not your heart be troubled."

Lydia had an open heart. Years later this church at Philippi sent Paul a gift. We do not know if it were money or clothing or what. But Paul wrote his love letter, *Philippians*, to thank them. I wonder if Lydia's open heart did not have a great deal to do with the love gift that the church at Philippi sent to Paul, who was a prisoner in Rome.

Lydia, "whose heart the Lord opened" must have held the door wide open for Jesus.

Borden of Yale, who was a member of the wealthy Borden family, famous for good milk, wrote in his daily journal: "In every heart there is a cross and a crown. If Self be on the cross, Jesus wears the crown. If Self wears the crown—Jesus is crucified anew on the cross."

Lydia kept Jesus on the throne in her heart.

Once again we look at Lydia and we believe that she made an open confession of her sins—an open profession of her faith.

She immediately wanted to take her stand.

No secret disciple was Lydia!

"And when she was baptized and her household,"—the Bible says.

Now Lydia could have reasoned with herself. "What this man says is true. I believe it, but I will not do anything about it *now*. I will wait—maybe next Sabbath I will take my stand." But Lydia acted *immediately*—Not only she herself was baptized but her household.

Wonderful Lydia—she saw that she lacked something—she found it; she took it, the religion of the living CHRIST! But Lydia not only had a right sense of values, an open mind, an open heart and made an open confession—she also had an open home.

Some one has said that there are three things that we can do with our possessions. We may give them to the world; we may give them to ourselves, we may give them to God.

Some people use their home by giving it to the world. I heard of a family in Florida who had a party. Their next door neighbor saw them haul in whiskey by the truck load. Theirs was a home given to the world.

There are many who use their home for their own family. They close the door to others; they consider it a place to enjoy for themselves, and not for any one else.



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But Lydia was not in either of these groups. Lydia took the servants of God into her home. She really wanted them.

"If ye have found me to be faithful in the Lord, come into my house and abide there. And she constrained us."

I do not believe that Lydia said in a half-hearted way, "You would not go home for dinner with me, would you?" She urged them; she begged them. "She constrained them."

There are two illustrations in the Bible of Someone taking the minister home to dinner. In Mark I, we are told of Peter taking Jesus home with him after the synagogue service. And Lydia who took Paul and his friends. We do not know how many there were with Paul. But we know that there were at least two friends with him. Dr. Luke has already begun to say "We" by this time. And Silas was later put in prison with Paul. But Lydia took them all into her home.

People who keep the door open for the ministers and missionaries of the Lord, realize that they get a blessing far greater than anything that they may offer to their guests! What a privilege is ours to have these servants of the Lord in our homes.

And if we keep Christ first in our home, the family altar will be the center of it. Around it the family will gather; there they will worship; there they will find the strength to go out and to stand firm against the temptations of life.

Julia Lake Kellersberger told us once of a visit to the home of an oriental gentleman. When she and Dr. Kellersberger arrived they found that the house was built in the shape of a circle. The host took them in and said, "I want to show you my prayer-room first." And he led them into an inner room in the very center of this circular house. He slipped out and amid the altar with its heathen idols and the candles and the incense, Dr. and Mrs. Kellersberger knelt and prayed that the man might come to know the true God, and that he might use this altar for worshipping Jesus Christ.

"I have been in many, many Christian homes," says Mrs. Kellersberger, "but I have never had anyone else say, 'I want you to see first my prayer-room!'"

In closing we would submit to you Lydia, a good steward, who had a right sense of values, an open-mind, an open heart, who made an open confession and who had an open home.

—Mrs. G. W. Brown.

## **Church News**



### **Morton H. Smith To Teach Bible At Belhaven**

Morton H. Smith, pastor of the Springfield Presbyterian Church, Sykesville, Maryland, will become a member of the Belhaven College faculty as head of the department of Bible for the 1954-55 session, according to an announcement by McFerran Crowe, president of the college.

Belhaven College, located in Jackson, Mississippi, and long-famed as a college for women, will become coeducational for the first time this year. Dr. Crowe assumed the duties of president of Belhaven on July 1 of this year, succeeding Dr. G. T. Gillespie who had served as president of Belhaven for more than thirty years. Dr. Gregg Singer, formerly of Salem College, Winston-Salem, North Carolina, is the new vice-president and head of the department of history at Belhaven.

"Belhaven is most fortunate to have Morton Smith as head of the department of Bible," Dr. Crowe stated. "He will be a splendid addition both to the community and to the college, where our aim is to build a school in the finest Liberal Arts tradition with a bedrock foundation of Calvinistic theology."

Morton Smith is a native of Roanoke, Virginia, and his boyhood was spent in Roanoke and Baltimore. After attending the University of Michigan from 1941-43, Mr. Smith served in the Army Air Force, receiving his pilot's wings in 1944. The end of the war found him a graduate of the B-17 heavy bomber flying school with the rank of First Lieutenant.

After the war he attended the University of North Carolina for one year and then transferred



back to the University of Michigan where he received the A.B. degree in 1947. For the next two years he served as Assistant to the Registrar of the University of Michigan.

Mr. Smith then entered Columbia Seminary, Decatur, Georgia, and, after taking one year of seminary work at Westminster Theological Seminary in Philadelphia, Pennsylvania, he received his B. D. (cum laude) degree from Columbia Seminary in May, 1952. He served as temporary supply of the Westminster Church, Valdosta, Georgia, for a year and for seven months as pastor of the Springfield and Roller Churches of Carroll County, Maryland.

Mrs. Smith is the former Lois V. Knopf of Ann Arbor, Michigan, where they were married in 1944. They have no children. Mrs. Smith attended the University of Michigan and the University of North Carolina, with major interests in both voice and piano.

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### ***Board Of Annuities And Relief***

ATLANTA, GA., SEPT. 1 — (PN) — Charles J. Currie, formerly Georgia manager for Mutual Life Insurance Company of New York, today became the executive secretary of the Board of Annuities and Relief for the Presbyterian Church, U.S. He succeeds Dr. Wade H. Boggs, Sr., who is retiring after 11 years as head of the board.

Dr. Boggs, who is the 1954 moderator of the General Assembly of the Southern Presbyterian Church, will continue to serve the Board as consultant.

Mr. Currie is the first layman to head the retirement, relief and insurance agency of the South-wide denomination. He will be administering the retirement funds for nearly 650 aged ministers and their heirs, more than 2,500 active participants, both ministerial and lay-workers, in the church's pension plan. In addition, Mr. Currie's office handles emergency relief funds for ministers and their families who retired before adequate annuities could be built up, or who are disabled or in special need. This fund annually amounts to over \$300,000. A two-year-old life insurance plan for church workers, with nearly 2,000 policies in force, and a year-old hospitalization and surgical insurance plan with nearly 1000 participants are also administered from the Board of Annuities and Relief office here.

Mr. Currie was selected for the executive secretaryship of the church agency by an 18-member board meeting in Atlanta last March, and was approved for the position by the General Assembly of the church last May. He brings to the post 31 years' experience in insurance and investment work, and a record of outstanding civic and church service. He is an elder in the First Presbyterian Church of At-

lanta, where he has served Mutual of New York since 1923, and as its Georgia manager since 1928. He is nationally known in insurance circles, having been for four years one of the 12 trustees of the National Association of Life Insurance Underwriters.

The former secretary of the board, Dr. Boggs, became head of the agency in 1943, succeeding the late Dr. Henry H. Sweets on his retirement. Under Dr. Sweets the then "Committee on Christian Education and Ministerial Relief" launched in 1940 the present Ministers' Annuity Fund, regarded nationally as the most successful such church-operated retirement system. Under Dr. Boggs this system has been developed into a highly effective organization, and it was under his leadership that insurance plans for the protection of church workers were introduced. When the Presbyterian Church, U.S., reorganized its top agencies in 1949 it was Dr. Boggs' job also to carry his agency into its new formation as Board of Annuities and Relief. The board was located in Louisville, Ky., until February of this year, when it was moved into the new Presbyterian Center in Atlanta. The board owns and operates this property in the name of the church.

Mr. Currie is a native of DeKalb, Kemper County, Mississippi, and grew up in Meridian. He was educated in the public schools there and at Mississippi State College. He is married to the former Constance Berry of Atlanta, and they have two sons, Charles, Jr., now an officer in the Air Force at Mac Dill Field, Fla., and Rigdon, in business in Atlanta. In Atlanta, Mr. Currie has been a leader in Red Cross and Community Fund work, and during World War II was chairman of five War Bond Drives for Metropolitan Atlanta.

In his church, Mr. Currie is widely known as a member of the Board of Annuities and Relief since 1943. He was actively interested in the church's pension plan and assisted in setting up the South-wide drive which resulted in the opening in 1940 of the Ministers' Annuity Fund which he will administer.

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### ***Official Statements Of Pro And Con Union Arguments Available***

ATLANTA, GA., AUG. 25—(PN)—An official statement of both pro and con arguments on the question of union of the Presbyterian Church, U.S., with United and U.S.A. Presbyterian Churches, has just gone to the printers, and will be ready for distribution by September 15.

Containing a "General Statement Concerning the Issues Involved," on which both those who favor union and those who oppose it agree, the forty-page pamphlet devotes the majority of its space to reasons why the proposed Plan of Union should or should not be approved by the Presbyterian Church, U.S. (Southern).

## “A TRAGIC MISTAKE”

Many who theoretically believe organic union of Protestant Churches to be of possible worth are now privately stating that to vote for the present Plan of Union would be a “tragic mistake.”

Some take this position because: “IT IS THE WORST PLAN OF ALL THE PLANS PRESENTED TO THE CHURCH.”

Others strongly object because they feel a Plan, to be successful, must prove to be a unifying force, while the present Plan is proving “DISASTROUSLY DISRUPTIVE.”

Also, there is an increasing chorus of protest over an agitation which is “SERIOUSLY HANDICAPPING THE PRESENT WORK OF THE CHURCH.”

For these, *and many other reasons*, let us vote the proposed union down by such an overwhelming vote that we may go forward in our main task—making Christ known at home and abroad—relieved for a generation from this unfortunate controversy.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

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## EDITORIAL

### The Church and Nuclear Weapons

Can the Church contribute to world disorder and destruction? Such a thought, or suggestion, seems unthinkable, but, if the Church is led into positions which are contrary to Christian teaching and which play into the hands of those forces working for the destruction of all that the Church stands for, then unwittingly, but none the less truly, the Church can find herself in the unhappy position of having contributed to the very thing she should have stood against with every fiber of her being.

On the day following the opening of the World Council in Evanston, news-commentator Paul Harvey alerted his radio audience to watch for a significant development—would the World Council be maneuvered into taking a stand against the use of the H-bomb?

From the viewpoint of humanitarianism one can well see how some good people would unthinkingly vote for such a resolution. But, those thoroughly aware of the world situation know that the outlawing of nuclear weapons is more wanted by Russia and the world-wide Communist conspiracy than anything else, for then the entire world would be at the mercy of the Communists.

But for the fact that we discovered the A-bomb *first* and have carried this knowledge on to the development of the H-bomb, there is every reason to believe that Russia would have already completely overrun Europe and all of Asia. Our possession of this weapon, and our potential willingness to use it, has been the one outstanding deterrent to even more devastating Russian aggressions.

And now the press reports that a great Church organization has voted to outlaw this *one thing* the free world holds which gives it, militarily speaking, an advantage.

We do not question either the motives, or the Christian concern for the maintaining of peace, which led the overwhelming majority at the World Council to vote for this resolution.

But, we seriously question their judgment and we heartily distrust that handful of men who worked behind the scenes to bring such a resolution before the Council, for they were either dupes or wilful agents of a subversive ideology.

This is in no sense a denunciation of the World Council. We prayed daily for the meetings and we hoped that out of that meeting would come a ringing testimony for Christian truth. Our hopes were not fully realized, for the very desire for a "united front" makes necessary a compromise on the facts of Christianity. But, we are most earnestly taking issue with the reported action of the World Council with reference to the *outlawing of the one weapon which at the present time is helping to maintain the free world's stand against Communism.*

For a similar reason we have vigorously protested against the so-called "Letter to Presbyterians," issued by the General Council of the Northern Presbyterian Church and later approved by that General Assembly, (although we are informed by men who were at that General Assembly that the average commissioner had not the remotest idea he was approving this letter). Our objection to the letter is its demand that we sit down at the conference table with the Communists and negotiate with them, something earnestly desired by the Communists and something from which they always emerge the victors.

Yes, it is perfectly possible for Church Councils and meetings to contribute to world disorder and destruction if they are led into positions which can



not be sustained by either the Scriptures or Christian realism.

The Bible nowhere condones slapping the wrist of a criminal nor does it advise Christians to temporize with the avowed enemies of God and His Church, and yet that is exactly what we are doing.

There is no moral difference between shooting a man with a rifle or pulverizing him with a bomb explosion. War is a horrible thing, but submission to evil is worse. In our desire for peace we need to distinguish between right and wrong. Nowhere does the Bible tell us to surrender to the Devil. It is true that our Lord said: "*But whosoever shall smite thee on thy right cheek, turn to him the other also,*" but, when He was smitten, He said, "*If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*" He refused to accept the implication of sin involved.

The Western world is full of sin, but at least it offers those under its control the right to openly and freely worship God. Shall we use these very freedoms to advocate measures which would surely lead to their destruction?

Never has a sinning and lost world needed more than right now the assuring and transforming message of the Christ of the Bible—the Gospel of the Bible. And yet, too often the Church is being maneuvered into taking positions and making pronouncements which are a far cry from that which is her appointed task.

*"The fear of man bringeth a snare: but whoso putteth his trust in the Lord is safe."*

*"They that forsake the law praise the wicked: but such as keep the law contend with them."*

—L.N.B.

## Montreat And Desegregation

The *Presbyterian Outlook*, in its issue of August 30th, takes strong exception to the recent action of the Trustees with reference to desegregation and Montreat.

Because of the importance of the matter the Board of Directors asked the Trustees, a much larger group, to bring in a recommendation for study and action.

A special Committee was appointed by Dr. C. Grier Davis, the Chairman, composed of men of

varying viewpoints, and this Committee studied the question, went into its many implications and came in to the Trustees with a *unanimous* report.

This report was carefully evaluated by the Trustees and finally passed *unanimously* by them.

This action shows a depth of understanding, a sympathy for all concerned, and a realistic Christian spirit which is greatly needed at this time.

In view of the fact that the action was *unanimous* and that it represents the composite thinking of a large group of widely known, highly respected and deeply consecrated men—both ministers and laymen — the criticism voiced in *The Presbyterian Outlook* is surprising.

Here is the problem:

Adult Negroes are entertained at the General Assembly and the various conferences on a non-segregated basis, and have been for several years.

The question has to do solely with what is wisest with reference to young people, both Negro and white.

This Summer some 65 or 70 Negro young people from Snedecor Memorial Synod, and elsewhere, were employed at Montreat. At the same time probably one hundred or more young white people were also employed.

If Negro delegates are accepted for the Young People's Leadership School, and unrestricted social relationships between the Negro and white delegates is permitted, as is insisted on by some, then there is no Christian way to refuse similar unrestricted social relationships for all of the Negro and white young people employed in Montreat.

Is the Presbyterian Church in the U. S. prepared to place its approval upon such a situation in Montreat? We believe that the General Assembly, if confronted with this specific problem, would overwhelmingly vote to sustain the action of the Trustees.

We believe that the Trustees of Montreat have been eminently Christian in their viewpoint and action. To have done otherwise would have been to set a pattern *not being followed in any of our congregations*. More than that, it could well do great harm to Montreat and to the cause of truly Christian relations we all are so anxious to maintain.

—L.N.B.

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# Analysis Of The Proposed Plan Of Union

By Randolph B. Lee

Patrick, S. C.

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*Preamble;* This analysis will only discuss the portions of "The Plan" which deal with the phases of Church Government mostly affecting the laymen of our Church.

Two years ago I prepared such an analysis on the October 1952 edition of the Plan, and as no really important changes have been made by the Committee on Union since that time, many portions of this article may seem familiar to readers of my earlier article. But I assure all my readers that a most careful check has been made of the latest edition of "The Plan"; and if anything herein seems a repetition of an earlier statement, that is because the matter listed is *still a part of the Plan of Union*.

## I. CONCURRENT DECLARATIONS

No important changes have been made in this section of the Plan. And it still contains in plain words the two danger signals which appeared in the 1952 Plan.

### (a) *Provision for Changes*

In paragraph 1, of this section we find the following: "These concurrent declarations constitute and shall always have the effect of being a solemn contract by the three Churches and as being binding upon the Presbyterian Church of the United States, *except as provided for in Concurrent Declaration 15*."

When we look at C. D. 15 we are referred to Chapter 36, Section 2 (1) of the Form of Government, and there we find that any provision contained in this, so-called solemn and binding contract can be changed or stricken out, at any time in the future, by an approving vote of 2/3 of all the Presbyteries in the New Church. *Now, remember this*, if this Union goes through, our Southern Church will have only 21% of the Presbyteries in the New Church. Therefore what possible value can any provisions which may be set up in these Concurrent Declarations have for us, when they can be changed at any time in spite of our opposition.

### (b) *The Blank-Check Plan*

Read Concurrent Declaration 6 over carefully and see if you don't agree with me, that if we adopt this incomplete Plan, it will be exactly like our signing a blank check and handing it to the U.S.A. Church. This plan settles no questions about the mergers of our various Boards and Church organizations. It settles no questions about what will happen to our various Synods and Presbyteries. All of

these tremendously important things are left to the care of a committee which is to be set up, not now, when we still have control of our own church; but after the Union has been consummated; after our Church has passed out of the picture; after we have lost every measure of control over our own property and have only a 19% representation in the General Assembly which will proceed to dispose of all the agencies and institutions of our Church. Do you want me to tell you what will happen? That's easy to see all control of the Boards and Agencies, all disposition of the funds of our Church, in fact all management of everything which is now ours, *will move to New York City*.

## II. THE SUPPLEMENTAL COVENANT AND AGREEMENT

This section starts with a benign statement that until May 15th of the year after Union is ratified by the Three General Assemblies, any particular Church under the jurisdiction of the Presbyterian Church in the United States or of the United Presbyterian Church of North America—may decide to remain outside of the United Church.

Then the plan goes on to prescribe the method of calling the necessary congregational meeting; the quorum (one-third of communicant members in good and regular standing); and the question upon which the vote shall be taken.

Then we find the first "joker." "If three-fourths of those present and voting, vote 'Yes,' this particular church will be allowed to become independent, and to take with it its property."

Now here is the second "joker." In paragraph No. 4 we find—"Any person of the unsuccessful side may protest the regularity of the call, or the conduct of, or the vote taken at the meeting."

I have three (3) pertinent comments to make about the above "Benign Proposal," although I very much suspect that the gentlemen who framed it had "their tongues in their cheeks" when they were planning it.

First, The property of an individual Church in the Presbyterian Church (U.S.) belongs in fee simple to the congregation of the church, and is not in the gift of these generous gentlemen.

Second, Why did these very clever church planners retain the "Three-Fourths" rule for the church wanting out of the union, when in the New Church they only require a "Two-Thirds" vote for such a



vitaly important thing as a change in the "Confession of Faith," or the Larger or Shorter Catechism?

Third, Why do they provide a wide open door to dissension and strife in the congregation by providing that one dissatisfied church member on the losing side may throw the whole question into the Presbytery, and from the resulting wrangling probably split the congregation wide open?

Let us look calmly at this picture. A church with 300 members must have 100 at the meeting to have a quorum, (U. S. Book of Church Order Par. 160, says the quorum for the above congregation would be one-tenth or 30 members). And seventy-five (75) members have to vote yes in order to keep their church out of the union. Now look at this! The vote of twenty-six members can keep the whole church in the union. Also if 75 or more vote to stay out one hard loser can cause an endless round of argument, which in the end can easily destroy the whole Church.

The proponents of Union say that this Plan provides for the coming together of three churches to form a New Church. And I say that the Plan provides for the *absorption* by the Northern Presbyterian Church of our Southern Presbyterian Church and the United Presbyterian Church. And as proof of this statement I point to Section 1 of this supplemental covenant and agreement.

Why is the same right to withdraw from the Union not extended to the congregations in the Northern Church (U.S.A.)? Surely, if we are all three going in to make a New Church, all three should be treated alike. Don't fool yourselves, my friends, there will be no New Church! We will wind up with a swollen, enlarged Northern Presbyterian Church (U.S.A.), made so by their having swallowed up our Church, and the United Church.

### III. THE RULING ELDER AND THE DEACON IN THE NEW CHURCH

In starting this section I would like to quote from the Presbyterian Church (U.S.) Book of Church Order:

Par. 41.—"These Ruling Elders possess the same authority and eligibility to office in the Courts of the Church as the Ministers of the Word, or Teaching Elders."

From a careful reading of the "Form of Government" in this New Plan, one thing stands out clearly. In the New Church, the Ruling Elder will not possess the same authority as the Minister. In fact the Ruling Elder will possess very little authority at all. Every effort seems to have been made to belittle the office of ruling elder, and to magnify the office of "Bishop or Minister."

I will quote from various sections, giving each time the chapter and paragraph for reference, and commenting briefly as it seems necessary.

Chap. 7 (2)—"Church Officers—The ordinary and perpetual officers in the Church are Bishops

or Ministers, and the representatives of the people, who are Ruling Elders and Deacons."

Chap. 9 (2)—"These ruling elders, when elected thereto, sit and vote in the judicatories of the Church *with the same authority* as do ministers of the Word, and likewise may be elected to office therein."

Note: The underscored words have been added in the 1954 edition of the Plan. And while this does improve the position of the Ruling Elder in this particular instance, it does not remove the marked line of difference between the Ruling Elder and the Minister which has been so clearly drawn throughout the Plan.

Chap. 9 (3)—Ruling Elders can be men or women. "They should be persons of wisdom and discretion."

Chap. 10 (2)—Deacons can be men or women. "To the office of Deacon shall be chosen persons of spiritual mind, etc."

Chap. 11 (3)—The Church Session.—"In cases of sickness or absence of the Pastor, the approval of the Pastor having been first obtained, the session may convene and elect one of their members to preside."

Chap. 11 (4)—The Session of a Vacant Church.—"The moderator of the session shall be either the minister appointed for that purpose by the Presbytery, or one of the same Presbytery invited by the session to preside on a particular occasion. Only when it is impracticable to procure the attendance of such a moderator, may the session of a vacant church elect one of its own members to preside, except in judicial cases when a minister of the same presbytery shall preside."

What an exceedingly low opinion the authors of this plan must have of the intelligence, judgment and ability of the Ruling Elders. Evidently they do not consider that our Ruling Elders have the ability to transact the business of our churches, unless they are guided by a Minister.

Chap. 11 (12)—"Whenever . . . the Presbytery of jurisdiction shall determine that the session of a particular church is unable or unwilling to manage wisely the affairs of the church, the Presbytery may appoint a commission composed of Ministers and Ruling Elders, with the full power of a session. This Commission shall take the place of the existing Session, which shall cease to act until such time as the Presbytery shall determine otherwise."

Here we have the means whereby a refractory church can be whipped into line, and forced to comply with any policy which may be advocated.

Chap. 15 (2)—"The government of the Church is representative, and the right of God's people to elect their officers is inalienable. Therefore no man can be placed over a church in any permanent office without the election, or at least the consent of the Church."

Note the play on the word *permanent* above. The U. S. Book of Church Order says "Any Office." This word permanent was evidently inserted here to undergird the unusual and extreme action provided for in Chapter 11 (12).

Chap. 17 (2)—Congregational Meeting. "If there is no Pastor, the moderator of the Session appointed by the Presbytery, or a Minister of the same Presbytery appointed by him shall preside."

U. S. Book of Church Order says: "The Session shall appoint one of their number to preside."

Chap. 21 (2)—"When a church is convened for the election of a Pastor, the moderator of the Session, or some other minister of the same Presbytery appointed by him shall preside."

Chap. 22 (6) 3—The Ordination of a Minister. "Then the presiding minister and after him all the Ministers of the Presbytery, shall take him by the right hand saying: We give you the right hand of fellowship to take part in this ministry with us."

U. S. Book of Church Order says, "All the members of the Presbytery—"

Chap. 22 (11)—"In the installation of a minister previously ordained, a ruling elder, who is moderator of the Presbytery may preside, addressing the constitutional questions to the minister and to the church, and then pronouncing the pastoral relationship established."

Is this paragraph an oversight on the part of the authors of the Plan, or is it just a beneficent pat on the back for the ruling elders, because of the important task of ordaining the new Minister has already been handled correctly by the ministers of the Presbytery?

Chap. 26 3-c—"In case the Moderator of any Judicatory, above the Church Session, shall be a ruling elder, he may open the next meeting with an address; but any acts, appropriate only to an ordained minister of the Gospel, shall be performed by a Minister appointed by such Ruling Elder."

IV. SOME IMPORTANT CHANGES  
IN THE FORM OF GOVERNMENT

Chap. 14-4—Commissioners to General Assembly—"Each Presbytery consisting of not more than six thousand ministerial and communicant members, shall elect one minister and one ruling elder; and each Presbytery consisting of more than six thousand members, shall elect one minister and one ruling elder for each additional six thousand, or fraction thereof not less than three thousand."

This really means that a Presbytery gets one minister and one elder representative if it has less than nine thousand members. More than nine thousand and less than fifteen thousand it gets two each, and so on.

Let's see what this rule would do to the representation in the General Assembly from the Synod

of South Carolina. And remember that it would do the same thing to every other Synod of our church.

SYNOD OF SOUTH CAROLINA

	No. Members	Comm. at present	Comm. under plan
Presbytery			
Bethel	8770	6	2
Charleston	4710	4	2
Congaree	6684	4	2
Enoree	10115	6	4
Harmony	5614	4	2
Pee Dee	6661	4	2
Piedmont	4892	4	2
So. Car.	6229	4	2
Totals		36	18

I have computed the change for each Synod by Presbyteries, but lack of space prevents a complete listing, however the total for our Church is quite startling. All of our Presbyteries now send about 440 Commissioners to our General Assembly, under the Plan this number would be reduced to 260.

Right here at this point I would like to give some comparisons to show where our Southern Church would stand in the, so-called, New Church.

Church	No. Syn.	Per Cent	No. Pres.	Per Cent	No. Com. to G.A.	Per Cent
U. S. A.	38	58%	259	66%	946	71%
U. S.	16	25%	84	21%	260	19%
United	11	17%	51	13%	118	10%
Totals	65	100%	394	100%	1324	100%

Chap. 35. 1—Full Organic Union With Another Church.

This requires "The approval in writing of Two-Thirds of all the Presbyteries."

Note: That the historic Three-Fourths approval has been lowered to only Two-Thirds.

Chap. 36. 2—Amendments to the Confession of Faith, and the Larger and Shorter Catechisms, require "The approval of two-thirds of all the Presbyteries."

Chap. 36. 3—Amendments to the Book of Church Order require, "The approval in writing of a majority of all the Presbyteries."

V. CHURCH PROPERTY

The only reference to the property of a particular church in our U. S. Book of Church Order is found in paragraph 164, and this refers to a church that has ceased to exist. It is the generally accepted policy in our Presbyterian Church (U. S.) that each individual church owns and manages its church property as the congregation shall so direct, without any help or advice from any Church Court or agency.

This proposed Plan of Union is, however cut from a different pattern. Their ideas on this sub-



ject are very clearly expressed, and are very easy to understand.

The following paragraph would, if adopted, really lock the door.

Chap. 34. 11—"A particular church shall not sell, mortgage, or lease any of its real property used in connection with the work of the church, except in consultation with the Presbytery of Jurisdiction."

If you do not think that the above paragraphs from the Plan of Union can have a sinister meaning for your individual church just look up the record of what this same Presbyterian Church (U. S. A.) did to some individual churches which belonged to the Cumberland Presbyterian Church prior to the union of that church with the Presbyterian Church (U. S. A.) about the turn of the century. There are cases of record where the United Church went into the Civil Courts, took away the Church buildings from the congregations which built them, locked them up and allowed them to rot down unused. This is the church with which we will have to deal in case of Union.

## VI. BOOK OF DISCIPLINE

I shall not go into this section in great detail, but only want to point out a few dangerous changes from our own Book of Discipline.

Chap. 1 (1)—Definition—"Discipline is the orderly exercise of that authority, and the application of those principles and laws, which the Church of the Lord Jesus Christ has derived from the Word of God, and has appointed for the instruction, training and control of its members, officers, congregations, and judicatories."

The Presbyterian Church (U. S.) Book of Discipline, says:

Par. 170—"Discipline is the exercise of authority given the Church by the Lord Jesus Christ to instruct and guide its members and to promote its purity and welfare."

You will note that in our U. S. Book of Discipline nothing is said about Principles and Laws appointed by the Church, and nothing is said about maintaining control of its members, etc."

Chap. 1 (8)—Offense—"An offense is anything in the doctrine, principles, or practice of a church member, officer or judicatory, which is contrary to the Word of God, or to those expositions of its teachings as to faith and practice which are contained in the Constitution of the Presbyterian Church of the United States.

Here you have it again and much clearer. If you fail or refuse to comply with any precept or rule now in, or hereinafter placed in, the Book of Church Order, you can be hauled up, charged with an offense, and kicked out of the Church.

## VII. SUMMARY

In the "Introduction" pages 6 to 11 of the 1954 Edition of the Plan this statement is made—"The Form of Government of the United Church maintains the historic Presbyterian system of representative Government." After reading this article do you believe that the "Historic Presbyterian System" has been maintained?

DO YOU BELIEVE that it is according to Presbyterian Tradition to write a "Solemn and Binding Contract," and to provide in its first paragraph a means of breaking this solemn and binding contract?

DO YOU BELIEVE that it is according to Presbyterian Tradition to change the rule which protected the Church against hurried and ill-thought change in Vital Doctrines by reducing that protection from three-fourths of all the Presbyteries having to approve, to a lesser number of two-thirds?

DO YOU BELIEVE that it is according to Presbyterian Tradition to allow vital changes in Church Doctrine, and Union with other Churches, by a vote of two-thirds of the Presbyteries, and then to require an individual church which wants to stay out of the union to muster a three-fourths vote against the union?

DO YOU BELIEVE that it is according to Presbyterian Tradition to strike down the high and honorable office of Ruling Elder, to reduce its power and to take away its authority?

DO YOU BELIEVE that it is according to Presbyterian Tradition to set aside the Church Session duly elected by the congregation and ordained to office, and put outsiders in their place?

DO YOU BELIEVE that it is according to Presbyterian Tradition to write into this Plan of Union a provision that one stroke will cut in half the number of Commissioners to the General Assembly from each of our Southern Synods?

DO YOU BELIEVE that it is according to Presbyterian Tradition to take away from a particular church congregation the control of their church property, paid for and lovingly cared for by that congregation?

DO YOU BELIEVE that it is according to Presbyterian Tradition to try a member of our church for the refusal or failure to comply with the man-made rules in the Book of Church Order; to call such refusal or failure an "offense," and to kick that member out of the church?

My friends, after studying this Plan of Union in the light of this article, and in comparison with the Constitution of our Southern Presbyterian Church, which has been operating successfully for ninety-two years, I am positive that you will refuse to have anything further to do with it.

*REMEMBER THIS: A vote for this Plan of Union means a vote for the destruction of our Southern Presbyterian Church.*

# It Is Not Presbyterian

PAUL D. HASTINGS  
REIDSVILLE, N. C.

There is one provision in the Proposed Plan of Union which is so dangerous that it should cause every member of our Southern Presbyterian Church to vote against union, and this provision is contained in the duties and power which is given to the General Council. We have a General Council in our church, but it does not have the responsibility nor the power to supervise or direct any of our Boards and Agencies in any of their programs. It is difficult to believe that anyone would propose to give any small group, no matter who or how well qualified, the duties and power as outlined for the General Council in Chapter 31, page 191 of the Plan of Union which I will give exactly as printed. The emphasis and comments are my own.

"1. A General Council is hereby established with AUTHORITY and DUTIES as herein specified.

2. The General Council, subject to the authority of the General Assembly, SHALL ASSUME AND DISCHARGE THE FOLLOWING DUTIES: TO SUPERVISE THE SPIRITUAL AND MATERIAL INTERESTS OF THE BOARDS AND AGENCIES OF THE CHURCH; (The spiritual and material interests of the Boards and Agencies of the Church COVERS EVERYTHING.) to CORRESPOND WITH AND ADVISE the General Councils of PRESBYTERIES and SYNODS; (This carries the power of the Assembly's General Council down through the Synods and Presbyteries.) to PREPARE and SUBMIT annually to the General Assembly BUDGETS for the PERMANENT BENEVOLENCE and MISSIONARY AGENCIES of the Church; (Any group which controls the budgets of the Benevolent and Missionary Agencies of the church can control these programs by this power of determining the budget for their work.) a BUDGET for the General Assembly; a BUDGET for the General Council; and BUDGETS for all agencies of the General Assembly which shall from time to time be established; to CONSIDER between annual meetings of the General Assembly cases of serious embarrassment of emergency CONCERNING the BENEVOLENCE and MISSIONARY WORK OF THE CHURCH, and TO PROVIDE DIRECT METHODS

OF RELIEF; (This gives the Council power to do anything they like with these programs of our church.) to REVIEW, COORDINATE, and promote in a unified plan, ALL THE PROGRAMS OF THE CHURCH as proposed by any of the agencies of the General Assembly and approved by it. (Here is absolute power over all the work and programs of the church.)

3. The General Council, subject to the authority of the General Assembly, shall also make suitable provision for the discharge of such duties as the following:

The COORDINATION of the MISSIONARY and BENEVOLENCE PROGRAMS OF THE CHURCH, as proposed by its boards and agencies; the PROMOTION OF CHRISTIAN BENEVOLENCE and STEWARDSHIP throughout the Church; the CULTIVATION OF SOUND METHODS OF CHURCH FINANCE, THE PROMOTION of the PUBLIC RELATIONS of the Church, including the uses of radio, motion pictures, television, and other such instrumentalities; the PROMOTION and DEVELOPMENT of the Church's OFFICIAL PUBLICATIONS; the PLANNING OF THE LONG-RANGE PROGRAM AND STRATEGY OF THE CHURCH; and the DEVELOPMENT IN ALL CONGREGATIONS AS WELL AS PRESBYTERIES AND SYNODS OF THE HIGHEST POSSIBLE SPIRITUAL EFFICIENCY. (This gives the Council power to direct every congregation, Presbytery, and Synod as to how they should carry on their programs and work.)

4. The General Council shall discharge such other duties as the General Assembly shall from time to time require and authorize."

Certainly no informed member of our church would ever vote to give such responsibilities and power to any small group because this General Council is an unPresbyterian organization, foreign to the historic policy of Presbyterianism and calculated to completely alter the constitutional processes of the church.

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## World Council Registers Differences Between Humanistic And New Testament Thinking

In his report on the Main Theme of the Second Assembly of the World Council, Bishop Hans Lilje points out that the discussions on this matter "the conflict between humanistic and New Testament thinking have been brought into the open." What

the Bishop remarked we observed both in the discussion on the main theme, on faith and order, and on the "responsible society." These differences came out in the question as to whether to be vague or clear about the blessed hope of Christ's Coming in glory, whether to think of the Church as only the pilgrim people of God or as the body of Christ, whether to frame a statement on the responsible society from economic principles or from Jesus Christ, and whether to speak from general considerations or from the authority of the Holy Scriptures.



Dr. Tom Torrance of New College, Edinburgh, succeeded, despite sundry efforts to block it, in getting the following clearcut statement of the Christian hope into the statement on the Main theme:

Because Jesus Christ died and rose again for the world and will come again to renew it and judge it in His glory and grace, this world is anchored to Him in unshakeable hope. He rules over all history by the power of His cross and resurrection and nothing can pluck this world out of His hands. His eternal purpose of redemption will be brought to its complete consummation.

In the report received on Evangelism there are several affirmations of like import thus:

"It is the ministry of the Coming Christ by whose mercy and judgment the world is governed even now." "The messenger of the unlimited grace of Christ looks towards the consummation of the Kingdom in which His redeeming love shall have achieved its full intention . . . He Who comes as our Judge is also our Redeemer." "Therefore are Christians under constraint to declare this hope of the world, until the consummation of the Kingdom and the Coming of the King."

(Your correspondent was informed that Dr. Billy Graham is a member of the World Council Committee on Evangelism and would have been a speaker at the Second Assembly on this theme except for his sickness).

From the report on Faith and Order the testimony is that the one life of the Church is derived from the whole Person and Work of Jesus Christ as Saviour and Lord—in His Incarnation—in His words and works—in His calling men and appointing a ministry—in His passion and death—in His resurrection, ascension and heavenly reign—"and in His promise to come again as the triumphant and glorious King."

—Reported by W.C.R.

## The Responsible Society In A World Perspective

The report of Section III treating of this matter was given to the World Council on Friday, August 27th and discussed then and the day following. Two improvements on the report made at Amsterdam in 1948 may be noted. On the political and economic side there was a much more favorable treatment of capitalism. The Chicago Daily Tribune remarked:

The report resembled the 1952 platform of the Republican party more than the report on social questions adopted by the W. C. C. at its first assembly in Amsterdam . . . and was a surprisingly orthodox report . . . which condemned totalitarianism, warned against the danger of uniting political and economic power in an

all-controlling state, and commended private enterprise.

The other matter is one that a minister might notice more quickly than a daily newspaper. This is the challenge by New Testament thinking to the humanistic point of view. There are sentences in the report which still read like paragraphs from text books in sociology and economics. But a determined effort was made, with some success, to get the Church to speak like the Church, that is from the Word of God. The opening paragraph grounds social responsibility in the mighty acts of God who is revealed in Jesus Christ our Lord. The closing paragraphs have the testimony of His death and resurrection from First Corinthians fifteen as the basis of hope and Christ's Lordship in earth and heaven as the basis of the call to responsible action in society.

Your correspondent made an earnest effort to get the definition of "a responsible society" modified in this same direction. The report defines a responsible society as one "where freedom is the freedom of men who acknowledge responsibility to justice and public order and where those who hold political authority or economic power are responsible to God and to the people whose welfare is affected by it."

It was pointed out that this statement makes the citizen responsible to impersonal justice rather than to God Who made man in His own image and holds him responsible to HIMSELF. Further it makes the individual responsible to public order which may become totalitarian. Then it was shown that the Apostle in Ephesians 5 and 6 makes the wife and the husband, the child and the father, the servant and the master each severally responsible to the Lord or to Christ. Accordingly it was moved that the statement be changed to read:

The freedom of men who acknowledge responsibility to God for justice and public order.

At the time, however, the Assembly was disposed only to follow its Commission on Section III and that group through its Chairman Mr. Patijn was unwilling to change the wording of Amsterdam. Here, at least, so it seemed to the reporter, the traditions of Amsterdam were given precedence over the Word of God.

—Reported by W.C.R.

"Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced more true than the truth itself.

"A clever imitation in glass casts contempt on emerald unless it comes under the eye of one able to test and expose the counterfeit. What inexperienced person can detect the presence of brass when it has been mixed with silver?"

—From Irenaeus, *Against Heresies*.

# The Rise Of An Evangelist-Statesman

*(The following article which is to be found in the September issue of INTELLIGENCE DIGEST is of far more than passing importance.)*

*The hope of the world is to be found in a return to an uncompromised Christian message, based on the authority of the Scriptures.*

*The present meetings of Billy Graham in Nashville are a renewed evidence that people need to hear—and are willing to hear—the simple Gospel, simply preached. How else can one explain an average of over 20,000 attending night after night as they are doing in Nashville.*

*One prominent Nashville business man has said: "I never dreamed that this complacent and self-satisfied city could be so deeply and generally stirred. God is working here."—H.B.D.)*

Billy Graham plans to re-visit Britain, France, and Germany in 1955. This project has important support. Full details will be given in *Intelligence Digest Supplement* at a later date.

Dr. Graham is now a world figure and occupies a unique position. He is loved by President Eisenhower, admired by Sir Winston Churchill (who took a great liking to him), and feared by the Soviet Union and its agencies. He is not much liked by the Socialists, and is not exactly loved by the late Bishop of Birmingham's theological school.

## Statesmanlike Qualities

Dr. Graham has become more than an evangelist. His preaching—being dogmatic—has involved him in world affairs for the simple reason that dogmatic Biblical teaching bears upon politics. He is, therefore, willy-nilly, involved in world politics by reason of his theology. His book, *Peace With God*, (which is well worth reading) underlines this. He clearly believes in evangelical statesmanship; and himself possesses many statesmanlike qualities of a high order.

## A Clear Challenge

His next European campaign will be far more critical than his recent one; because world trends are shaping fast, and he is now accepted as a world figure. He stands for the supernatural concept of world affairs, from the family to the state. He cannot make such a stand without clashing head on with the materialistic concept. This clash is sharp and clear, and he will find that it develops somewhat rapidly.

Dr. Graham challenges the materialistic concept of foreign policies, just as he challenges the materialistic outlook on social, racial, and all other human relationships. He challenges them armed with what has proved to be an immense popular appeal and powerful natural gifts.

## No Compromise

He preaches that the individual should put his soul before his body, and that a nation should put God's laws before political expediency or fear of war. He sees in Communism a manifestation of anti-Christ, and is therefore convinced that opposition to it has Divine sanction. He says that God will have the final word, and that man neither should compromise nor needs to compromise with what God has declared that He will destroy.

He distinctly preaches that there will be Divine intervention in world affairs.

To him, compromise with atheistic Communism is wrong, sinful, and therefore not only unnecessary, but far more dangerous than the H-bomb. Once accepted, this conviction naturally alters a man's whole outlook on foreign policy, just as Billy Graham's preaching alters a man's whole outlook on social relationships whether in the factory or the home.

## A. Dogmatic Proclamation

While all the Conservative politicians have found great difficulty in selling their ideas to the western masses, Billy Graham is putting over his convictions with increasing and astonishing success.

Some observers explain this by saying that the politicians fail to produce any authority for their ideas, whereas Billy Graham relates his social and political convictions to a dogmatic proclamation of Biblical authority, which offers a man inward peace and belief in an eventual Divine overruling of this present world's affairs.

One can see at once how such a dogma, proclaimed in a spiritual vacuum by a man of great natural gifts, can affect opinion on a major scale.

## Evangelism And Politics

Many older Christian believers are somewhat alarmed at this conjunction of evangelism and world politics. But Billy Graham, believing the whole Bible and its presentation with deep conviction, cannot escape from preaching its clear political implications. The evangelist-statesmen with great popular appeal is new to many people.

Inasmuch as total dogmatism is the secret of his success, he cannot be shorn of it without destroying his power. This is very puzzling, and even disturbing, to many people who were brought up to believe that dogmatism was outmoded and that religion and world politics were, somehow or other, entirely separate things. Yet, if one thinks for a moment, it becomes clear enough that if religion is of any significance at all it must, *ipso facto*, be a decisive factor in world politics.

Billy Graham sees this, and he is therefore up to the neck in world politics, and will remain so. It remains to be seen how some of his earlier sup-



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porters will react when they realise exactly what they have let loose.

### **A Man Who Stands Almost Alone**

Some observers think that he is one of only two or three living men with the natural gifts to awaken popular opinion to a sense of destiny and conviction; one of only a few men who can smash through class and race conflicts and give the masses the courage which the world situation requires of them.

He has very deeply impressed responsible opinion that, in his special field, he stands almost alone as the man able to fire great masses of hitherto inert people.

Billy Graham himself would deny possessing any special natural gifts; he would explain his position as a solely supernatural occurrence. He believes that if one is faithful to a clearly stated dogma, then God confers authority, and results follow. He is wholly convinced of this.

### **A Rising World Figure**

Events suggest that he is an important and rising world figure who challenges the whole materialistic concept. The opposition will, therefore, fight him tooth and nail. He may prove to be the symbol of a choice on the part of millions. The essentially important point is that the choice is not between following Billy Graham or opposing him. It is be-

tween accepting the supernaturalistic concept and then going into the Church of one's upbringing or choice, and materialism. It is this factor which, naturally, endears Billy Graham to many Church leaders.

One may refuse to accept his dogma, but one cannot refuse to accept the fact that it attracts more millions of people to hear it repeated over and over again, than any living politician or entertainer can attract to any political platform or to any form of modern escapism. It is this fact which must, and does, arrest the attention of observers.

### **A Possibly Decisive Influence**

This Service believes that its subscribers will be repaid by carefully following what is happening. Dr. Graham's growing influence is likely to have a widespread effect on policy over a wide field.

If, for example, he conducts another big mission in Britain in 1955, and if this should coincide with great debates on foreign policy and preparations for an election, his dogma may decisively sway public opinion.

He may well have a profound influence over the masses in Germany, where he met with a bigger response than anywhere else during his whole career—not excluding Britain: In France, where the response of a somewhat limited circle was deeply impressive, it is possible that he could kindle a new spirit of revival.

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## **SABBATH SCHOOL LESSONS**

**REV. J. KENTON PARKER**

### **LESSON FOR SEPTEMBER 26**

# *Living Witnesses*

***Background Scripture: Matthew 5:13-16; John 1:40-42a; Acts 4:13-20; 8:4-8, 26-40; II Corinthians 5:11-20; I Peter 3:13-16. Devotional Reading: Romans 10:4-15.***

Many centuries before Christ came Isaiah the prophet had exclaimed, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things, and Paul quotes this verse in our Devotional Reading in reference to the preaching of the gospel.

We have a wonderful Gospel to preach. In the first part of the Epistle to the Romans Paul lays down the great principles which underlie the Gospel; Man's sinful and lost condition; the Atonement through Christ; Salvation by Grace through Faith in this Saviour. In the first part of this chapter—chapter ten—he is speaking of the difference between salvation by the righteousness of the Law, and salvation by the righteousness of Faith. The Law says, Do and Live: the Gospel says, Believe, and Live. The work of Christ is a finished work; we do not have

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to ascend to heaven to bring a Saviour down, or descend into the deep, to bring Him up from the dead; He has come; He has died; He has risen again from the dead. The only thing for us to do is to confess Him to be Lord, and to believe in our hearts that He arose from the dead.



This salvation is free to all men. Here we have one of the "Whosoever" of the Gospel; whosoever believeth shall not be ashamed (Isaiah 28:16), and whosoever shall call upon the name of the Lord shall be saved. But, in order to call, they must believe; in order to believe, they must hear, and in order to hear, they must have a preacher; and the preacher must be sent.

We, His followers, have been sent. When Jesus left His disciples he gave them the command: Go ye into all the world and preach the gospel to every creature. He also said, Ye are my witnesses. We, then, are His Living Witnesses—Living Epistles—sent men and women, who are to take the gospel to all the world.

We grow as Christians in proportion to our faithful obedience to this command. A church which refuses to be a missionary church will die, and a Christian who refuses to assume in some way, and in some degree, his obligation to be a Living Witness, will never grow into a strong, Christ-like Christian. The more faithful we are in our obedience to this command the more rapidly we will grow.

#### *I. Salt and Light: Silent Witnesses:* Matthew 5:13-16.

We do not necessarily have to talk to be Living Witnesses for Christ: salt and light have no words to express their value in the world, but all of us realize what a tremendous part they play in the lives of men. Salt preserves and gives flavor to our food. Light enables us to see the world in all its beauty. To live without these two things would take away a great deal from the happiness of men, if indeed, they could live at all.

Salt must be real salt; it must have its saltiness; and we must let the light shine, and not cover it up. Both are valueless unless they perform their mission.

We, as Christians, must be like these two things. Salt and light are powerful in their place. The silent witness of a good life will be a powerful testimony to Christ. Men will see our good works and *glorify God*. That is our business; to glorify Him. Are we good, living witnesses in a dark and dissolute world?

#### *II. Finding Our Brother:* Witnessing in the Home: John 1:40-42a.

Andrew will always be known as the man who found his brother and brought him to Jesus. Andrew was not the leader that Simon Peter became. Our brother may become a much greater man than we can ever hope to be. The man who led D. L. Moody to Christ never became the great evangelist that Moody was.

The first ones we should think of when we have found the Saviour, are our loved ones in the home,

members of our own family circle. This should be natural, but sometimes it seems to be harder than speaking to strangers. The word, "brother," has a much wider application, for we should think of all men as "brothers" in a certain sense. There is a brother whom someone should save, and we should welcome the opportunity of speaking to him about Jesus.

#### *III. "We Cannot but Speak the Things Which we have Seen and Heard":* Acts 4:20.

Peter and John had been boldly preaching Christ. The rulers of the Jews, especially the Sadducees, were disturbed, for they were preaching the Resurrection. They set these two apostles in their midst, and Peter, filled with the Holy Spirit, proclaimed the Gospel to them. They were astonished at the boldness of these two men, for they were "unlearned and ignorant"; that is, they had never been to the Jewish Rabbis for instruction. They took knowledge of them, that they had been with Jesus. For three years they had sat at the feet, not of a Gamaliel, but a far greater; the Greatest Teacher the world ever knew. In addition to this, they had been filled with the Holy Spirit and changed from weak and cowardly men to heroes who could stand persecution and hardship. What finer preparation could a person have than this? Would that all of us who have spent four years in College, and three or four in the Seminary could have the fitness that Peter and John had as they stood before these rulers.

When they were commanded not to speak or teach, they answered in the words above; We cannot but speak the things we have seen and heard. The Christian who has really "seen and heard," has a Living Message. If we have had a personal experience of the saving power and grace of God we can tell others. Paul had such an experience, and never tired of relating the story of his Conversion. This kind of testimony is worth far more than any other in the court room, and also in our witnessing for the Saviour. We must not keep silent when our words are needed to tell others of what God has done for our souls. We must not be ashamed to speak a good word for Him when that word is needed. Are we ever ashamed? Do we ever keep silent when we should speak?

#### *IV. Preaching Everywhere:* Acts 8:4-8.

Persecution scattered the Christians who were in Jerusalem, but it was like scattering fire-brands, for these Christians went everywhere preaching (literally, "talking") the Word. This was not the formal preaching of the gospel, but the personal testimony of one person to another, as they came in contact with one another. They just told everyone they met about the good news of a Risen Saviour, and of Salvation in His name. If a bad accident, or terrible disaster, occurs in a community it does not take long for the news to spread. So, this piece of

good news spread rapidly, for they that were scattered abroad went everywhere preaching the Gospel. The greatest event that ever took place was the death and resurrection of Jesus Christ. These Christians could not help but spread this good news.

Among these scattered Christians was the deacon Philip, who went down to the city of Samaria and preached Christ to these people. They were like a connecting link between Jew and Gentile, being a mixed race. They gave heed with one accord to the message, many became Christians, and there was great joy in that city. This is always the case where there is a genuine revival.

*V. Preaching to One Man:*  
Acts 8:26-40.

God's ways are not our ways. Philip had started a great work at Samaria, and it was growing so that the church in Jerusalem took knowledge of it and sent Peter and John down there. Then, all of a sudden, it seems, God calls Philip to leave and go down to the desert country. I suppose that Philip wondered why he was called to leave Samaria and go down there. One of the translations says, God said to Philip, Get up and go; and Philip got up and went. Here is a fine example of the implicit obedience of true faith. We soon see why God did this. Philip meets the Ethiopian who was returning from Jerusalem, preaches Christ to him, and he is converted, and goes on to his own country rejoicing. This, no doubt, led to the conversion of others in that country. God's ways are always better than ours; it pays to listen and obey.

*VI. "Ambassadors for Christ":*  
II Corinthians 5:11-20

A man considers it a great honor to be an ambassador; to represent the United States in some

foreign country. Paul takes up this thought and applies it to us as the representatives of Christ in the world; a "Foreign Land," for we are strangers and pilgrims here; heaven is not native; heaven is our home.

Our motive, our constraining force, is Love; for the love of Christ constraineth us. He died for us. The least we can do is to live, not unto ourselves, but unto Him Who died and rose again. This becomes our consuming passion; old things pass away, all things become new. The Christian is a "New Creation." He is now sent into the world to represent His Saviour, to be His ambassador with a message of reconciliation. The world is in rebellion against God. We are to beseech men to be reconciled to God. We are to preach both the terror and the mercy of God.

He hath made Him to be sin for us Who knew no sin; that we might be made the righteousness of God in Him. What a message for a world of sinners! What an honor to be chosen to take this message to erring men!

*VII. Ready to Suffer:*  
I Peter 3:13-16.

A witness does not always have an easy time. The early Christians were severely persecuted. They had to suffer for righteousness' sake. Nearly all the apostles were martyrs. They were falsely accused; they were brought before civil and religious courts for trial; they were imprisoned and put to death.

They were ready to give an answer—to bear witness—to the truth. One of the best illustrations of this is found in the life of Paul. Are we ready to suffer for Christ?

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YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

**YOUTH PROGRAM FOR SEPTEMBER 26**

## *Know Your Preacher*

**DEVOTIONAL:**

Hymn: "Heralds Of Christ, Who Bear The King's Commands"

Prayer

Scripture: Colossians 1:21-29

Hymn: "I Love To Tell The Story"

Offering

Hymn: "I Love Thy Kingdom, Lord"

**PROGRAM LEADER:**

One of the best ways of achieving this objective of knowing your preacher would be to ask your minister to speak to the young people on his voca-

tion. Inform the young people beforehand as to the nature of the program, and let them be prepared to ask questions concerning the work of the ministry.

Once a little boy observed the minister going from house to house making pastoral visits, and as the minister approached his own house he said, "Don't you ever work?" There may be some older people who are just as ignorant of the responsibilities of the minister as that little boy. I am sure that all of us have a better understanding of the ministry, but perhaps even we have not realized fully all the different phases of the minister's work. The Bible has a number of terms or names for ministers,



and each of these names tells us something different about the work that is required. Our speakers will discuss some of these Biblical terms as they apply to the ministry in modern times.

#### *First Speaker:*

The man who is chosen as the spiritual leader of our church we call a pastor. This is a Biblical word which means shepherd. The pastor is the shepherd of God's people in a spiritual sense. God in Christ is our true shepherd as is so clearly taught in the tenth chapter of John, but our pastors are the men whom God has chosen to be His under shepherds. The twenty-third Psalm describes some of the ways God works as our shepherd. The pastors of our churches are responsible for leading God's people in these same ways.

When we speak of the pastoral work of the minister in these days, we are usually referring to his personal guidance of the people. The minister is doing the work of the pastor as he visits in the homes of the people, as he seeks to comfort those who experience sickness and sorrow, as he comes to the aid of those who have trouble, as he tries to lend courage and strength to those who are weak, and as he counsels with the people at all times and in all occasions.

#### *Second Speaker:*

Another popular Biblical name for the minister is "preacher." There are several words in the original languages of Scripture which are translated "preacher." Most of them have to do with the proclamation of the good news about Christ and the salvation which He imparts. This name implies that the preacher is charged with the responsibility of proclaiming faithfully and consistently an evangelistic message. One of the Greek words which our Bible translates "preacher" could be more accurately translated "evangelist."

A duty of the preacher which is very closely related to his work of evangelism is that of teaching. We usually combine the teaching and evangelistic responsibilities under the one name of "preacher." The preacher has as his duty to teach the people the Word of God which reveals God's will for their lives and their living.

For a man to be an acceptable preacher requires a great deal of study. It means not only that a man must have completed four years of college and three years of seminary, but he must continue to be diligent in study week by week if he is rightly to "divide the word of truth." Our ministers spend much time in prayer and preparation for the sermons they preach and the studies they lead. Many people may not be aware of the great amount of time the preacher spends in study, but if he failed to do it, they would certainly be able to discern the deficiency in his sermons.

#### *Third Speaker:*

Two names for ministers which are quite Biblical but which are not so widely used by us are "pres-

byter" (elder) and "bishop." The presbyter or elder, is a man of spiritual maturity who is ordained to serve as a leader and example to the people. The name "bishop" is given to the same office, but has reference to the officer's authority and responsibility for being the overseer of the church. The Greek word which we translate "bishop" means overseer. Of course, we have two classes of elders or bishops, ruling elders and teaching elders. Teaching elders are our preachers or ministers. They have no more authority than ruling elders, but they have the added responsibility of preaching and teaching.

The minister's work as elder and overseer involves his knowing about the whole program of the church, both the local church and the entire denomination. He must be ready to guide in all phases of the church work: Sunday school, youth work, men's work, Bible schools, and special studies. It means that he must do his part in the work of presbytery, synod, and General Assembly. It involves helping to make and carry out policies at all levels in the program of the church.

#### *Fourth Speaker:*

The word which we have been using as the basic designation of this person is the name "minister." Among Presbyterians this seems to be the most popular title for our spiritual leaders. What does it mean? It means "servant." The minister is the servant of God and of Christ because he has received salvation from God through Christ, and in gratitude he has offered his life to God "a living sacrifice" which is his "reasonable service." The minister is the servant of the Word of God because he has dedicated himself to live by it and to proclaim it. He is the servant of the church because the church is the body which Christ has established through which service to Him may be rendered. The minister is the servant of the people in the particular church of which he is minister because Christ has made it clear (Matt. 25:40) that the way to serve Him is to serve other people in His name. The other names for the minister have to do with the different phases of his work, but the name "minister" seems richest of all because it describes the fundamental nature of the work and the relation of it to the Lord.

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# Women's Work

## "PARCELS FOR PEACE"

By Nancy Lawrence

Building life, friendship and lasting world peace. This is the task to which American church women dedicate themselves on World Community Day. The day is set aside each year for study of methods of promoting world peace, and as an expression of their concern for sharing the material blessings of America's good life with the needy of the world.

This year on Friday, November 5, women in thousands of communities across the nation will bring their gifts of clothing for young children, household supplies, blankets and special offerings to be sent abroad to the homeless and destitute in all parts of the world.

Bearing the significant label "Parcels for Peace," their lovingly packed cartons will go to Korea, Trieste, India, Pakistan, the Near East, Hong Kong, Germany, Greece and many other areas.

World Community Day—traditionally observed on the first Friday in November—is sponsored by United Church Women, a general department of the National Council of Churches, and by its hundreds of affiliated state and local councils. In the eleven years since the founding of the observance, church women have contributed offerings totaling nearly two million dollars. Last year the amount given came to \$99,000 and 316,000 pounds of vitally needed clothing.

The special theme for this year is "Let the Children Come to Me," it has been announced by the 1954 chairman, Mrs. H. H. Kodani, of Pacific Palisades, California. Mrs. Kodani urged women to put special emphasis on collecting clothing for children from one to six years of age and warm blankets to meet the needs of the thousands of refugees whose homes are unheated.

In addition to their material gifts the women will again bring special offerings for relief. A part of the money given this year will go to Church World Service another department of the National Council of Churches, to finance the sending of U. S. government surplus food overseas. On the present world market each American dollar donated results in 20 dollars worth of goods delivered to the needy overseas.

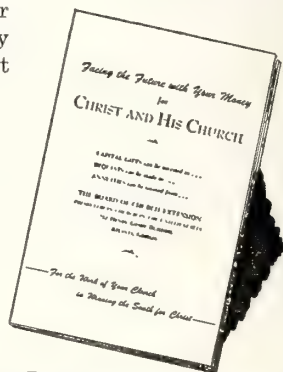
Some of the funds will also go to finance the work of Miss Margaret Jaboor, the Chief Resettlement Officer working with the office of the World Council of Churches in Geneva, Switzerland. Through her office are processed the necessary papers for the thousands of refugees coming into the United States under the 1953 Refugee Relief Act. The offering also supports the church women's

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own official observer at the United Nations and their Christian Woman's Action Program for Peace.

Confident that the United Nations is one of the best instruments for building world peace today, the women will again concentrate upon learning more about its work. As the third part of their three-part program of prayer, action and study, they will devote themselves to the study of the World Health Organization, a specialized U. N. agency. Study teams and neighborhood meetings will be organized. Many communities plan special radio and television programs and special dramatic skits dealing with the humanitarian work of WHO.

What the aid made possible by World Community Day means to its recipients is told in a letter of appreciation received recently. The letter states in part "The hundreds of thousands of pounds of excellent material have brought comfort and help to thousands of families . . . Nevertheless perhaps the greatest service is the message of love and concern which your gifts convey to people overseas. You are building for peace."

Mrs. Kodani, in announcing plans for the Day, pointed out that it is "far more than just a day. It is a daily year-round striving for justice, and freedom for all men, a keeping open the pathway for peace, that Christ may walk therein and the world may follow in His footsteps."



# Church News

## Montreat In 1955

MONTREAT — With the summer conference season at Montreat officially ended, Mountain Retreat Association leaders are formulating plans for the 1955 program.

Conferences scheduled for next year are as follows: Young Adults, June 20-24; Educational Association, June 21-27; Women's Advisory Council, June 23-28; Women's Training School, June 29-July 6.

Directors of Christian Education, July 7-12; Superintendent's Conference, July 8-10; Children's Work Council (delegated council), July 7-11; Leadership School, July 12-21; Young People's Conference, July 21-28; Music Conference, July 21-28; World Missions Conference, July 28-Aug. 3.

Church Extension Conference, Aug. 4-11; Stated Clerks' Association, Aug. 16-17; Ministers' Wives' Forum, Aug. 16-18; Bible Conference, Aug. 11-21.

## R. Leon Hall Is Appointed Business Instructor At Montreat College

MONTREAT — R. Leon Hall, formerly an assistant professor at Presbyterian College, has been named business instructor at Montreat College.

A native of Georgia, Hall will teach shorthand, typing, accounting, business mathematics and economics at Montreat.

He is a graduate of Emory University, Atlanta, Ga., and has taught at Middle Georgia College, Hall School of Commerce, University of Georgia, Georgia Institute of Technology and Presbyterian College.

Hall will assume his duties with the opening of the fall term.

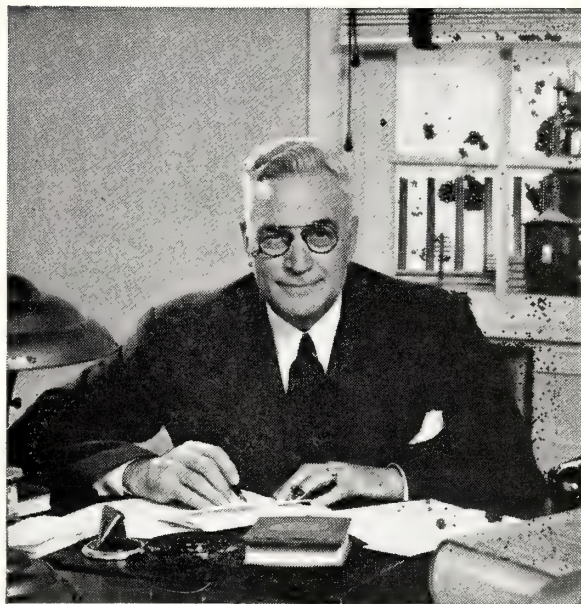
## Fountain Inn, S. C.

August 29, 1954.

On August 29th, 1954, the session of the Fountain Inn Presbyterian Church, Fountain Inn, S. C., unanimously adopted the following resolutions:

WHEREAS, the session of the Fountain Inn Presbyterian Church, desiring to make known its attitude toward the proposed union of the Presbyterian Church U. S., the Presbyterian Church, U. S. A., and the Presbyterian Church of North America, and its attitude toward racial segregation, and

WHEREAS, it is the belief of the Elders that this proposed union means our church would be



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absorbed, thus losing its identity, and would be a step toward an Ecumenical Church with emphasis upon bigness and Ecclesiastical Bureaucracy which would not necessarily result in more effective witness, but which might be a hindrance thereto. The one church of the dark ages bears witness to this possibility, and

WHEREAS, the pronouncements of the General Assembly, on the subject of racial segregation, has not spoken the true sentiment of the church at large, but has violated the traditions of the Southern Presbyterian Church and has injected an issue which seriously threatens the peace and purity of the church, and

WHEREAS, the session believes that God had a purpose in making the races distinct, some black and some white, and that each race can serve Him better by remaining true to and working through its own racial groups; that attempts to mix the Negro and white races could and probably would, lead to serious consequences thus threatening the peace of the church.

Therefore Be It Resolved:

I. That the session of the Fountain Inn Presbyterian Church does hereby declare that it is definitely opposed to the proposed union.

II. That this church will not follow the advice of the Assembly urging nonsegregation, but will maintain its policy and practice of distinct separation of the races.

These resolutions to be published in the church bulletin for the information and guidance of the members of the church.

Joseph S. Jones, Moderator,

Dr. J. A. Thomason, Clerk.

## BOOKS

A CHRISTIAN APPROACH TO PHILOSOPHY. Warren C. Young. Van Kampen Press. Price \$4.00.

This book gives a clear and concise view of modern philosophical concepts in the light of the Bible. The author compels Christians to create a new interest in the world of philosophy and not leave it to secular interpreters. We recommend this volume to assist in combatting the increase of materialism and atheistic philosophical views found particularly among college students who have not been able to resist the specious teachings found in many colleges and universities. This book could be used profitably for college and Bible institutes on the elementary to junior year level.

TWELVE STRIKING SERMONS. Charles Haddon Spurgeon. Zondervan Publishing House. Price \$2.50.

In a sense all of Spurgeon's sermons were striking. Some were more striking than others. In this volume twelve of his best messages are included. They are sermons so striking that they have left an imperishable imprint in the charts and lives of all those touched by them. If you are an alert Christian seeking to serve Christ in a constantly more effective way then you will want to join thousands of Spurgeon enthusiasts by reading these "Twelve Striking Sermons."

GIANTS OF THE MISSIONARY TRAIL. Eugene Myers Harrison. Scripture Press. Price \$2.50.

Outwardly the men portrayed in this volume were of ordinary stature and appearance, but they are giants of faith, perseverance, and courage. They blazed trails into cannibal country, penetrated jungles that almost defied human efforts, navigated infested streams and rivers and in so doing opened the way for later missionaries who never knew by experience what their predecessors suffered and the obstacles they overcame to reach men for Christ. When you have read these biographies you will thank God instinctively for such giants of the missionary trail.

THE GOSPEL IN EZEKIEL. Thomas Guthrie. Zondervan Publishing House. Price \$2.95.

Dr. Guthrie was one of the most eloquent of the Scottish preachers. He wrote prolifically in his day and several of his volumes have become classics. "The Gospel in Ezekiel" is a republication and we predict it will be happily received by all who do not have this work in their libraries. The prophecy of Ezekiel is admittedly one of the most difficult books of the Old Testament to interpret. Dr. Guthrie throws much light upon this prophetic book in this volume.

THE DELIGHTS OF LIFE. V. Raymond Edman. Van Kampen Press. Price \$2.00.

*The Delights of Life* is a study of some of the promises of blessing, the beatitudes, scattered both throughout Old Testament and New, and always pointing to the truth that true happiness is a matter of heart-attitude and not a full purse and many possessions. Dr. Edman holds that is the gift of God not of mammon. All who have read Dr. Edman's former books will find *The Delights of Life* to be a genuine delight.

### PINKING SHEARS

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THE TREASURY OF R. A. TORREY. Introduction by George T. B. Davis. Fleming H. Revell Company. Price \$2.50.

Dr. Torrey was a wonderful combination of evangelist and Bible teacher. His style was always clear and pungent. He wrote a great deal and what he wrote is still worth reading.

The editors of this volume have painstakingly searched through Dr. Torrey's books in order to include what is best and most representative of his writings. Much of this material is from works long out of print and therefore has been unavailable to the Christian reading public over a period of many years. Dr. Torrey excels in his ability to make the way of salvation plain. The messages in this volume illustrate this fact.

SERMON OUTLINES. Charles Simeon and Others. Baker Book House. Price \$6.95.

This is a volume of outlines, skeletons and sketches of sermons which is unique in its completeness. It was originally published under the title, "Theological Sketch Book." It is designed to cover in systematic fashion the entire field of Scriptural truth. Each outline is sufficiently complete and extended to form the basis for a well-rounded Gospel message for the worship service and prayer meetings. The sources of these outlines is their highest recommendation of trustworthiness and usefulness. The selections for this volume have been taken chiefly from Charles Simeon's "Horae Homileticae." Likewise included are choice selections from the works of such well-known and respected pulpit masters as Isaac Watts and John Tillotson. The material found in these 518 pages could be of real stimulation to any gospel preacher.

DEVOTIONS AND PRAYERS OF JOHN CALVIN. Baker Book House. Price \$1.00.

John Calvin was admittedly a great theologian but he was also equally great in prayer. The system of Christian Doctrine which bears his name has ever been the mother of devotion.

The prayers of John Calvin, however, received little attention as compared with the fame which crowns his theological writings. Frequently Calvin prefaced his prayers before his lectures with this petition "May the Lord grant that we may engage in contemplating the mysteries of His heavenly wisdom with really increasing devotion to His glory and to our edification."

This particular volume gives a brief selection from one of the minor prophets and a crisp comment on it by Calvin followed by an appropriate prayer. We recommend this little volume as a gem of devotional literature.

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TOMORROW I'LL BE HAPPY. Dorothy C. Haskin. Zondervan Publishing House. Price \$2.00.

The author is at present Director of Public Relations of the International Child Evangelism Fellowship. She is a prolific Christian writer who has an appeal for young people. For a realistic story and happy romantic action, "Tomorrow I'll Be Happy" will be an unforgettable reading experience.

OBJECT LESSONS. Jede Golia. Scripture Press. Price \$ .75.

The purpose of this little volume is to teach Bible truths with everyday items. The author believes that if we teach as Christ taught we too shall use object lessons, and easy-to-understand things of earth to make clear hard-to-understand things of heaven.

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# A VAST DIFFERENCE

There is a vast difference between the *administration* of a Church and the *disposition* of the Church itself.

We are at a loss to understand why some seem so agitated at the suggestion that congregations be permitted to express their wishes with reference to the disposition of our Church. Such an opportunity for expression is neither "congregationalism," nor is it "unPresbyterian."

The Presbyterian form of government is representative. At meetings of Presbytery the congregation is represented by its minister and by an elder (or elders), elected by the Session. They are not instructed as to how they should vote, nor can they be.

But, this procedure has to do with the *administration* of the affairs of the Church.

Our Church now faces an entirely different problem, not one of administration but of the *disposition* of the Church itself. SURELY the congregations—the membership of the Church itself—should be consulted before they find themselves voted out of existence as a particular church organization! The final vote still rests with the ministers (50% of the total votes in the Presbytery), and with the duly elected elders from the various congregations, but it is unthinkable that on this vital matter—something which has to do with the disposition and very life of the Church itself—those who make up the membership of the Church and who *pay the bills* should not have both the privilege of information and expression of opinion.

At such a time, and on such an issue, WE CANNOT DO LESS.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

SEPTEMBER 22, 1954

## The Forgotten Evening

*Summer Tourists tell about the church they saw which had printed on its front archway: "The Gateway to Heaven"; but on the door was a smaller sign: "Closed during July and August." First we snicker at the inconsistency, then we become alarmed at the implications of a closed church. But would it not be equally alarming if the little sign on the door said: "Open only on Sunday mornings."*

*Sunday evening closing is spreading across our nation like a creeping paralysis. While the church should be pushing onward, this is a part of our great retreat. But have you noticed that only churches are closing on Sunday evening — NOT the tavern, the theater, the dancehall, the skating rink, and the soda-bar? Only the church is retreating — not the world!*

—The Church Herald.

**FLASH** — Congaree Presbytery Voted September 14th.  
FOR UNION 5 - AGAINST UNION 43.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## — LETTERS —

Knoxville, Tenn.

Having been a member of the U. S. Church before I came to Knoxville and joined Second Church (U.S.A.), I feel that I have a little insight into the problem. Having been interested, I have tried to keep abreast of tendencies and trends in both the U.S. and U.S.A. churches through the years, and it is my strong conviction that man for man and dollar for dollar your branch is doing a much sounder and a great deal better job than mine. I, among others of the U.S.A. Church whom I know, should hate to see your strong, American voice lost in General Assemblies—where you were greatly outnumbered.

Very truly yours,  
Thomas R. Maines

From an A. R. P.

Dear Mr. Editor:

Being a regular reader of the SOUTHERN PRESBYTERIAN JOURNAL, I enjoy each issue very much. It gives me a thrill in this day and time to see someone as staunch and willing to defend his views as you and your contributing writers. Even though I am in the A. R. P. Church, I glory in your stand against union.

Sir:

I have been a subscriber to The United Presbyterian for many years: my mother's parents and their families were among the charter members of the United Presbyterian Church in its beginning and that is one of the reasons I am very much interested in all this talk about UNION. I am very much against it!

In the August 23d ('54) issue of our paper I read an article as follows:

Columbia, S. C.—“A gathering of 500 Southern Presbyterian men here from various parts of the state went on record against merging the three major Presbyterian bodies in the U. S. The group heard an address by Dr. L. Nelson Bell of Asheville, N. C., who said the church needs spiritual revival rather than organic union.”

I just want you to know that this little bit of news circulated in our church paper will be welcomed very much by all the very fine ministers of our denomination as well as the majority of members who are opposed to Union.

If the Northern Presbyterian ministers would preach Christ and the resurrection—spending more time searching the scriptures and preaching more doctrinal sermons than they have been doing in recent years, they would not have time to try to take in the other branches of the Presbyterian Church as they are trying so hard to do.

You may be interested in reading what one minister said in such a very few words and along the same lines as you set forth:

“I feel the key church in this union is the Presbyterian North. I have fervent hopes that the Southern Church will end all this Union talk by turning it down and allow us to get on with the work the Lord is allowing us to do.”

The blame for this whole *Union business* is on the Presbyterian North in every letter that is printed in our paper, and justly so.

Another minister wrote:

“We suggest that those of the two smaller denominations who are so strongly in favor of



union unite with the larger denomination and the rest of us will continue in peace as heretofore. There already exists too much centralization of power in the government of the three groups. What can we expect if the three groups unite?"

I could go on and on, and write excerpts of other letters, but I do not wish to take up any more of your time.

Wishing you continued success in your life's work, I am

Sincerely,  
Mrs. E. M. Wigham.

### ***Brief But To The Point***

Johnson City, Tenn.—The Session of the Princeton Presbyterian Church in regular meeting adopted the following resolution:

Be it resolved that we do not approve the union of the Northern (U.S.A.) and the Southern (U.S.) Presbyterian Churches, and that a copy of this resolution be sent to the Southern Presbyterian Journal.

(Signed)

J. N. White  
R. C. Vest  
C. G. Adams  
A. C. Barr  
G. C. Burleson  
Sam S. Cappell, Moderator  
Herman Bowman  
John Cooper  
Frank Godsey, Clerk  
Harry Swadley

All Elders of our Session have signed this —  
total - 9.

FLORA MACDONALD COLLEGE  
RED SPRINGS, NORTH CAROLINA

September 1, 1954.

To the Editor of the PRESBYTERIAN JOURNAL

Dear Sir:

It is a matter of regret that our people have not been educated about the *Plan Providing for the Union of the three Presbyterian churches into "the Presbyterian Church of the United States."* Of debate and propaganda we have had a plenty. But factual and objective study of "the Plan" by local

congregations has been largely neglected. The men and women of our Church are disappointed and, in a measure resentful, because they have not been adequately informed regarding the chief features of this important proposal. Their attitude in the matter is amply justified. Presbyterians, by and large, are intelligent folk, fully capable of understanding what is involved in this venture. Furthermore, our system of government encourages the enlightenment of the laity regarding every significant issue in the life of the Church.

As a matter of fact, the local congregation has a right to express its opinion to those who will represent it in the meeting of Presbytery, where the final vote will be taken. Ours is not a priest-ridden denomination, a blessing for which we should be profoundly grateful. But any such expression of opinion ought to be based on first-hand information, rather than second-hand hearsay.

What steps can be taken to provide a local church "course" for study of the plan of union? No pat answer can be given to this question because of the differences that exist from one community to another. However, here is one way to tackle the problem.

1. Schedule a two-hour meeting for Sunday afternoon or night; or during the week, if that is more convenient.
2. Invite the members of the congregation to attend, without pressure, and make the success of the meeting an object of earnest prayer.
3. Devote the first hour to an explanation of the plan. After a ten minute recess, or a meal if that seems preferable, give the remainder of the time to questions from the floor.
  - (a) Persistently emphasize the purpose of the meeting as being informative rather than argumentative.
4. The discussion should be led by the pastor of the church. But if there appears to be some good reason why he should not undertake this task, then it may be assigned to a level-headed member of the session.
5. Prepare ahead of time, and distribute to the members of the congregation, a brief catechism on "the Plan," consisting of questions and answers under the main divisions of the

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Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XIII, No. 22, September 22, 1954. Editorial and Business Offices: Weaverville, N. C. Printed in the U.S.A. by Biltmore Press, Asheville, N. C.

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printed manual. Every answer should carry the number of the page where it may be found.

Such a deliberate and unemotional consideration of the plan of union by the people of our churches would be both profitable and stimulating. It would give the membership of our constituency an opportunity to make up their minds under the guidance of the Holy Spirit, rather than under the pressure of ecclesiastical politicians. The voice of the educator needs to be substituted for the cry of the controversialist in arriving at a final decision.

Cordially yours,  
Price H. Gwynn, Jr.

#### *Editor's Comment:*

We think the proposal is a good one, provided the "educator" gives *both* sides of the matter. This, in many cases, would be most difficult for the pastor to do, as it would also be for a layman. That is the *great* advantage of an open debate. The congregation hears both sides and is better able to judge the issue on its merits as a result.

## EDITORIAL

### The Atmosphere Clears

As time goes on it is obvious that the differences which exist in Protestantism (and within our own church), are becoming increasingly clear.

At the August 18th meeting of the supporters of this *Journal* a set of resolutions was presented and unanimously approved by the more than 600 in attendance.

One paragraph is as follows:

"We believe there is to be found in all three churches a departure from the historic evangelical faith, with a shift in emphasis from essential doctrines of Christianity to an emphasis on ecclesiastical organization."

The *Presbyterian Outlook* in its issue of September 6th misinterprets this statement and also heartily disagrees with it. In so doing we feel they are greatly helping to clear the atmosphere.

*To the misinterpretations first.*

The *Outlook* says that by this statement we say that "our church is apostate," and that we "regard it as having departed from the faith."

In reply we would say that we do NOT consider our church apostate, nor do we consider that our church, as such, has departed from the faith.

But, most emphatically, there *is* to be found in all three churches a departure from the faith on the part of some, and with that departure a *shift in*

*emphasis* from essential doctrines of Christianity to an emphasis on ecclesiastical organization. Only one totally ignorant of conditions would insist that the historic Presbyterian faith is held, taught and preached by all in our church today. Only one totally blind to the present *shift in emphasis* would deny that such a shift exists and that it exists just as stated in the resolution quoted above.

This resolution went on further to state that the pronouncements of men have often replaced the Scriptures as the basis of authority. The *Outlook* interprets this as follows: "It is obvious that the Assembly's action, in their eyes and from their point of view, was an act of unfaithfulness or disobedience to our Lord."

As a matter of fact, the writer does not think this statement referred to any *particular* action of any General Assembly. It referred, rather, to the growing tendency to magnify actions of church courts, in general, to a place of ecclesiastical infallibility. Only recently a pastor in the North categorically said to a fellow minister, "The voice of the Presbytery is the voice of God." But, that is Romanism, not historic Presbyterianism.

Our standards specifically state: "*Any synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used to help in both.*" Confession of Faith, XXXIII section III. We are further told in this same Confession of Faith that "*God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it in matters of faith or worship.*" Ibid. XXII section II.

If our memory fails us not, the editors of the *Presbyterian Outlook* have never hesitated to object to and work against those actions of the General Assembly in the past with which they may have disagreed.

*Secondly; as to disagreement* with the position outlined in the resolution quoted at the first of this editorial: Is it true that there has been a "departure from the historic evangelical faith"? As we have reread this statement we wonder if *anyone* could have read it to mean a *total* departure? Of course not. It is not stated, nor is it implied. It is, however, a categorical statement that within all three churches such a departure is to be found. We all know it is there and, so far as the evangelicals are concerned, it is a source of both sorrow and apprehension. Sorrow because we believe spiritual power and convictions on Christian doctrine go hand in hand. Apprehension because such departures from the faith have never been static but increasingly destructive to the effective witness of the Church.

Many liberals are now frankly stating that their views require a "revision" or reinterpretation of our existing standards. Many evangelicals are equally frank that, humanly speaking, they see no



possible reconciliation of the two positions. Both are seeing with increasing clarity that the emphasis on organic union, and for the ecumenical movement as a whole is but an outward manifestation of a deep seated difference of philosophy regarding the nature and mission of the Church.

Again we say, to the liberal these movements towards a great ecclesiastical organization are of *paramount importance*, whereas, to the evangelical, the various "Councils" and cooperative efforts are desirable, but only as they affirm and maintain the basic facts of Christianity as an openly declared and constantly preached body of truth. To unite on a basis of *common indifference* to those doctrines which are clearly stated in the Scriptures, and which have been the foundation of historic Christianity, is to the evangelical, short-sighted "statesmanship," to say the *very* least.

Finally, the editorial in the *Presbyterian Outlook* says that they (the supporters of this Journal) "make it very clear that they possess the true faith as over against the rest of the church." One wonders just how the purity of the Church has been maintained down through the ages? Has it been by a supine acquiescence to the *ever recurring* departures from the faith? What place is there for convictions? For conscience? For dissent from man-made movements and interpretations?

If in the statement under consideration there is even a remote tinge of either hypocrisy or self-righteousness, then, as one who shared in its formation, we are both sorry and repentant, and we apologize to any who may feel that we have done them an injustice.

But, if the statement is true, and with all our heart we believe that it *is* true, then the real problem is, **WHERE IS THE REMEDY?**

Humanly speaking, there does not seem a way of reconciliation. However, there is a remedy, a *supernatural* one. We believe that God can so pour out His Holy Spirit on us as individuals, and as a church, until every problem is solved, every difference reconciled and His truth and His way shall have absolute preeminence. To believe otherwise would be to stultify one's Christian faith.

However, such a glorious solution can only come by a complete surrender of our minds, our wills and *all* that we have to Him. Probably the first and most important thing of all is prayer. We still believe that prayer changes things, not only subjectively, but also objectively and externally.

Let us give God that chance! —L.N.B.

## A General Assembly

### Powerful For Government: Weak For Faith

When one reads the Plan of Government in the light of the history of the largest Presbyterian body to enter the proposed merger, he comes to the con-

clusion that the united Church will have an Assembly mighty in governmental control, but grievously weak in sustaining the faith once for all delivered. As already indicated, the **RADICAL PRINCIPLES** exalt the authority of majority rule in the *Plan of Union* above what now exists in the *USA Form of Government* and above what the USA Assembly of 1953 asserted. Similarly, the inaugural address of the USA Stated Clerk declared that one is in the wrong when he is in the minority against the considered judgment of his brethren. That address almost made truth a matter of majority opinion. In the *Case for Union* the same USA authority closed his appeal for union with the words of the Radical Principles: The majority shall rule.

One who is familiar with the actions of the USA Assemblies from 1925 to the present is aware, however, that the wings of the Assembly have been thoroughly clipped when it comes to the licensure and ordination of ministers. Be these men as far afield on the things given in the Holy Scriptures concerning our Lord Jesus Christ as may be, the USA Church treats the presbyteries as the court of original and of final jurisdiction. When it comes to the faith of the ministers the sundry presbyteries are final, the General Assembly no longer has any authority. The action of the Commission of Fifteen appointed by the 1925 Assembly, reporting to the two subsequent assemblies, and cited with approval by the 1935-37 and 1953 assemblies make that entirely clear. Do we want a General Assembly impotent to maintain the faith, but potent to make the decrees of its "accidental" majority on other matters to be the law for our lives? If not, now is the time to act. Today the Presbyterian Church, U.S., is a sovereign body and can decline to enter a Plan with such a set-up. After the merger is accomplished we will have less than a third of the votes in a body in which two-thirds of the presbyteries can carry any and everything.

\* \* \* \* \*

Could any provision be made to strengthen the power of the General Assembly in matters of faith? We would be the last to put limits on the power of our Lord Jesus Christ. But might He not be implored to act in improving the Plan of Union? The Plan of Union could take our action unanimously passed in 1939, re-word it to suit itself, and lay it, at least as moral suasion, upon every Presbytery. Indeed, the Plan might re-establish the appellate authority of the Assembly over ordination. In any case, the General Assembly is in control of the Boards. It could issue an action, asserting the Divine authority of the Holy Scriptures in their testimony to our Lord Jesus Christ, and make its acceptance a condition for future membership on, and service under, the Boards of the Church. Now there is no need to fool ourselves. Only the action of our risen, living, regnant Lord Jesus Christ through the mighty moving of His Holy Spirit could bring such a thing to pass. But an insistence

of such a program by our Church might well be used by Him to that end, if such be His gracious will.  
—W.C.R.

## Southern Presbyterians At Evanston

There are so many visitors here from our Church that one hesitates to mention some since he is thereby, sure to overlook others. The members of the delegation have been faithful in attending the plenary sessions in McGaw Hall and the sections for group study. Dr. John Cunningham who was a delegate at Amsterdam, was elected chairman of the groups, and asked to arrange for and preside at whatever report our General Assembly wishes on this meeting. He served on a panel discussion presented to the accredited visitors on race relations and, no doubt, would have taken other parts in the work of the Assembly except for antrim trouble that kept him in bed several days. Mrs. W. H. Hopper cast the vote of the Presbyterian Church, U. S., for the admission of two more denominations to the World Council. Both of these came from South Africa, one a Dutch Reformed Church and one a Negro Reformed Church. President David Stitt was in his usual fine form in making friends with everybody. He did good service in the commission on a Responsible Society in seeking to make this a more distinctly biblical and Christological approach to the intricate problems of society. Your correspondent served on the commission on Faith and Order where he was able to get into the report statements magnifying the Word as a means of grace used by the Reigning Christ to convey His Spirit to men—equally with such other means as the sacraments. (The original draft magnified baptism as the means of the bestowal of the Spirit and the Eucharist of the Presence of Christ, but said less of the Word). In the Plenary Session an amendment was introduced and accepted listing communicant and catechetical classes as methods of winning the oncoming generation to Christ.

Colonel Francis Pickens Miller called Christians to their political responsibility in a speech to the plenary assembly that made every Southern Presbyterian there swell with pride. He was elected a member of the Central Committee and was in continual contact with the General Secretary and other officials letting them know the pulse of the delegates, suggesting wise emendations and changes and proved himself the most valuable member of the delegation.  
—W.C.R.

*Next Week—An editorial entitled:*  
**"Why evangelicals believe in the BODILY  
resurrection of our Lord."**

## ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

### Lesson Number 74

#### The Home "Fish Pond"

More and more of the farmers and suburbanites are discovering the possibilities of a fish pond right on the premises. Sometimes a natural depression with a stream running through it makes only a very small embankment necessary to impound a considerable body of water. This is stocked with fish (the U. S. Government, Fisheries Dept. will supply "fingerlings" without cost), and within a very short time fishing is good not far from the kitchen door. It is much like going to the chicken yard and selecting a fowl for a meal. Just two days ago a friend invited this writer to come spend an afternoon and evening at his farm home. He said there are both bass and bream in my pond; we will catch as many as we want and fry them for supper. Do you think I won't accept that invitation? How many times I have traveled 200 miles, fished all day and caught nothing. This barnyard pond smacks of the Garden of Eden!

In many cases there is "good fishing" for souls right in the home. Yet it is sometimes overlooked. One of the strangest situations is a Christian home where parents fail to frankly talk to their children about Jesus Christ as their Saviour and lead them to accept Him while yet in their early years. The older they become, the harder it seems to do—and the less and less likely.

I have heard a Christian mother say, "That is one thing Clara must decide for herself, without any suggestion from me, unless she asks my advice." Think of it! That mother is keen to instruct Clara about her clothes, her studies, her diet, even her friends; she frequently reminds her about her "future." She wants Clara to be a success. But as for her relationship to her Lord—she must seek out her own way, unaided!

In happy contrast here is an incident reported by Dr. Bell in *The Journal* eleven years ago:

"A mother just returned from the hospital after a serious operation, told the following story to a member of *The Journal* staff. 'I was sitting, reading the Bible to my 13-year-old son. As I read, I became conscious of the fact that he was deeply stirred, and I felt that the Holy Spirit was dealing with him. I said to him, Son we have often talked to you about becoming a Christian; don't you want to accept Christ as your Saviour now? He got up and left the room without a word. In a few minutes he came back, and it was obvious that he was still very much moved. I suggested that we kneel down and talk to the Lord about it, and we did. Right there



I had the joy of hearing my son confess his sins and ask Jesus to save him. When he got up, his face was radiant and his first remark was, Mother, I have been using a lot of ugly words. I have asked God to forgive me and now I ask you to do the same.'

"As I saw the joy in this mother's face and realized the faithfulness of her testimony in the home which had made this experience possible, there came again to mind the great opportunity and privilege which we Christian parents have. It is at our side that our children should first hear of Him. Do we have the faith and clear spiritual conception of this mother to enable us to experience a like joy?"

Now read Deut. 6:4-7.

## LIQUOR

### I Believe In Alcohol

I believe in alcohol,  
For I have found it true  
It's good to keep dead things intact,  
"Preserve" is what 'twill do.  
But, strange to say, it won't preserve  
The living—just the dead.  
It's excellent for specimens,  
But let this much be said:  
It won't preserve ideals, you know  
Or character, or health:  
It won't preserve a chauffeur's nerve:  
It won't preserve one's wealth.  
It won't preserve a happy home!  
No wonder I have said,  
"It won't preserve the living things,  
'Twill just preserve the dead."

—Florence Marshall.

### To Be Happy Without Being Intoxicated

"It will take more than our dollars to counteract the liquor traffic's social impact upon our youth. We will have to go back to our homes, back to our fathers and mothers, to our boys and girls and their personal relationships in the home. We will have to go back to training both parents and youth how to be happy without getting themselves intoxicated.

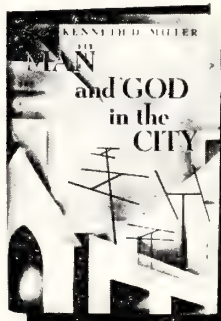
"Parents, if you would guarantee to your children an enlightened and sensible social adjustment that will fortify them against the social pressures that lead to alcoholism and addiction, then you must keep everlastingly at it in your own home, at your own hearthstone. You must lead your children to believe by example and by precept, by admonition, by advice and counsel, that liquor has no part and no place in our free way of life and in their individual lives if they want to be successful and happy over the longest possible period of years."

—John R. Cranor, Washington.

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## LESSON FOR OCTOBER 3

*Job's Struggle To Understand Life***Background Scripture: Job 1 and 2; 19-****23. Devotional Reading: Romans 8:33-39.**

In our Devotional Reading Paul asks some deep questions and gives some great answers to these questions. He begins his series of questions in verse 31: What shall we say to these things? If God be for us, who can be against us? We know that God is for us. He that spared not His own Son, but delivered Him up for us all, how shall he not with him freely give us all things? If a man is willing to give us the best and most precious of his possessions, it stands to reason that he will give us anything else that he has. So it is with God: He has given His best; He is therefore willing to freely bestow upon us all things.

Who shall lay anything to the charge of God's elect? Job was one of God's elect. God asked Satan, hast thou considered my servant Job, that there is none like him in the earth? Satan immediately laid his charge against Job: he does not serve you for nothing; you have prospered and protected him.

Who is he that condemneth? Christ is the only One Who can condemn, and He came not to judge the world, but to save the world. He will judge later on when He appears the second time. We see a good illustration in His gracious dealing with the sinful woman in John 8:1-11; "Neither do I condemn thee: go, and sin no more."

Who shall separate us from the love of Christ? These verses fit the case of Job; they also fitted the apostle Paul. "More than conquerors through him that loved us." Paul had a more triumphant faith than Job, and in some ways a more trying experience. Job's test was a severe one; sudden and overwhelming, but it did not seem to last so long. It was like a violent storm. Before he died he saw "all things work together for his good," for in the end he had twice as much as he had before. Paul's testing was a long one. God had said to him, I will show you how great things you must suffer, and the apostle went through one trial after another, all those experiences which he catalogues for us in II Corinthians chapter eleven. He was imprisoned and beheaded, and had to wait for his reward. Yet Paul never complained as Job did, but even gloried in tribulation.

The book of Job deals with the problem of human suffering. The design of the book is to teach us to trust while we do not understand or see clearly; in other words, to "walk by faith, not by sight." Job did not give up his faith in God: he even went so far as to say, Though He slay me, yet will I trust Him; but he did murmur and complain and ask questions and became impatient. "Job's failure is our lesson. We know God and therefore trust Him, whether or not we know the conditions"

(Analytical Bible). A man with the strong faith of Paul does trust without knowing. I am afraid that our faith is more like that of Job than like the great apostle. Let us pray for a triumphant faith!

We have two lessons on Job. The one today deals mainly with the Facts. The next lesson gives God's answer to the questions and perplexity of his servant.

### *I. The Character and Prosperity of Job: 1:1-5.*

We have described for us in these opening verses one of the good rich men of the Bible. Job was perfect and upright; he feared God and eschewed evil. Wealth does not necessarily make a man mean in character. Many of the patriarchs were rich men; Abraham, Isaac, Jacob, Joseph. The Jews considered wealth a sign of God's favor.

Job had a large and interesting family. Like most children whose father is wealthy, there were frequent parties and much feasting. Job was deeply concerned about his children and offered up burnt offerings, for he feared that in their pleasures they would commit some sin. Would that all of us, whether rich or poor, were as deeply concerned about the conduct of our children.

Altogether this portrait of this servant of the Lord is all that could be desired.

### *II. The First Conversation between the Lord and Satan: 6-12.*

There is mystery connected with this scene. When the sons of God came to present themselves before Him, Satan, the adversary, came with them. We have an insight into the activity of our adversary, the devil, who, as a roaring lion, is going about, seeking whom he may devour. In I Peter 5:8 we have this description of him: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour." Here, Satan says that he has been going to and fro



in the earth, and walking up and down in it. This is one of the places in the Bible where we learn a good many things about him.

The Lord brings up the case of Job. Hast thou considered my servant Job? God is pleased with, and proud of those who are true to Him. He loves to honor those that love the Lord. The adversary is ready with his sneering answer. He suggests that Job is being well paid for being good, for God had set a hedge about him and blessed him abundantly. He insinuates that there is no such thing as disinterested piety. Men and women are good because it pays to be good, or at least, they think it pays; that God will protect and prosper those who obey Him. This is true, as Moses tells Israel in Deuteronomy. Obedience brings blessing; disobedience, a curse. This remains as a general rule and guiding principle of life.

Then Satan proposes that Job be tested; that all his possessions be taken away, and He will renounce thee to thy face. God agrees to the test, only stipulating that Satan shall not touch the person of Job.

### *III. The First Test: His property and children destroyed: 1:13-22.*

In one disaster and tragedy after another, all of these precious things are swept away, and the sad news is brought to Job. "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

He stood the shock well. There seems to be no weakening of his faith or loyalty to God; no murmuring or complaining. The result of this first test was all that one could hope for.

### *IV. The Second Conversation: 2:1-6.*

The scene again changes to the presence of God, and Satan again presents himself before the Lord. The Lord asks the same question of him, and receives the identical answer. Then the Lord brings up the case of Job and exults over the result of the first test: And still he holds fast his integrity. Satan is ready with his reply: All that a man hath will he give for his life, but put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face. And the Lord said unto Satan, Behold he is in thy hand, but save his life. It is indeed a terrible thing to be in the hand of our adversary. We learn how cruel he is, but we also learn that his power is limited: he can go no further than God allows him to go. This is a comfort and consolation.

### *V. The Second Test: A Terrible Affliction: 2:7-13.*

He was smitten with sore boils—seemingly some form of leprosy, very painful and dangerous,—and

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taking a piece of broken pottery to scrape himself, he sat down among the ashes. This was more than his wife could stand. She said to him, Dost thou still retain thine integrity? Renounce God, and die. He rebukes her for her suggestion and asks the question, What? shall we receive good at the hand of God, and shall we not receive evil? In all this Job did not sin with his lips.

His three friends come to see him and are so overcome with his awful plight that they lift up their voices and weep, rend their mantles, sprinkle dust upon their heads and sit down with him seven days without speaking, for they saw that his grief was great.

After this they begin the "Great Debate" which we will consider more fully in our next lesson. Job does not come through with "flying colors," but he does cling to God, never losing entirely his faith. He complains bitterly: he curses the day in which he was born; he asks pitiful questions; he is bewildered and stunned, and seems at times to waver, but he never renounces God. He vindicates himself rather proudly and maintains that he is righteous, and not guilty of any of the sins of which his friends accuse him. His three friends insist that he must be guilty of some great sin for their philosophy is that sin and suffering go together. We will see more of this debate in our next lesson.

## YOUTH PROGRAM FOR OCTOBER 3

*Who Runs My Church?*

## DEVOTIONAL:

Hymn: "Praise The Lord: Ye Heavens Adore Him"

Prayer

Scripture: Titus 1:5-9; I Timothy 3:1-13

Hymn: "Seal Us, O Holy Spirit"

Offering

Hymn: "We Bear The Strain Of Earthly Care"

## PROGRAM LEADER:

Sometimes people who are quite active in their churches have a very vague idea about how the church is run. In speaking of the administration of the church they may say that "they" do this and "they" are responsible for that. Who is "they"? Who does actually run your church and who is responsible for its program and work? The purpose of this program and of our speakers is to give us a clear answer to these questions. If there are any other points which come to your minds with regard to this subject, we shall allow a time for the discussion of them after the speakers have finished.

(Ask an Elder and a Deacon to take the first two parts on the program, explaining the nature of their office in the church and the sense in which the Session and the Board of Deacons run the church. We are including below an outline of points which they should consider. You might ask the minister to take the third part describing the work of our church courts. In case it is needed, we are also offering suggestions for the speaker who presents this subject.)

*First Speaker (An Elder):*

You will want to show the importance of the office of Elder in the Presbyterian church. Ours is a church governed by Elders. The name "Presbyterian" comes from the Greek word "presbyter" which means Elder. Mention that there are two kinds of Elders, teaching Elders (ministers) and ruling Elders, who are elected from among the men of the congregation. The real basis for having Elders to govern the church is found in the Bible in both Old and New Testaments (See Exodus 3:16; Acts 14:23 and 20:17). Qualifications and duties of Elders are described in Titus 1 and I Timothy 3, but for a full description of the Elder see chapter 10 of The Form of Government in the Book of Church Order. Make it clear to the young people that Elders are the chosen representatives of the people, the ruling Elder is asked the same questions at his ordination as a minister, and that the office is permanent.

*Second Speaker (A Deacon):*

The Book of Church Order states that the office of Deacon is one of "sympathy and service." This office has its origin in the New Testament Church. Biblical authority for it is found in I Timothy 3 and in Philippians 1:1. An account of what we believe to be the beginning of this office is to be found in Acts 6. The name "Deacon" comes from the Greek word which means minister or servant. It is the word which Christ used to describe His ministry in Mark 10:45. For a full discussion of the office and its duties see chapter 11 of the Form of Government of the Book of Church Order. Make it clear to the young people that the office of Deacon is essentially spiritual and that his duty involves far more than ushering, taking up the offering, and conducting the every member canvass.

*Third Speaker:*

You have already been told that the name Presbyterian means that our church is governed by Elders, but this does not mean that individual Elders have governing authority. Their power to rule is expressed through the action of a group of Elders, and this group is called a church court.

There are four church courts in the Presbyterian system. The basic one of these is the Session which is made up of all the active Elders in a local church. The minister acts as moderator of the Session, and one of their number is chosen as clerk to keep the minutes and records. The Session is responsible for overseeing the entire program of the church, and all organizations of the church are under the authority and supervision of the Session. For further duties of the Session see chapter 14 of the Form of Government in the Book of Church Order.

The next larger church court is the Presbytery which is composed of all the ministers and one representative from each Session in a given area, usually several counties. (Give the name of your Presbytery, and tell what territory it includes.) The Presbytery elects its officers, moderator and clerk, from among its membership. The Presbytery is responsible for the promotion of the program of the church within its bounds, it has authority to ordain and receive ministers and to establish and dissolve churches, and it can propose matters for consideration in the higher courts. Chapter 15 of the Form of Government in the Book of Church Order deals with Presbyteries.



The Synod is made up of three or more Presbyteries and ordinarily follows the boundaries of a state. (Give the name of your Synod and tell which Presbyteries are included in it.) Synod's officers are chosen in the same way as in the Presbyteries, and the basis of representation for attendance at the meetings is the same in the Synods as in the Presbyteries. Synods are responsible for the promotion of the program of the church as it is of common interest to the churches and Presbyteries within its bounds. Many Presbyterian institutions, such as schools, colleges, and homes, are controlled and supported by Synods.

The highest church court is the General Assembly. It is made up of sixteen Synods and eighty-four Presbyteries. The General Assembly meets once annually and is responsible for the overall program of the church. Representatives to the General Assembly (called Commissioners) are elected by the Presbyteries. Each presbytery is entitled to at least one ruling elder and one minister. An additional pair is allotted for each four thousand members in the presbytery. The General Assembly controls and supports the official agencies of the church, such as the boards, etc. While the General Assembly is the highest court, its power is limited. In many matters it must seek the advice and consent of the Presbyteries. This principle of the higher courts being limited by the lower courts is found throughout the Presbyterian system. In every case the authority is traced back to the congregations who alone have authority to elect officers.

Even when all this is said, there is still an authority which our church looks to above the congregation and the church courts. We believe that Christ is the only Head of the Church, and that by His Holy Spirit He works in the lives of His people to govern the Church. In other words, Christ is the only person who can properly run your church.

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## Women's Work

### *Montreat Women's Training School—1954*

"Let us all go unto the city of Jerusalem." Let us all go unto the mountains of Montreat! We, of this modern age, do have a Jerusalem. When one passes through the gates at Montreat, a feeling of spiritual security nestles close to one's heart and mind, crowding out the worldly things of life. Blessed peace.

Knowing that my tenure as Presbyterian President is drawing to a close, and knowing that my efforts to be a Bible teacher will continue; I chose my classes with this thought in mind. But I did find this underlined phrase, consecrated imagina-

tion. What a leeway for me, my stumbling efforts will not worry me.

The above phrase was spoken by Dr. David L. Stitt, the Bible Hour speaker. Dr. Stitt created many new friends for Ephesians by skillfully revealing "The Family of Faith." Our theme, Our Task: One World in Christ, becomes very real. Ask yourselves two questions: What would Jesus do? Why be a Christian? It seemed to me that Dr. Stitt set the tone for the conference. In other words, "this is it," what are you going to do about this business of being a Christian?

Go with me now to the "How" workshop for Circle Bible leaders. Here our feet were again placed firmly on the ground by practical suggestions for the teaching of God's Word. In workshop any and all problems are discussed, ideas expounded, and satisfying answers were given. For example, we proved that all things should be equal in circles—twenty minutes for Bible, twenty minutes for "Let's Talk About," twenty minutes for business. Try it in your own circles, it works. I cannot pass up this opportunity to comment on the reactions of the "How" group to the recent action of the General Assembly on union and segregation. Prayer is the answer, coupled with the fact that we belong to a Christian Church and not members of a man-made church. Read your Book of Church Order, it does and always will include all races.

"The Righteousness of God," Paul's letter to the Romans will be our Circle Bible study for 1955. As the teen-ager would express it, Dr. Arnold B. Rhodes "let us have it." In his words, too many people are trying to save themselves, the time has come for us to step down from the throne and put God back in his rightful place. The study of Romans will be so refreshing as we experience the dictates of Paul's heart.

Do I dare to elaborate on other highlights of the conference? Space is limited and your patience should be considered. Mention of the evening meetings cannot be avoided. The evening meetings were dominant in personalities, presenting our World Task in Christ: in the Southland, in the Home, with our Youth, with our Women. Have you ever seen people talk to God? If not, then attend one of the evening meetings. The candlelight service—how wonderful that God gives us so many opportunities to rededicate our faith and our lives. My own candle was but a flicker of light; but this I know, that God's light was flooding my pathway.

"Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord my strength and my redeemer."

—Verna C. (Mrs. Herbert L.) Williams.

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THE SOUTHERN PRESBYTERIAN JOURNAL

## Making My Personality

"... I am come that they might have life, and that they might have it more abundantly." John 10:10.

I will profit by my mistakes. I will learn by experience the wise course of action.

It is easier to be critical than correct.

If you wish to be miserable, think about yourself; if you wish to be happy, think about others.

I am resolved never to narrow my soul by hating any man. I will have a forgiving spirit.

I seek a Guide higher and better than myself; I will pattern myself after Jesus. In Him I will find the strength and the spirit to meet my problems.

By the grace of God, I am what I am. So accepting myself, I will now see what I can do about myself.

A loving spirit transforms life for it is focused not on self but on others.

I press onward toward the mark.

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## United Nations Day

Last year United Nations Day, October 24, was commemorated in 74 countries throughout the world. Most member states observed the day, and also non-member states as Austria, Germany, Italy and Japan.

United Nations Day in 1954 falls on a Sunday. This gives churches a particularly fine opportunity to arrange a meaningful observance of the ninth anniversary of the 60-member organization.

Many people still do not realize the significant achievements of the UN during the brief span of its existence. Nor do they understand how important these accomplishments are, especially in view of the fact that the successful working of the UN was based upon the close cooperation of Britain, China, France, the USA, and the USSR. The UN has made gains in the political, social and economic fields. Yet perhaps its most valuable contribution in our tense and anxious world situation is that it has lessened the potential ferocity of the East-West power struggle by providing opportunity for personal contacts and negotiation, at times constructive, between the leaders of the two power blocs.

The only way in which we can build a larger measure of international order is by increasing world community. Mutual trust and confidence must be encouraged among the nations. Essentially this is a moral problem. Advances in this area can and must be made by diplomats and statesmen, as well as by leaders of non-governmental organizations and by the ordinary citizens of many lands.

Because the root problem our anguished world faces today is moral in nature, churches have a cardinal responsibility on United Nations Day (October 24) and during all of United Nations Week (October 17-24) to provide an opportunity to focus on key international issues of our day. When the foundations of the earth are being shaken, the religious forces of our land must give us direction and offer the basis for authentic hope.

For materials on United Nations, write to National Council of Churches, 120 E. 23rd St., New York 10, N. Y.

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## Church News

### World Missions Receipts

Budget for 1954 .....	\$2,874,900.00
Receipts to date .....	1,474,565.36
Percentage of annual budget received to date .....	51.29%
Balance needed for the year .....	1,400,334.64

---

### The General Fund And Interchurch Agencies

STATEMENT OF RECEIPTS  
Jan. 1 - Aug. 31, 1954

#### THE GENERAL FUND

Budget for 1954 .....	\$716,899.00
Receipts to date .....	217,866.94
Percentage of annual budget received to date .....	30.4
Balance needed for the year .....	\$499,032.06

#### INTERCHURCH AGENCIES

Budget for 1954 .....	\$ 22,000.00
Receipts to date .....	8,275.73
Percentage of annual budget received to date .....	37.6
Balance needed for the year .....	\$ 13,724.27

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### Dr. E. D. Kerr Passes At Home

NEWBERRY, S. C., SEPT. 4 (PN) — Funeral services were held here today for Dr. Edgar Davis Kerr, for nearly 40 years Professor of Old Testament Languages, Literature and Exegesis at Columbia Presbyterian Theological Seminary, Decatur, Ga.

Dr. Kerr, who retired in June 1953 but continued to teach through the 1953-54 school year at the special request of the seminary, would have been 73 in November. He died suddenly at his home here September 2. Dr. Kerr is survived by his widow, the former Lucile Wilson of Newberry.



Services were held from the Aveleigh Presbyterian Church here, of which Dr. Kerr was pastor from 1912 until 1927. The present pastor, the Rev. Neil E. Truesdale, had charge of the services. Dr. J. McDowell Richards, president of Columbia Seminary, and other members of the faculty represented that institution.

Dr. Kerr joined the seminary faculty in 1915, and continued his services there through 39 years. During 12 of these years he also served as pastor in Newberry. Earlier, he was pastor of the Highland Park Church of Montgomery, Ala., Good Hope Church of Benton, Ala., and First Church of Waynesville, N. C. A native of Charlotte, N. C., Dr. Kerr was a graduate of Davidson College, and of Columbia Seminary. He also obtained a degree from Princeton Theological Seminary, and did graduate work in the University of Chicago. He was given an honorary Doctorate of Divinity by Presbyterian College of South Carolina in 1921.

Dr. and Mrs. Kerr had moved to Newberry only this summer.

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### ***Montreat College Begins Fall Session With 136 Enrollment***

MONTREAT — A total of 186 students, representing a 6 per cent increase over last year, has enrolled for the fall term at Montreat College, Registrar Princie Maphet announced.

Student leaders of the Student Christian Association, Student Government Association, Athletic Association and publication staffs met with Dean of Women Elizabeth Wilson to plan activities for the coming school year.

Orientation week at the college began Sept. 7, when committees of upperclassmen greeted new students and escorted them to the campus for a meeting with President J. Rupert McGregor.

Registration for freshman and transfer students was held Thursday, Sept. 9 with upperclass enrollment scheduled for the 10th. Classes will get underway Saturday morning, Sept. 11.

Other activities included a faculty meeting, placement tests, class meetings, chapel program, and several parties and other recreational programs.

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### ***General Assembly's Training School Opens Fall Session With 131 Enrollment***

Rev. Hunter B. Blakely, D.D., Secretary of the Division of Higher Education of the Presbyterian Board of Christian Education, in Richmond, Virginia, spoke at the opening of the 41st session of

the General Assembly's Training School on September 9.

The junior class of 90 members is the largest enrolled for several years. The total enrollment is 131. These students come from nineteen states and four foreign countries, Brazil, Japan, Korea and Mexico. The majority are college graduates and have studied at sixty-seven colleges and universities.

Dr. Frank W. Price, former missionary to China and former moderator of the Presbyterian General Assembly, will teach a course on missions this session, special arrangements having been made with the New Monmouth Church, Lexington, Virginia, of which Dr. Price is pastor.

Student body officers are: Cornelia Hale, Tuscaloosa, Ala., president; Florence Hussung, Louisville, Kentucky, vice-president; Miriam Dunson, Commerce, Ga., secretary; and Jewell Bailey, Charleston, S. C., treasurer.

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### ***Presbyterian Junior College***

MAXTON, N. C. — Orientation for new students began at College Monday, September 7th with placement tests.

The enrollment of new students has increased over last session and when old students return for classes on Wednesday it seems all rooms in the dormitory will be filled and several students will necessarily be housed in other buildings. Tentative enrollment figure for on-campus students is 109, and with the night students at Lumberton and Fairmont the total enrollment is expected to exceed 175 for the session. Students may enroll until September 18th and it is expected a number will come in during the next few days both for regular day classes and for night classes in Maxton, Lumberton, and Fairmont.

## **BOOKS**

All books reviewed in this department may be secured, postpaid, by ordering from The Southern Presbyterian Journal, Weaverville, N. C.

KING'S MOUNTAIN AND ITS HEROES. Lyman C. Draper. Continental Book Company, 206 Mills Street, Marietta, Georgia. Order from Mrs. M. B. Wales, 316 S. Marietta Street, Gastonia, North Carolina. Price \$10.00.

This is an exact facsimile reproduction of the rare 1881 Edition—a Monumental work of 625 pages invaluable for authentic data on the American Revolution in the South and for Genealogical research.

Draper, Secretary of the Wisconsin Historical Society, travelled more than 60,000 miles in obtaining source material for this book.

The Battle of Kings Mountain has been designated by The War College as the Turning Point of the American Revolution, and was the only battle in recorded history where all the foes were killed, wounded, or captured!

Patrick Ferguson, famed British leader, expert marksman, and rifle inventor, met his death in this battle at the early age of 37.

At the sesqui-centennial celebration in 1930 Herbert Hoover was principle speaker and the 175th Anniversary of the battle will be in 1955.

Biographies of such military giants as Campbell, Shelby, Sevier, Cleveland, Lacey, Williams, Ham-bright, Hathorne, Brandon, McDowell, Winston, and Hammond spring forcibly from the pages of this volume!

Copies of the original edition have sold as high as \$50.00. You can now obtain a copy at a fraction of this cost.

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**"GO QUICKLY AND TELL."** By Dorothy Dyk-huizen. Wm. B. Eerdmans Publishing Company. Price \$2.50.

Should you want a trip to Navajo Land, and would wish to know more of these enigmatical people, here is the book for you. It is strikingly illustrated by the artist-etcher, Reynold Weidenaar, with pen drawings right from the scene. It portrays the many-hued pageantary of the life of this people, in words and photographs. Here and there the pages break out with sparkling bits of native humor.

Will the Navajo Christian "go back to the blanket" and recant? Many experiences in her fascinating book prove this to be untrue. If you want an inspirational uplift for yourself, new hope for the Navajo and a powerful challenge to evangelize them, do read it.

—Elisabeth C. Smith.

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**THE EPISTLE OF ST. JAMES.** Joseph B. Mayor. Zondervan Publishing House. Price \$6.95.

Working from the original Greek text adding introductory notes and comments, Dr. Mayor here presents a helpful and needed exposition of the epistle of St. James. He says in his preface, "It has been my aim, treating the book like any other ancient writing, to ascertain the precise meaning of each sentence, phrase and word as it was intended by the writer and understood by those to whom his epistle was addressed." This volume must certainly be rated as one of the most able and scholarly exegetical commentaries in existence on James.

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**HIGH PEAKS IN REDEMPTION.** F. J. Huegel. Zondervan Publishing Company. Price \$1.95.

Dr. Huegel's ability to picture for Christians the wonderful redemption truths found in the Word of God is nothing short of amazing. He has

managed to add new sparkle to old truths in such a stirring way that Christians will find themselves impressed anew with their wonderful privileges as children of God. The author addresses himself to those who are not just satisfied to live partially defeated lives. For those Christians who want to lead constant lives of victory, he pictures and explains the wonderful redemption truths in an unforgettable manner.

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**THAT OLD SERPENT, THE DEVIL.** F. J. Huegel. Zondervan Publishing Company. Price \$1.95.

Dr. Huegel's treatise on the subject of the devil, reiterates in a realistic and forceful way the tremendous impact of satanic influence in modern life, and the awful subtlety of his attacks upon Christians. No Christian who reads this book will ever again shrug off the teachings concerning Satan as they are presented in Scripture. Here is a book that all Christians can read profitably.

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**THE LAND AND THE BOOK.** William H. Thomson. Baker Book House. Price \$4.95.

This one volume edition of Thomson's great work has exactly those features and qualities so highly appreciated by every Bible student in the Seminary or Bible college. The refined riches of Thomson's extensive experience and study is here presented between the covers of one compact, convenient volume. The entire text is profusely illustrated with carefully selected illustrations. There is an extensive study and textual index to guide the user to the object of his immediate interest. The result is a volume of unusual usefulness for reference or textbook use or for enjoyable and profitable reading by anyone interested in enriching his knowledge of the Scriptures.

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**TOPICAL TEXT-FINDER.** Charles Simmons. Baker Book House. Price \$3.60.

Here are more than five-hundred pages of Bible texts under no less than seven hundred fifty topics and sub-topics to help the teacher of Scripture on the subjects of his choice. It provides a comprehensive index, conveniently placed in front of the volume to direct the student without loss of time to the topic of his choice. A single alphabetical arrangement of the subjects throughout the book is given to facilitate immediate reference. This is a valuable handbook for ministers and in fact all Christian workers.

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**THE AUTHORITY OF THE BIBLE.** Henry Bast. Society for Reformed Publications. Price \$ .25.

Dr. Bast insists that the Bible is infallible and does not contain errors in statement of fact. He holds that it is not only an authoritative rule of faith and practice but it is authoritative in every respect. This he asserts is the historic doctrine of the Scriptures and should be the view held by Christians. He closes by showing that we need an



infallible guide to reveal the way to the Father. The question of the authority of the Bible is not academic but intensely personal.

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**THE MEANING OF MY CONFESSION OF FAITH.** Bastian Kruthof. Society for Reformed Publications. Price \$ .25.

A very fine explanation of what is involved in a young person's confession of faith and an excellent statement on the meaning of the Christian life.

---

**YOUTH LOOKS TO JESUS.** Margaret Hoit and Eleanor Hoit Dabney. John Knox Press. Price \$2.75.

An arresting series of worship services, rich in spiritual values designed to bring youth in closer touch with Christ. Everyday experiences are seen to reflect the love and power of God and to provide opportunities for worship. Here is fresh, new material for worship that is inspiring and enriching.

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**GOD'S WILL AND OURS.** Kenneth J. Foreman. Outlook Publishers, 1 North 6th Street, Richmond, Virginia. Price \$ .75.

An exhaustive explanation of predestination is out of the question as far as mortal minds are concerned. Dr. Foreman does not pretend to offer such an explanation. With befitting humility he confesses, "Where the mightiest minds of Christendom have wrestled with this austere mystery, one simple mind cannot expect to shed new light." While admitting human limitations the author feels that it is beneficial to let the readers see what the problem really is and some of the offered solutions are.

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Realizing the necessity for a working definition of predestination Dr. Foreman defines it as "that part of foreordination that applies to the life and destiny of those who are to be saved." What he is saying here is that those who are saved are saved by God's intention and because of God's intention.

The crux of the discussion finds its focus in the question, "What does the Bible say?" Dr. Foreman contends that God has a plan and rightly so. A God without a plan, without a purpose is not a true God. Then he raises these questions, "How comprehensive is that purpose? Does this foreordination of events extend to all events? If not what kind of events are exceptions? Is God all-mighty? Does He ever meet with anything, any event or situation that is beyond His control?" As an answer to these questions, the author refers us to such passages as Genesis 45:8; Genesis 50:20; Psalm 139:1-4; Job 14:5; Job 23:13; Isaiah 14:24-27; Isaiah 45:7 and Isaiah 46:10; Matthew 10:29-30; Acts 2:23; Acts 4:27-28; Acts 17:26; Ephesians 1:4; Ephesians 1:11; Ephesians 2:8, 10; II Thessalonians 2:13; I Peter 1:2. Although he does not exegete these passages, he holds that the irresistible conclusion is that the God of the Bible is a living

God who decides and abides by His decisions. He is a God who plans and carries His plans through. He is a God who is able to know before hand what will come to pass. He overlooks nothing and is surprised by nothing. From God's will and power no creature can escape.

One of the best ways to see a truth is to come face to face with its alternatives. In one of the chapters, Dr. Foreman uses this method. His conclusion is, "If foreordination seems too hard for you then you must reflect what the alternatives come down to; either a blind and uncaring fate to which even a God must submit or the sort of blind chance which is equally beyond the reach of the most well-meaning God. Besides these alternatives, foreordination is not only far more credible but stands out as the one world-view which a man can hold and still believe in a sovereign God."

Although this present reviewer does not share some of Dr. Foreman's views concerning the Westminster standards as expressed in the first part of this little book, he is happy to acknowledge that the author has rendered a constructive service by the preparation of this volume. It will help to clarify one's thinking on this profound subject. It could be of real value especially to students who are studying philosophy. The author has described this work as, "An introduction to the problem of freedom, foreordination and faith." This is an accurate description.

—John R. Richardson.

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**CHRISTIAN FAITH IN ACTION.** G. Coleman Luck. Moody Press. Price \$ .35.

This book is written to show that James fills a pressing modern need in the church of Jesus Christ. He points out that there is no conflict between the teachings of Paul and James, for Paul deals primarily with the Doctrine of Justification before God which comes not at all through works but entirely through faith in Christ and his atoning death. James on the other hand is dealing primarily with justification. He is not disparaging a true-heart faith but rather is emphasizing the fact that such a faith should result in the outward life of piety and good works. This volume leads all Christians to see more clearly that we should be "doers of the Word."

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**FOR THE LIVING OF THESE DAYS.** William M. Elliott, Jr. John Knox Press. Price \$2.00.

This volume is a re-publication of a book of seventeen sermons. They are practical and addressed to the felt needs and recognized difficulties on the part of many people in our day. Dr. Elliott unfolds the tested spiritual methods of winning a victory through Christ. The counsel provided here will surely succeed in preparing all of us, "For the Living of These Days."

# Yes, You Can Help!

Many individuals are asking what they can do to keep their Church from being liquidated and given to another much larger denomination. There are three things that every member of the Church can do to help in this most important matter in which the very life and existence of your Church is at stake.

First, you can pray as you have never prayed before that the Holy Spirit will reveal to each member of the Church the truths which God would have them to see in this most important matter.

Second, you can request your Session and Pastor to present BOTH SIDES of the union issue to your congregation so that each member can make an intelligent decision based upon ACTUAL FACTS and NOT UPON PREJUDICE, EMOTIONS, or ILLUSIONS.

Third, you can send a gift to The Southern Presbyterian Journal to help in the tremendous educational program that is necessary in order that the members of the Church might be informed of the REAL ISSUES involved in the proposed organic union and that they might see the tragic results of such a union for the Southern Presbyterian Church.

If you are convinced that the Southern Presbyterian Church should be preserved as a fruitful instrument in the building of the Kingdom of God you should do the above things AT ONCE.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

OCT - 1 1954

SEPTEMBER 29, 1954

## THE VOTE ON CHURCH UNION

	FOR UNION	AGAINST UNION
PEE DEE PRESBYTERY IN SOUTH CAROLINA VOTED SEPTEMBER 21st —	10	51
FLORIDA PRESBYTERY VOTED SEPTEMBER 21st — — — —	7	57
OTHER PRESBYTERIES ALREADY VOTED		
CENTRAL MISSISSIPPI PRESBYTERY — — — — —	9	64
EAST ALABAMA PRESBYTERY — — — — —	10	55
TUSCALOOSA (ALABAMA) PRESBYTERY — — — — —	6	42
CONGAREE (SOUTH CAROLINA) PRESBYTERY — — — — —	5	43
TOTALS OF 6 PRESBYTERIES — — — — —	47	312

# THE SOUTHERN PRESBYTERIAN JOURNAL

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## EDITORIAL

### Why Evangelicals Believe In The *Bodily* Resurrection

The resurrection of our Lord is one of the most clearly stated and most completely proven of all historical facts. It was the crowning fact of His redemptive work and on His resurrection we base our hope of immortality.

With the great background of Scriptural record and the historic position of the Christian Church all so clearly combining to affirm the resurrection as the very key-stone of the faith we were astonished to recently read a statement made by a responsible Church leader to the effect that, "It is the fundamentalists who have included the word 'bodily' when referring to the resurrection."

Believing in the fundamentals of the Christian faith, but disclaiming to be a professional fundamentalist, the writer has spent considerable time in searching out just what has happened.

It seems that from the dawn of the Christian era, all except the Sadducees and their lineal descendants, the Modernists, have believed in the *bodily* resurrection of our Lord. But, while Church history carries a cumulative weight with reference to doctrine, the Christian faith is based on the Scriptural record and it is to that record that we turn.

But, when one takes up the Bible one is overwhelmed by the evidence, for the evidence consists not only of clear and unequivocal statements, but also of internal and unstated evidences which would stand the test of any jury of unprejudiced minds.

Before we take up the affirmations of our Lord's bodily resurrection, let us consider some interesting things about the records which we have. In the

four Gospels we have four separate and independent accounts of the resurrection. On the surface there appear to be discrepancies but these discrepancies disappear on careful study. Obviously these four records are not the result of collusion for they are independent and supplemental, the one to the other.

Also, the records bear every indication of being derived from eyewitnesses. Furthermore, they are natural and simple and again and again they unintentionally show their truthfulness by the artless way they give details showing the surprise and incredulity of some of the witnesses.

The record in the Acts shows that the message of the bodily resurrection of our Lord was the theme of the Spirit filled and directed apostles. They laid down their lives for this doctrine; their day of rest was changed because of it; they were themselves morally transformed and the hope of immortality, inherent in the resurrection, was the theme of those who immediately took up the task and the message of the evangel.

But, to return now to the Scriptural record. Let us examine only a part; *some* of those verses which can by no possible stretch of the imagination be *spiritualized* so as to distort their meaning. Remember, we are speaking of the *bodily* resurrection of our Lord:

*"And behold, he goeth before you into Galilee; there shall ye see him": . . . "And they came and held him by the feet, and worshipped him."* Matt. 28:7, 9.

What did they see, if not a body? What feet did they hold, if not those of His resurrected body?

*"There shall ye see him, as he said unto you."* Mark 16:7.

*"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not*



them which had seen him after he was risen." Mark 16:14.

People see actual bodies. It was the *body* of our Lord which appeared to the eleven and it was failure to believe this fact which brought censure from Him.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre." Luke 24: 2, 3.

What had disappeared? It was the *body* of our Lord.

"And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." . . . . . "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit." . . . . . "Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet." . . . . . "And they gave him a piece of broiled fish and of an honeycomb. And he took it, and did eat before them." . . . . . "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them." Luke 24: 28-30; 36-37; 39-40; 42-43; 50.

To assert that this record speaks unequivocally of a risen Lord, with a living body seems superfluous. And when our Lord said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have," it would seem all that is necessary to convince anyone.

But we have further proof.  
"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." John 20:14.

Mary saw a man she did not recognize — she thought he was the gardener — but she saw a person, a living *body*, a *body* she started to touch.

"Then the same day at evening, being the first day of the week, when the doors were shut where

the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." . . . . . "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." . . . . . "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." John: 19-20; 27, 29, and 30.

Here we have the record of a risen, bodily presence and in John 21:13, 14—"Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead" we have the same.

"To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." Acts 1:3.

The risen Saviour showed Himself alive, in His *body* and in verse 9, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. He left them with a visible *body*.

"Which also said, Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Some day we too shall see His glorious *body* and with our own glorified and transformed bodies stand in His presence.

Finally. It is obvious that our Lord's resurrection body was changed in some ways. His disciples, for some reason, did not recognize Him. But, the wounds of the nails and of the spear were there. He ate in their presence. He passed through solid objects at will, but He declared that He had flesh and bones.

Our Catechism declares that He arose from the dead "having the very same body with which He suffered" and this is, of course, based on the Scriptures.

It seems passing strange that in our time it should be necessary to reaffirm these great Christian doc-

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trines *within* the Church. But it is a demonstrable fact that there are some who have cut loose from faith in the divinely inspired record and who either deny or explain away doctrines and truths which are an essential part of the Christian faith.

*"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."*

Yes, the evangelical believes in the BODILY resurrection of our Lord, and in that resurrection and its resulting hope he affirms with Job:

*"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:"*  
.....*"Whom I shall see for myself, and mine eyes shall behold, and not another"* . . . Job 19:25, 27.  
—L.N.B.

## "The Radical Principles"

Some of our friends have not understood our recent editorial on this theme because of a misprint as to the page reference. The 1954 Plan of Union sets forth "the radical principles" of Presbyterian Church Government and discipline at the beginning of chapter V of the Form of Government found on page 122 (not page 22).

These radical principles are further defined as having the primary meaning of "basic and fundamental." It is alleged that they were adopted about (circa) 1793 by the General Assembly. A study of the sundry editions of the Plan of Union shows that these radical principles were not in the text of the 1943 or the 1947 Plans but appeared there only as footnotes. They are likewise only a footnote in the Constitution of the Presbyterian Church, USA. The "circa 1793" indicates that there is no documentary record of the adoption of these radical principles even by a General Assembly.

One may well ask, why are they exalted from a footnote to the place of primacy in Church Government? As a footnote, they have never received the requisite votes of the USA Presbyteries in order to become a part of the Form of Government. The Drafting Committee is exercising great authority in putting into the Form of Government, and in making the head of the corner, what has never been a part of the constitution of any one of the uniting bodies.

Again, a study of the Minutes of the USA Assembly of 1953 shows that even the USA Church has begun to see the fateful implications of majority rule and warns that the majority has not the right to do its own wish but is to do the will of God. At the same time that the USA Assembly of 1953 was asking for such limitation on the radical principles, our US Assembly of 1953 was asking the inclusion in the Plan of Union of the Kingship of Christ which would have given that limitation on majority rule that the 1953 USA Assembly was seeking. Had

the 1954 Plan of Union been sensitive to the 1953 Assemblies of the two larger churches contemplating union, they would not have made these radical principles the head of the corner in Church Government, but would have supplanted them with the substance of the teaching of our Presbyterian (U.S.) Book of Church Order on the Kingship of Christ.

In our Book there is, of course, a place to count noses; but it is not "fundamental," "basic," or "radical." It is very much subordinate to the Kingship of our Lord Jesus Christ. We are to count noses not as to our will, but as to the meaning and application of His Word. He is the sole Lawgiver and He governs by His Word and Spirit through the ministry of men—where majorities are to be counted. The radical principles are eighteenth century rationalism; the Kingship of Christ is Biblical. To accept these radical principles as basic and fundamental is to sell our birthright for a mess of democratic humanism. The LORD is our judge; the LORD is our Lawgiver; the LORD is our King—and He will save us (Is. 33:22) from the reign of these radical principles.  
—W.C.R.

## "The Pause That Refreshes" — Really!

It may be of interest to our readers to know that their JOURNAL comes to them out of editorial rooms throbbing with activity. The office force consists of one bookkeeper, three stenographers, three typists, an editor-in-chief and an assistant editor. If you should drop in here for a visit some morning you would likely hear six typewriters all going at one time — possibly seven, for the bookkeeper often makes use of a typewriter, too.

But it may be of still greater interest to you to know that every morning at ten o'clock an alarm clock rings; there is a little shuffling of chairs, some footsteps and the force gathers in one room for prayer. There is a sudden cessation of typing clatter and all is still and quiet, while during ten minutes there are a few verses of Scripture read, followed by a prayer of thanksgiving and praise, and for guidance and patience and wisdom; for personal needs, for the Journal's mission; for our readers, our supporters, our contributors, and for our beloved Church. It is wonderful how this brief pause in the morning hour stimulates and stabilizes the day's work; how it infiltrates the atmosphere with a sense of God's Presence, and of fellowship and comradeship in a great cause. It both dignifies and glorifies even the smallest detail of the day's duties.

Of the many ingenious gadgets in a car, one is the automobile clock that works by an electric impulse. It is only wound to run a little more than three minutes, but a few seconds before it might stop, it automatically touches the battery, and that instant touch gives it electric power to run the next three minutes, when the battery is touched again, and so



on the modest little clock holds its hands before its face and faithfully records the passage of time.

It is the type of a worker who realizes that it is only by the strength which God imparts can the task be performed at its best—perhaps only at all—and uses the high privilege of instant access at all times to that Power.

"From strength to strength." —W.C.S.

## From Man To God

The opening address of the World Council was delivered by Bishop Oxnam August 15th in the First Methodist Church of Evanston on the theme, "We intend to stay together." At that time it was expected that the Second Assembly would add to this slogan, "We intend to grow together." But the humanistic tenor of Oxnam's message became evident; therefore in the final message delivered in the same sanctuary August 31st, Archbishop Burggrav of Norway stressed instead the work of God Who alone gives us growth, as the address herewith appended shows (Reported by W.C.R.):

### FROM MAN TO GOD

#### Sermon on Epistle to Ephesians 4:11-16

By Bishop Eivind Berggrav

President of World Council  
Some time Primate of Norway

"And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ, until all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ, so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

That little word "until"—did you notice it? "Until we all attain the unity of the faith."

There is always an "until" when God is working through men at his aims. "When the time had fully come," God acted himself. God always does.

This word *until* is written also over the future of the ecumenical movement. None of us started it, none of us made it grow. On the contrary, we ourselves are those who are to grow. In the wording of St. Paul: "We are to grow up in every way to him who is the head." Growth is always dependent on God. *We* can't add one cubit to our stature. (Mt.

6:27). All growth is a process, more akin to creation than to fabrication.

Many of us therefore liked the official name which our Council had before the Amsterdam Assembly. The name was: "The World Council of Churches in process of formation." As a matter of fact, it did not stop being a process after its constitution in 1948, and never will. It is true, that we are in a process, it is not true that we ourselves are producing a movement.

You can't hurry a process of this kind of mechanical means. You can not hurry the process which shall make us one family of Christian Churches, not by means of resolution or of declarations. Every gardener knows that he must have patience, and those working in God's vineyard certainly always needed it.

A gardener can have patience because he knows that the growth is directed until the harvest is ripe. Our text reveals to us the direction of *our* growth. It is *up to him* who is the head that we shall grow.

In spite of everything the gardener sometimes may become impatient, and so do we too. There is a holy impatience, such as in the prayer for the Kingdom of God. But there is also another sort, a sentimental impatience such as when you and I feel the other ones are too slow in their moves. Yes, there are people who simply get angry with the Christian Churches because the churches are not prepared to unite now and on the spot. These people ask: Why couldn't they?

The answer to all sentimental impatience has to be that the growth is up to God and will be completed in His time. We do not determine the timing of God's process.

Days may even be ahead of us when people shall be inclined to feel that the ecumenical movement is getting what we in the Northern World call a frosty night, threatening to kill the faint plant. Certainly, we shall not always have the impression that our movement has wind in its sails—like it looks today.

As sure as a movement is of God, there certainly shall also be enemies. Not only opposers, but powers of evil striking blows upon it. In such days the call for *endurance in patience* shall reach our ears from the voice in Holy Scripture, remember: "*until*."

Don't then be anxious about your life, World Council of Churches! If the leaven is of God, be sure that He himself will guard and direct it *until* "all of it is leavened" (Mt. 13:33).

Certainly God needs our imagination and our enthusiasm to get us on the move from a stiffened status quo, but sure it can never be our dreams or phantasies which give growth, no, nothing the like! But only full commitment every new day to God's will, faith, hope and love in and from Jesus Christ.

I have frankly to confess that I myself have often been impatient because the progress toward the only family of Christian Churches in the world was so unduly delayed by what I proved as too cautious Christians. I know now that this feeling arose out of lack in absolute commitment to God's will. God does not want "ecumeniacs" but faithful followers, eagerly expectant, enduring in holy patience.

There is as well no promise for us to become satisfied and happy because *our* aspirations seem to come true! But we are fully in accord with Christ when we are filled with gratitude where *under God* we may believe that He himself did stir up this process of growth. Many of us have felt this gratitude here in Evanston. If I go back to Amsterdam, I become ashamed of myself. God did not take directions from us, but He acted in His own way, and we become filled with thanksgiving for the growth that has taken place. It awakens in me the steadfast hope that God still has greater things in store, until—. To be under God's will *until* is our burden and our privilege.

God did give us no big results to be proud of. God has good reasons not to like our pride about results. But something important has changed, there is a new start before us, and we know for certain that our growth shall be *up to him* who is the head also of His Christian family of Churches on earth.

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## "A Christian And A Gentleman"

Unfortunately, the words Christian and gentleman are not synonymous. We have known non-Christians who had all of the social graces, personal manners and attitudes to others which we associate with being a gentleman.

We have also known Christians who were woe-fully lacking in conduct and attitudes towards others. Tragic, but a fact nevertheless.

But, the ideal Christian should be both a Christian and a gentleman. This refers to habits, demeanor, attitudes to others, consideration, politeness and those multiplied evidences of the indwelling Christ which set an individual apart from people of the world.

There is something definitely wrong when non-Christians show considerations for their fellow men which are lacking in those who profess the name of Christ.

Unbelievers are watching us at times when we never dream that they are doing so. Control of temper when provoked; kindness and consideration extended even to the unlovely and trying; all of these and many other things can contribute to one's Christian testimony.

Let us all try to honor our Lord by being gentlemen as well as Christians.  
—L.N.B.

## The Word Of God

By Gordon H. Clark, Ph.D.

Professor of Philosophy in Butler University  
Indianapolis, Indiana

*Editor's Note: This is the first of a series of articles which Dr. Clark has written for this Journal. We are grateful to Dr. Clark, who is professor of Philosophy at Butler University, for this valuable and constructive presentation of truths so important in these days.*

When the Reformers of the sixteenth century proposed to establish a church and order their own lives in a manner pleasing to God, they were forced to consider what God's requirements are. They needed a rule of faith and practice. In the Roman church tradition as well as the Scriptures was accepted as such a rule, and in actuality superseded and contradicted them. At the same time there were mystics and visionaries who claimed that God spoke to them directly. The rule of faith which the Reformers acknowledged was the Scriptures alone. Their views were summarized in the Westminster Confession and Catechisms. Two quotations follow:

Art. I, Sec. 10. "The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scripture."

Shorter Catechism: "Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

"A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him."

Since the Roman church still exists, and since there are still those who claim private guidance and revelation, the Westminster standards are as timely today as they ever were. Sermons and Sunday School lessons should constantly refer to them.

With the introduction of modernism into our churches in the nineteenth century and with the coming of neo-orthodoxy in the twentieth, an appearance of loyalty to the Bible and to the Confession has been attempted by emphasizing certain words in the standards, by failing to mention others, and by misinterpreting the whole. Thus unbelieving ministers made the double claim that they themselves accepted the Confession as originally intended, while the fundamentalists were inventing theories never before heard of.

Against the fundamentalists, who insisted on the inerrancy of the Bible, the modernists asserted that



the Confession does not say that the Bible is inerrant. And neo-orthodoxy loudly insists that the word of God is found in the Bible, perhaps only in the Bible, but that not everything in the Bible is true. They could even point to the catechism as quoted above. "Does it not say that the word of God is contained in the Scriptures? Somewhere, but not everywhere, between Genesis and Revelation, the word of God is to be found." This is their contention. But if now we wish to know whether or not this was the view of the Reformers, whether or not this is the position of the Presbyterian standards, and whether or not it is the teaching of the Scriptures themselves, which the standards summarize, we need only read other parts of the Confession. Quotations will not be multiplied here because the reader should examine the Confession for himself.

Article I, Section 1, says that at sundry times the Lord revealed his will to the prophets; afterwards, for the better preserving of the truth, it pleased the Lord to commit these revelations wholly unto writing. In this committal, may we ask, did it please the Lord to mix in some error with the truth he intended to preserve?

Section 4 says that the authority for which the Scriptures should be believed depends wholly on God, who is truth itself and the author of the books; therefore the sixty-six books itemized in Section 2 are to be received because they are the word of God. Here it is to be noted that the authority of God attaches to all the Scriptures, not to a part only. Scripture has been defined as the sixty-six books, and God is declared to be the author of them all. God is truth itself, and the Scripture not merely contains but is the word of God.

Section 5 even uses the word infallible. It says that our full assurance of the infallible truth and divine authority of these books is the work of the Holy Spirit. Can there be error in infallible truth? To the same end Section 9 teaches that the infallible rule of interpretation of Scripture is the Scripture itself.

Can it now be maintained that the Presbyterian standards admit the existence of error, of mistakes, of false teaching in the Bible? And if not, what can be thought of Presbyterian ministers who do not believe in the full truthfulness of the Scriptures? Though they may believe that the word of God is to be found somewhere in the Bible, and perhaps only in the Bible, yet what can their ordination vows have meant to them, if they reject the very basis on which all the remainder of the Confession rests?

For those of us who believe the Bible, the Confession can supply an invaluable introduction to its main doctrines. Growth in grace will follow upon a careful study of the Confession as we compare its statements with the Biblical passages which it combines and summarizes. Let us not neglect this excellent document.

## "Above The Issue of Organic Union . . . The Battle for Truth"

By Rev. Robert Henderson,  
Raleigh, N. C.

Amid the din of our present unfortunate controversy concerning organic union with other Presbyterian bodies, it has been very easy to fail to recognize that transcending and far more crucial conflict, namely the conflict over Truth, God's authoritative and infallible Word of Truth. This conflict has raged from the very beginning, since the very time when the Serpent challenged the authority of God's Word in the garden . . . "Yea, hath God said?"

Calvin found himself facing the same conflict and though he did not relish the prospect of open disagreement and opposition to the stated leaders of the church, he came to this conclusion: "They charged me with two of the worst crimes—heresy and schism. And the heresy was, that I dared to protest against dogmas which they received. But what could I have done? I heard from Thy mouth that there was no other light of truth which could direct our souls into the way of life, than that which was (arrived at) by Thy Word. I heard that whatever human minds of themselves conceive concerning Thy Majesty, the worship of Thy Deity, and the mysteries of Thy religion, was vanity. I heard that their introducing into the church instead of Thy Word, doctrines sprung from the human brain, was sacrilegious presumption. But when I turned my eyes toward men, I saw very different principles prevailing. Those who were regarded as the leaders of faith neither understood Thy Word, nor greatly cared for it." (from Letter to Cardinal Sadolet).

It is a clever tactic of the devil, that great arch enemy of Christ and all His people, to so confuse the issue that energy is used tilting at windmills, while he continues his pernicious work of rendering the church impotent. Now even though we know by the promise of Christ (Matt. 16:18) that the devil shall not ultimately succeed, nevertheless he does make onslaughts that accomplish temporary victories. It is in the light of this fact that God has called us to be sober and vigilant and be aware of the conflict that rages around the proclamation of His redemptive truth.

So, even though we are at this moment preoccupied with the issue of organic union and the adverse consequences of that eventuality, we should not overlook the fact that it only betrays a much deeper problem in our denomination — a doctrinal and theological weakness. We profess to be a church that holds that the "Reformed Faith" is a correct setting forth of Biblical truth. Thus we are called a "Reformed" denomination. The term "reformed" stems from the fact that our Calvinistic forebears

made a diligent attempt to reform doctrine and worship according to the Bible which they held to be God's infallible rule of faith and practice. What is that battle that rages? Look about, if you please. On the popular front is the attack of neo-orthodoxy and who has lifted a voice against it? The error has permeated our seminaries, our denominational literature, and our pulpits and few know enough to discern its insidious influence.

Not only so but there lingers here and there the influence of the semi-Pelagians of centuries ago among some groups of evangelicals which teach that there is that particular place in the order of salvation where man determines whether or not he will believe and where God is not sovereign.

Liberalism though thoroughly refuted is not dead. Many today lean on the time worn arguments of Ritschl and Troelsch of 75 years ago. No less deadening is a carnal adherence to an orthodox creed—allegiance to a body of doctrine, not because it is God's redemptive truth revealed to us, but because "I" happen to prefer it. Yes from many quarters and schools of thought come the inevitable attacks upon God's revealed truth which alone is able to save men's souls. Spurgeon once commented that he was confident of the fact that if God's truth would not save men, certainly men's lies could not.

In the days when battles were fought by foot soldiers and horsemen a very important piece of equipment in any engagement was the Standard. When the heat of battle raged and army mingled with army in mortal conflict and the churning mass of soldiers was locked in combat, the soldier always knew that somewhere he could look up and see the standard of his king and have the assurance that there his army was rallying. We stand today in the Southern Presbyterian Church in need of an unmistakable Standard, and a Standard which holds the mark of God's authority. It needs to be lifted high for all men to see. It needs to have written across its folds "Thus saith the Lord." It needs mighty men of valor to rally about it and to give themselves to the cause of defending it and bearing it on until all of God's elect have come under its sway.

This battle according to our Lord is not for lovers of ease and lovers of self. It calls for men of boldness and godliness to rise to the conflict. It calls for men who are willing to labor night and day with tears to see God's redemptive purpose wrought out in the lives of men. It calls for men in whose hearts is the grace of God, to rise by prayer, by Biblical scholarship, by bold preaching to raise God's standard of truth out of the mire of unbelief and subjective speculation and bear it aloft for all to see and know that the Lord reigneth, and has spoken, and that His word stands eternal and infallible.

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## Positive or Negative?

**Rev. J. E. Flow, D.D.**

In the matter of the so-called union with the U. S. A. church our General Assembly has maneuvered those of us who favor the continuation of the Southern Presbyterian church into a position where we will have to vote "No!" on the categorical question. In some quarters we are the "opposition party," whose chief function is to find fault with the other side. In some quarters in our own church the students are taught that the chief characteristic of the Southern Presbyterian church is its "contrarieness," that it is like the prodigal hanging around the pig pen and it should do a lot of repenting and come back home, to "the mother church." The U. S. A. church is not the mother church. We never belonged to it nor could we have separated from it. We were separated from the Old School body in the North which was as sound as we were, and as honest as we were, for they never tried to take our property in 1861. The U. S. A. church was formed in 1869—eight years later by the union of the New School body in the North which outnumbered the Old School about 3 to 2. Then they discovered, in their imagination, that the property did not belong to the individual church but to the denomination—they tried to take the property in the Synods of Kentucky and Missouri. They wrecked the Cumberland church and called it Presbyterianism. The U. S. A. church is one for which we are in no sense responsible and one over which we can certainly have no control.

The Southern Presbyterian church has a right to exist for the reason it stands for some things that are important and distinctive:

1. It stands for the old school interpretation of the Word of God and our Confession of Faith and Catechisms of our church, which is to be interpreted "in the plain and obvious meaning of the words," or in other words, they say what they mean and mean what they say.

2. It stands for the Scriptural form of church Government. Christ and He alone is the Great King and Head of the church, who governs it by His Word and Spirit. On the human side "the government arises from the consent of the governed." The words bishop and presbyter are used interchangeably in the New Testament—one emphasizes the "spiritual oversight" and the other the ruling of the church. There are two classes of Elders, those who rule well and those who in addition to ruling "labor in the word and doctrine." In other words we have teaching elders and ruling elders—all elected by the people. These have equal authority and honor in all the courts of the church. Under the Great King and Head of the church our government, under the guidance of His Word and Spirit, is a representative form and is close to the people. We take orders from no earthly potentate but from King Jesus.



3. The Deacons are the chosen and ordained representatives of the local church. "They shall have care of the property of the congregation, both real and personal, and shall keep in proper repair the church edifice and other buildings belonging to the congregation." Book of Church Order, chapter XI, paragraph 45. Since our church was organized in 1861, it has been our policy to distribute responsibility for all our educational institutions, orphanages, homes, etc., to the lower levels of Synods, Presbyteries, Sessions and congregations — thus keeping our government close to the people—rather than centralizing in the General Assembly to be ruled by self appointed autocrats who manage to keep themselves in office where they can "lord it over God's heritage."

4. Our church stands for the spiritual mission of the church, and does not "intermeddle with affairs that affect the commonwealth." This is in our constitution. There are three leading ministers in the U. S. A. church who signed our Confession of Faith, as all the officers in the Presbyterian church did, but they are in politics.

a. Dr. Eugene Blake is, or has been appearing, before a Congressional committee to represent the U. S. A. church on F. E. P. C. legislation as iniquitous a piece of legislation as was ever conceived in the mind of a Pendergast politician, who knew, as well as he was living, that no Congress would ever pass such a law, no Supreme Court would ever approve it, and no jury would ever enforce it, but it would get him a few votes to advocate it. Dr. Blake is Stated Clerk and the only permanent officer in the General Assembly, and speaks for the Assembly.

b. Dr. John Mackay, a recent Moderator, President of Princeton Seminary, that until recent years was an old school Seminary and a stronghold of orthodoxy, was accused by Attorney General Tom Clark for being connected or affiliated with ten different subversive organizations. In some cases he defends communism against the capitalistic system.

c. Henry Sloan Coffin another recent Moderator once defied the General Assembly when they ordered New York Presbytery to try over Van Dusen because he did not believe in the Virgin Birth of Christ. He said "the Presbytery of New York will not do it." New York is a rich Presbytery—made rich to some extent by Southern men going to New York and getting rich. Riches "cover multitudes of sins." He was one of the leading men in the Auburn Affirmation, and afterwards rewarded as Moderator of the General Assembly. Six or eight years ago he was the author of the resolution approved by the Federal Council, by the U. S. A. church, and again by the World Council, that "Segregation is unnecessary, undesirable, unChristian and a violation of the law of human love and brotherhood . . . and we must work for a non-segregated community, a non-segregated society, and a non-segregated church." If and when we vote

for union, "Yes!" this is what we will be voting for, for it is all wrapped up in the same package. These are the present leaders in the U. S. A. church and they are in politics "*up to their ears*" in the name of Him who said "my kingdom is not of this world." Let others do as they may but I am not following any such leadership.

5. Our church stands for the purity and integrity of the White man of North America upon whose shoulders are laid the burdens of the world. He cannot fulfill his destiny nor meet the fearful responsibilities except by remaining white as God made him and intended him to be. There is only one way he can do it and that is by jealously guarding his young people during the period of youth and adolescence so that they will marry and intermarry among the people of Anglo Saxon origin. In doing this he will accord to all other races the right to maintain the purity and integrity of their own race, as God made them and intended them to be.

## Free Churches And Christian Unity

By Marion John Bradshaw

Reviewed by Rev. W. G. Foster, D.D.,  
Pastor, First Presbyterian Church,  
Florence, South Carolina

The Beacon Press, Boston, Mass. (\$3.50)

"Indeed, when the unifiers become especially dogmatic, that is time to recall that if unity is the chief Christian good, then Jesus was one of the poorest representatives His religion ever had. For Jesus interpreted His mission not as attaining an ecclesiastical unity, but as showing men for what they ought to fight, and how." (p. 40).

These words from Marion Bradshaw's critical study of the whole ecumenical movement strike the keynote of Prof. Bradshaw's approach to the many problems raised in the current movements toward union of all the churches, problems that are ignored or considered insignificant by those who control the leadership of the movement.

These problems can not be taken lightly. According to Dr. Bradshaw, Professor of the Philosophy of Religion in Bangor Theological Seminary, "This whole book serves to disclose the differences between Christian unity and church union . . . It testifies to the belief that free churches, the very existence of which is now threatened, stand for values holding rightful priority over unity and union, this priority being inherent in essential Christianity and in vital Protestantism." (p. 3).

The main theme is expressed in the words of the Preface: "It seems obvious to some of these unifiers that 'a divided Church can never help unify a divided world.' It seems equally obvious to me that separate churches, prizing diversities as of the Holy Spirit, might truly help to unite the world in prizing

both that which makes us one and that wherein God has made us different. My mind cannot be coerced into identifying God with either set of actors." (p. xi and xii).

Dr. Bradshaw pulls no punches in putting his finger upon exactly where the whole movement is leading—into one super church, and he does not hesitate to point frankly to the erroneous if not dishonest use of Scripture in the slogans of the movement.

Dr. Bradshaw cites examples in the Congregational churches, the Dutch Reformed, and the Episcopal to show how local control of program and property can be lost as a result of unions with other bodies in which originally no more sovereignty has been given than we are now giving in our cooperation with the National Council of Churches. He concludes, "Those who know the lengths to which ecclesiastics have historically gone to achieve their purposes will need to realize anew that seemingly solemn assurances, such as those now being given by the great Councils of the Churches, may have to be regarded as alluring 'come-on' talks to trap free churches." (p. 18).

All of us are now being asked to enter these union movements in behalf of a united Protestantism. Dr. Bradshaw reminds, "Students of the ecumenical movement have long recognized that its leaders are not truly concerned with retaining basic Protestant principles. Indeed, such ecumenists are constantly seizing upon Protestant Reformation Sunday, not for grateful remembrance of what the reforming fathers risked their lives for, but rather as one more important opportunity for proclaiming the ecumenical gospel of unity." (p. 134).

Pointing out that Christian history began in the first century when private Hellenist Christians fled in every direction preaching the Gospel while the apostles and organized churches were reluctant to accept the new and adjust to the changing objectives of the Holy Spirit, Dr. Bradshaw also points out that "the true vitality of Christianity has often been in its vigorous offshoots. Plain schism more than once has been the source of religious health." (p. 74).

Each chapter deals with some of the fallacies of the slogans and point of view of the union movement. Though Dr. Bradshaw writes as a liberal who is left of center his criticisms are true and penetrating and should be read by every conservative who feels something that ought to be conserved is being lost in the modern ecumenical movement.

In our own church we are now hearing about those who oppose Union as being "stiffnecked and uncircumcised of heart" and "since the Spirit is leading the Assembly those who oppose are opposing the Holy Spirit." To these we answer in the words of Dr. Bradshaw: "It is difficult to understand the forcing of this intolerable option between being

true worshippers as that defined by Jesus, and joining with them as the ecumenical leaders define Christian worship. Were we subject Christians with our beliefs held on order of ecclesiastical authority, we could only wait meekly for official statements of what we should next believe. But if we are true Christians, with our beliefs and practises expressing the consent of free minds, then an honest answer is needed to this important question: when Jesus calls us to worship the Father, and assures us that the Father is greater than himself, why should we disregard our Lord and be ecumenical instead?" (p. 196).

## — LETTERS —

Stillman College,  
Tuscaloosa, Alabama.

The Editor of the Southern Presbyterian Journal.

Dear Sir:

The nub of the union issue in our church is that sincere Christian men disagree as to what the will of God is. I cannot believe that the proponents of union are moved mainly by personal ambition, or a malicious desire to betray the church of their fathers, or mere muddle-headed foolishness. They believe union to be the will of God. Neither can I believe that the opponents of union are moved mainly by personal prejudice, or blind bigotry, or sheer ignorance. They believe that union is not the will of God. All of us who will think calmly know men on both sides who love the Lord, who are better Christians than we are, and whose real concern in this issue is that God's will may be done.

Unfortunately, both groups of sincere men cannot be right. God's will is either for union or against it. Somewhere in our church is a group of sincere men who have misunderstood the will of God. Now the only way the issue can ever be settled and settled right is for those who misunderstand God's will to see their error and admit the other side is right. For Presbyterians, that would be a miracle of grace. And yet, apart from such a miracle, the church will be the loser, regardless of how the vote falls.

The distressing thing is that almost nothing is being done to bring this miracle about. Where in our church is there a great league of prayer that God may clearly reveal His will to men of both sides? When, since the 1953 Assembly, have the thoughtful leaders of both parties knelt together and humbly implored God to show them who is wrong? How many of our people, in their closets, make this a matter of daily petition?

If some such prayer as the following could be used by both sides, we might discover that the age of miracles has not yet ended:



O God, in whose will is our peace, I beseech Thee to (advance/defeat) the union. This is my prayer because humbly, in the light of Thy Word and under the guidance of Thy Holy Spirit, I have become convinced that it is Thy will. I cannot remain neutral, and I must work on this side and undergird my work with my prayers.

And yet, O Lord, I offer this prayer in fear and trembling, for I know that men who love Thee just as much as I do have seen Thy will to be the opposite. One party is wrong. If it is my opponents, O Lord, open their eyes and show them wherein they have failed to discern Thy will. If it is I, O Lord, open my eyes and give me the grace to admit my error.

May it be their aim and my aim to speak the truth in love. Thus may Thy highest will for the church be done. Through Jesus Christ, who loved the church and gave Himself for it. Amen.

—Albert Curry Winn.

FIRST PRESBYTERIAN CHURCH  
Waco, Texas  
THOS. B. GALLAHER, D.D., MINISTER

September 9, 1954.

The Southern Presbyterian Journal,  
Weaverville, N. C.

Gentlemen:

Will you please publish this letter as prominently as possible. We are anxious for obvious reasons, that this statement get as wide publicity as possible.

Sincerely,  
T. K. Lagow, Clerk  
Of the Session.

\* \* \* \* \*

September 9, 1954.

The Southern Presbyterian Journal,  
Weaverville, N. C.

Gentlemen:

The Session of the First Presbyterian Church of Waco, Texas, wishes to disassociate this church completely from the so called, "Presbyterian Laymen" organization, P. O. Box 404, Waco, Texas.

The Session wishes to state that there is no connection whatsoever between this group and the First Presbyterian Church, Waco, Texas.

This disavowal is not to be taken as indicating the position of the church on Union, either pro or con.

Done in the regular meeting of the Session, September 8th, 1954.

Sincerely,  
T. K. Lagow, Clerk  
Of the Session.

# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson No. 75

### "How Can I Learn To Believe?"

This is a real and not an imaginary difficulty. Your prospect doesn't even know how to reach first base, believing. As a fisherman, your "bait" is utterly unintelligible to him—therefore unattractive. He is a hungry "fish," but he does not see that you have what it takes to satisfy him. He is like Naaman, the leper, when the prophet told him to "go dip seven times in Jordan." Why dip in the muddy Jordan, when there were two beautiful rivers right near his home in Syria—much more attractive for dipping? Some people are like armored knights; they are so entrenched in their ego and their prejudices that your best efforts fail to penetrate.

How are you going to help this ignorant unbeliever? He may be as cultured as a university professor, but he is in a fog and without a rudder.

Well, first, by all means, pray. You have already prayed, but right at this juncture use your instantaneous access to the Holy Spirit for the "Word of the moment." You need not even shut your eyes—He is just that near and ready with power. If your prospect is seriously asking "How can I learn to believe?" that is encouraging because it indicates a probable desire. The Spirit might prompt you to use John 7:17—"If any man wills to do His will he shall know of the doctrine . . ." "Do you really want to know what is God's will in this matter, my brother?" Try to shift him out of high gear into low, where the starting is simple and logical (he is probably strong for logic). Suppose he is selling you a bill of goods and you give him your check in payment. If he trusts you he accepts the check, although it is not real money; even when he cashes the check at the bank he receives currency which is only a *promise* of the Government to pay, but he trusts Uncle Sam, too, and in the process the seller is paid. Now here is God Almighty, the Creator of the universe, offering you salvation through Jesus Christ His Son. All you have to do right now is, recognizing that you are a lost sinner needing a Saviour, to reach out your hand (your willingness) and accept Him, and He will teach you how to so definitely believe, so strongly to believe, so joyously to believe, that you will wonder how you could ever have doubted Him. No, my brother, God would never offer you a "rubber check." You can bank on His Word. Just take this first step and ask Him to show you the way to the Bank where there are ample funds to fulfill the contract of *knowing* beyond all peradventure of a doubt. But the blessing begins immediately with the acceptance.

" . . . as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." (John 1:12).

## LESSON FOR OCTOBER 10

*God's Answer To Job's Perplexity***Background Scripture: Job 38 - 42.****Devotional Reading: John 14:1-11.**

Many of the questions and problems of life are answered, or partly answered, in the Old Testament, but a more complete and comforting answer is found in the New. For instance, Job asks the question, If a man die, shall he live again? He answers this partly, and rather vaguely, in Job 19:25, 26, when he says, "But as for me I know that my redeemer liveth, and that he shall stand upon the earth: And after my skin, even this body is destroyed, then without my flesh shall I see God." (R. V.) The whole matter of the future life, and the resurrection, is more fully discussed in such passages as the Fifteenth Chapter of I Corinthians, or in the Gospel of John, or many other places.

Our Devotional Reading, (John 14:1-11) might be called, *The Cure for Troubled Hearts*. That Cure is FAITH; Ye believe in God, believe also in Me. The Father has many mansions, or guest rooms. I go to prepare a place for you; I will come again and receive you unto myself. I am the way, the truth, and the life. He that hath seen me hath seen the Father. Believe me that I am in the Father, and the Father in me.

Job, in his perplexity, as he tries to solve the puzzle of life, gropes in semi-darkness, complains and questions, seems to doubt at times, and then rises above his doubts, and exclaims, *Though He slay me, yet will I trust Him, and I know my Vindicator liveth*. In today's lesson we have God's reply to this perplexity of His servant. It is partly a rebuke to Job who has been self-righteous in his attitude, and also to his friends who have failed to find the right answer. We will review the Great Debate in order to understand the Answer of God.

*I. The Great Debate: 4 - 37.*

This consists of three Circles of speeches by Job and his three friends, as they discuss the whole matter. The main contention of his three friends is that Job must be guilty of some great sin — perhaps a secret sin — or he would not suffer as he is suffering. Sin and suffering, in their philosophy of life, are closely connected; those who sin, suffer in body as a consequence of their sins.

Job steadfastly maintains his innocence. He declares over and over again that he has lived a righteous life, and has been kind and generous in his dealings with his fellow-men. The friends are provoked with him, and use sharp language at times, and wax sarcastic. Job, on his part, complains bitterly and calls them miserable comforters. The debate, as is often the case with debates, convinces neither side, and settles nothing. So the three friends ceased to answer Job because he was righteous in his own eyes.

In chapters 32 to 37 we have the speeches of Elihu, who is a younger man, and for that reason has not taken part thus far in the debate. He had listened to the debate, and his wrath was kindled against Job because he justified himself rather than God, and also against his three friends, because they had found no answer, and yet had condemned Job. He tries to act as an impartial judge, a kind of referee in the dispute, but he, too, fails to find a complete and satisfactory answer to the problem.

I wish to quote a paragraph from the New One Volume Commentary, published by Wm. B. Eerdmans Publishing Company, which is the best of these One Volume Commentaries, in my opinion: "Characteristics of the Elihu speeches are a profound atmosphere of reverence for God; a view of sin deeper than that which appears elsewhere in the speeches of the three friends; the appearance of God as a Teacher (35:11 and 36:22) intent on leading man through the discipline of suffering to a wiser way of life. Budde maintains that the supreme function of the speeches is to expose Job's most potentially dangerous characteristic—spiritual pride. (33:7, and R. V. of 36:9). The curative value of suffering has no doubt appeared in other speeches, but not with the same emphasis."

Let me give some of the verses in this debate to show the nature of the speeches. "Job's Comforters" has become a proverb illustrating the kind of "comfort" some people offer, hurting and confusing, instead of helping. In chapter 19 Job complains, "How long will ye vex my soul, and break me in pieces with words?" "Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me."

In his reply in chapter 20, Zophar the Naamathite insists "Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment"? He goes on to describe the downfall of the wicked, and concludes thus, "This is the portion of the wicked men from God, and the heritage appointed him from God."



Job answers that the wicked often prosper and live at ease: "Wherefore do the wicked live, become old, yea, are mighty in power - - Their houses are safe from fear, neither is the rod of God upon them. Even when they scoff at God, and say, What is the Almighty, that we should serve Him?" It looks as though there was no difference in the treatment of good and bad, "One dieth in full strength, and another dieth in the bitterness of his soul. They lie down alike in the dust, and the worms shall cover them."

In chapter 22 Eliphaz waxes sarcastic as he replies to Job: "Is it any pleasure to the Almighty, that thou art righteous? or is it gain to Him, that thou makest thy way perfect? Then he accuses Job of mistreating the poor, and being unkind to those who needed help, "Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry - - - Thou hast sent widows away empty, and the arms of the fatherless have been broken." He seems to accuse Job of trying to hide his sins from God, and tells him to "Acquaint now thyself with Him, and be at peace."

(See chapter 31 for Job's eloquent vindication of his righteous conduct toward his fellow-men: "If I have withheld the poor from his desire, or have caused the eyes of the widow to fail, Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof" etc.)

In chapter 23 Job in his misery and perplexity cries out, "Oh that I knew where I might find Him, that I might come even to his seat - - - Behold, I go forward, but he is not there; and backward, but I cannot perceive him; On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Then there comes one of the bright spots where faith asserts itself, and he exclaims, "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold."

Our lesson is indeed a Struggle to understand Life. There is much that is mysterious and perplexing. Job gropes in the dark at times; then he catches a glimpse of hope and understanding. The Debate, as well as the speeches of Elihu, leave the fundamental question, Why does a Just God afflict the righteous? largely unanswered. The answer of God follows.

### III. *Jehovah's Address to Job: 38 - 41.*

This is largely in the form of a series of questions which show the infinite power and wisdom of God, and the weakness and ignorance of men. In the midst of all the wonders of the created universe the finite mind of man can grasp and understand so little. This is even more true today as we have discovered more of the marvels of the world in which we live, and the skies above us. We must be content to trust God even when we cannot understand all that He does.

### IV. *The Effect Upon Job: 40:3-5, and 42:1-6.*

This is in two parts: "Then Job answered the Lord, and said, 'Behold I am vile (of small account): What shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken: but I will not answer: yea, twice: but I will proceed no further'." Again in chapter 42: "I have heard thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." When man sees God this is always the reaction. (Compare Isaiah's vision of God in the Temple).

### V. *The Conclusion of the Book: 42:7-17.*

God was displeased with the three friends of Job. They had not spoken the things that were right. He commands them to take bullocks and go to Job and offer them as a burnt offering: "And my servant Job shall pray for you: for him will I accept." Read the conclusion of the Book and see the latter end of Job.

## YOUNG PEOPLE'S DEPARTMENT

## REV. B. HOYT EVANS

### YOUTH PROGRAM FOR OCTOBER 10

# *"What Does My Church Have A Right To Expect Of Me"*

### DEVOTIONAL:

Hymn: "Now The Day Is Over"

Prayer

Scripture: Ephesians 5:1-10

Hymn: "Lord, Speak To Me, That I May Speak"

Offering

Hymn: "O Master, Let Me Walk With Thee"

### PROGRAM LEADER:

The Bible tells us that Christ is the head of the church and that the church is His Body. Individual Christians are spoken of as members of the body of Christ. Sometimes church members seem to think that the church exists solely for their benefit. It is true that the church does benefit its members, but when we remember the figure of the church as the Body of Christ, we must realize that the members

also have a responsibility to the church and to its head. In this light, our topic for this program is certainly a good one. Just what does the church have a right to expect of its members? The least we can say is that the church has a right to expect us to keep our promises, and these are the promises we made when we became members of the church. (Read the five questions addressed to candidates for church membership in chapter XI of the Directory for Worship in the *Book of Church Order*.) Our speakers will discuss the practical meaning of these promises which all of us, as church members, have made.

*First Speaker:*

The church has a right to expect us to be believers. Uniting with the church is not like joining a social or fraternal club. Membership in the body of Christ requires conviction and commitment. We must recognize and confess our own sinfulness and our need of salvation. We must believe in Christ as the Son of God and Saviour of sinners, and we must make a public profession of our faith. Our belief should not be a mere acceptance of these truths alone, it must mean that we trust our own lives and souls to Christ for salvation. Belief is the primary requirement for church membership. If we are not believers, we have no place in the body of Christ as its members. A church member is one who is a new creature. To become a new creature it is necessary to be spiritually united to Christ, and to be united to Christ it is necessary to believe in Him as Saviour.

*Second Speaker:*

The second thing which the church has a right to expect of us and which we have promised to do is to live in a way which is becoming to the followers of Christ. It has been said that the church's worst enemies on earth are its members who do not live as Christians should. Paul besought the Ephesian Christians to "walk worthily of their calling." We are called into fellowship with Christ as members of His body, and we ought to walk worthily of our calling. When a person joins the church, he takes the name of Christ on himself because he becomes known then as a Christian. To carry the name of Christ is a great responsibility, and we ought to seek the help of the Holy Spirit to make each act of our lives bring honor to Him whose name we bear. This gives us a real motive and goal for living the good life.

*Third Speaker:*

The church has a right to expect our support because we promised to give it on the day we entered into its membership. The strength of the church is not increased very much by its "spectator members," those who merely observe what the other members of the church are doing, those who get out of the church what they can without putting anything in. There are so many ways of supporting the church that we cannot possibly mention them all. These are some of the most common and most

important ways of serving the church: praying for it, faithfully attending its services, making financial contributions to its program, saying a good word for the church at every opportunity, helping with the teaching work of the church, helping with the music, or doing any job that the church needs to have done. Any church member who is intent on keeping his promise to support the church will be able to find numerous avenues of service.

*Fourth Speaker:*

When we united with the church we promised to be submissive to its government and discipline. Surely the church has a right to expect us to keep this promise. Being submissive to the government of the church involves knowing how the church is governed. When we know how our church is run, we are obligated to work in the church in accordance with its established patterns and ways. Our church never seeks to bind the consciences of its members, but when we submit ourselves to its discipline we agree to live in general conformity to the accepted practices and beliefs of the church. Harmony within the church demands both government and discipline, and any members who find themselves in marked disagreement with the doctrine or government of the church should either change their own views or else remove themselves from the church.

## **Women's Work**

### ***Montreat Women's Training School, 1954***

I looked unto the hills, and I saw —

Busy women coming from every section of the General Assembly in answer to the call "Come Ye Apart," coming to refresh mind and soul and to study women's responsibility in the program of our Church. On the faces were expressions of anticipation, expectation, and perhaps for the "first timers" a little awe and wonder. Awe, at the beauty of God's handiwork, and wonder at the magnitude of the inner workings of a great Church.

I saw, and gave a prayer of Thanksgiving for the improvements in evidence on all sides; the completed Historical Foundation, the new Bookstore, improvements in the World Mission Building and the Lakeside Building, the beautiful new Literature Room and the many newly paved walks which made walking easier.

I saw the patience, eagerness and cheerfulness of Dr. McGregor and all those who served to make our stay pleasant and comfortable. No effort was spared in their desire to please. The members of the Board of Women's Work, the Staff, and the Faculty were always generous and gracious in answering endless questions, in counseling, and just visiting, when time permitted.



The warmth of Christian Fellowship was felt as we saw friendships renewed and new ones being formed. The fun and recreation of the Receptions and the Synodical Parties was refreshing to weary minds and bodies. Many ideas were shared, questions were answered, problems solved as women walked together, stopped to chat, yes, even as they stood in the ever present lines.

I saw women steal away from the busy crowds to the Prayer Room or some other secluded beauty spot for a moment of quiet communion with God.

I listened, and I heard —

The clear tones of the early morning chimes calling every one to "Personal Meditations," in the place of her choice, to strengthen her for the activities of the day —

The messages from God's Word, given in the Bible Hour, drew all together for a period of soul enrichment, self examination and challenging before dividing into various classes, where, under the leadership of the most capable, consecrated men and women, we studied how to better fulfill "Our Task — One World in Christ." —

It was inspiring to hear the sincere testimony of radiant, dedicated youth as they told why they must "Go unto the uttermost parts of the world" to witness for Jesus Christ —

One was thrilled as Christ's messengers from other lands gave a glimpse of the "Response of Women" in their lands, to "Our Task —"

Sometimes we were told discouraging and startling facts which were not good to hear but which served to awaken us to our responsibilities as Women of the Church —

Announcements of plans for future studies and actions were received with a contagious enthusiasm that was exciting and encouraging —

I was still and I felt the presence of God as over eleven hundred women gathered around star lighted Lake Susan, holding high lighted candles, symbolic of the inner light that comes from a renewed consecration to Christ, and with heads and hearts bowed, rededicated their lives to Jesus Christ and the work of His Kingdom —

The closing message by the moderator of the General Assembly was dynamic in its challenge — "What is that in thine hand? Is it much or little? What will you do with it?"

Again, I looked and saw those same women examine the opportunities for service within their hands and with determination rise up answering, "Lord — We have a Task. We dare undertake it. Use even us."

I was glad when they said, "Let us go to Montreat." It was truly good to have been there in 1954.

—(Mrs. J. R.) Lois Sheppard.

## *Whole Family Converted To Christ Through Tract*

Three years ago, after the American Tract Society had established their small printing press in Japan to print tracts directly on the field for that needy country, a teen-age girl wrote: "Small piece of paper can lead to God. I was unknown girl, but when I heard preach I became to know more better about the Lord and I cried for His generosity and His eternal love. I was saved completely. You made me to say Galatians 2:20 that my faith becomes more clear. I can't forget this all my life. I am crucified with Christ. I give message life to my village people. I pray, all become Christians."

A letter received from our representative in Japan a few weeks ago was full of rejoicing at God's faithfulness and grace. He said: "You remember the girl who said, 'Small piece of paper can lead to God?' She is at Bible School now and last month her father wrote that he wanted to come see me. The man had no peace until he confessed his sin in my office, after hearing a converted Shinto priest give his testimony. He asked us to come to his home with him (ten miles down the mountain) to help him burn his idols. We went the next day, and found that he was the head of his village, and the local Shinto priest as well! He was highly respected and now when the people ask him why he has taken down his gods he testifies to them concerning salvation in the Lord Jesus Christ. His wife and a grandmother in the home have been saved, too."

With encouragement such as this, the AMERICAN TRACT SOCIETY, 21 West 46th Street, New York 36, N. Y., continues to press forward, turning out millions of tracts which have gone far in evangelizing the world. Several new titles have recently been issued, all attractively illustrated in an effort to catch the eye of the unbeliever.

In THE \$64 QUESTION Dr. V. Raymond Edman says, "On the \$64 Question you either take all or lose all! What is your answer to this question? When you have the right answer you have everything. If not, you lose everything." A six-page tract, intellectually written and planned, it is particularly appropriate for high school and college students since its author is a college President.

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Tom Watson, Jr., well-known missionary to Japan, was racing toward Tokyo from the mountain village of Karuizawa when he engaged in conversation with one of the passengers on the crowded third-class coach. The result of that witness is contained in an extremely well-illustrated tract, **NOT RELIGION**, based on the theme that salvation is not in theology, religious ceremony, or the organized church, but in Jesus Christ alone.

Stephen E. Slocum, Ph.D., author of several ATS tracts, has penned a gospel leaflet entitled **THE GREAT DIVIDE**, in which he compares a "Great Divide" in the Canadian Rockies with the Great Divide of Calvary, on which Christ bridged the gap between God and man, providing salvation through His atonement.

**YOU HAVE TO LIVE WITH YOURSELF** is a leaflet that can be read hurriedly, yet which has considerable punch. We have to live with ourselves not only while here on earth, but also throughout eternity, as the author, Nathanael Olson points out. It is only the "born-again" Christian who has the joy and peace in his heart which affords him hope beyond the grave.

Although it may seem a bit premature, the months slip by so quickly that **THANKSGIVING** will soon be here. Edwin Raymond Anderson has written a thought-provoking pamphlet on the subject, giving a brief resume of the background of Thanksgiving Day, carrying on with the exhortation for Christians and non-Christians to offer themselves to God as their only reasonable service to Him "who gave Himself a ransom for many."

Sample copies of the titles mentioned above will be sent without cost by writing to the Society requesting them.

## ***A Thrilling Chapter In A Translation Crusade***

A Bible in every man's tongue.

This goal, designed to give each man on earth a Bible which he can read in his native language, is so rapidly nearing its objective it is difficult to realize that most of the progress in translations has been made in comparatively recent years.

Today, the Bible — or at least one Book — has been translated and published into 1,077 languages and dialects. This includes 200 whole Bible translations, 257 complete Testament translations, and 620 whole Books of the Bible.

Despite these truly amazing strides, there is still a long way to go for at least another 1,000 languages await translations.

Five hundred years ago when Gutenberg completed the first printing of the Bible from movable type, only 33 translations existed. The invention of modern printing greatly stimulated the translators, yet in 1804, three and a half centuries, only 71

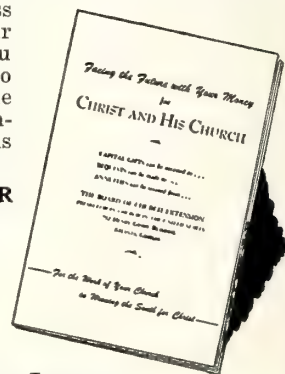
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## **THE CHRISTIAN FAITH ACCORDING TO THE SHORTER CATECHISM**

**By William Childs Robinson, D.D.**

**Booklet, 44 pages and cover, 25c per copy, \$2.50 per dozen, or \$20.00 per 100 copies, postpaid.**



languages and dialects had seen some printed portion of the Bible.

In that year was founded the British and Foreign Bible Society, first of the great national Bible Societies. Within a dozen years thereafter, the American Bible Society was organized on this side of the Atlantic, and quickly the number of translations spiraled upward. The pace has been picking up steadily.

Translators have worked among people who have been touched by civilization as well as in strange lands, among folk entirely illiterate, among people whose language has never been reduced to written form. The translator has been described as phonetician, lexicographer, grammarian, teacher and minister, all in one. In some remote places the natives have called them "white-men-who-carry-a-book-who-pester-us-with-questions."

Often it takes translators years to master a single language. Endless hours are spent listening to, and translating folk tales and conversations. Many of the languages with which they have worked are complicated beyond belief. For example, in the Quechua language, spoken by Indians in the Andes, "ca" means grindstone, "c'a" means better, "ka" means if, "k'a" means boy. All sound alike, even look alike, yet all have entirely different meanings.

In the Nupe tongue, spoken in Nigeria, there are 100 different words for greatness, and 60 words which mean long. In the Bulu language, spoken in the Cameroons, there is no word for trust or holy, but there are ten words for different kinds of seeing. In the Ponape tongue, in Oceania, there is no word for father, but many ways of saying brother.

Since mistakes inevitably occur, due to a translator's misunderstanding of idioms, sounds or grammar, first translations occasionally have meanings which were not intended. The Bible Societies therefore issue tentative editions. One translator, working on an Eskimo dialect, found he had rendered "nation shall rise up against nation" by "a pair of snowshoes shall rise up against a pair of snowshoes." The difference was a single letter in a 17-letter word. In a Solomon Island translation the phrase, "The wild asses quench their thirst" was later found to mean, "the cannibal pigs drink water to stop hiccoughs."

Among many people in India the conception arose that God was a bluish Being because the first word of the phrase, "heavenly Father" was taken to mean, "having the color of the sky."

One group of Indians in Latin America held a disdainful opinion of Paul because they read in one of the tentative translations that the Apostle talked of "leading a wife around like an ox." The translator had overlooked the right word "to lead around like an unruly animal."

Today's needs are probably more urgent than ever before in history. Millions of people in the

Far East, the Middle East, Latin America, are eagerly awaiting shipments of Bibles. Even in the United States, tens of thousands of people are without Bibles, all over Europe Bibles are as eagerly sought as food and shelter.

To help meet these needs, the United Bible Societies are now engaged in a two-fold project. It is 150 years since the British and Foreign Bible Society was launched, and the Jubilee is being celebrated throughout the world.

As part of the far-flung celebration, the United Bible Societies have united in sponsorship of a "World Good Will Book," which will be a compilation of signatures of people who have made a contribution of a single dollar or more to a special fund to make Scriptures available wherever wanted, wherever needed, throughout the world.

Each national society will collect its own signatures. The pages will be sent to the United States for binding when the campaign has been completed. Thereafter the "World Good Will Book" will be displayed in principal cities throughout the world, and then lent for one year to each of the participating Societies.

The goal which the United Bible Societies have set for themselves is an increase in distribution from 20 million volumes annually—their present distribution—to 25 million in 1954 and to 50 million Bibles annually by 1960. Of the 25,000,000 volumes of Scriptures which the United Bible Societies plan to distribute during 1954, the American Bible Society hopes to distribute 13,000,000.

To help achieve this record-shattering goal, the American Bible Society has adopted the largest budget in its 138-year old history. The ABS budget will exceed \$4,000,000 for the first time.

The success of the program depends in great measure on voluntary donations from the public which are being sought through the "World Good Will Book."

"By signing their names in the pages of this book, people will be giving testimony to their love for the Bible, their faith in its teachings and their desire to share the Bible with others," said the Rev. Robert T. Taylor, general secretary of the American Bible Society. He has described the "World Good Will Book" as "one of the greatest mass statements of faith in human history."

Leading citizens in each nation have been appointed to sponsoring committees to serve the campaign of the "World Good Will Book." Sponsors in the United States include such outstanding citizens as General James A. Van Fleet, Adm. Chester W. Nimitz, Charles P. Taft, Edward V. Rickenbacker, Alf M. Landon, Judge Luther W. Youngdahl, Judge Florence E. Allen, Faith Baldwin, Dale Evans, James C. Penney, Roy Rogers, J. Howard Pew, Lowell Thomas, and Igor I. Sikorsky.

—From American Bible Society,

# Church News



## *Garrison Accepts Call To Winston-Salem Presbytery*

Atlanta, Ga., Sept. 10—(PN)—The Rev. P. J. Garrison, Jr., assistant stated clerk and assistant treasurer of the General Assembly, has accepted a call to become secretary of church extension for Winston-Salem Presbytery. Mr. Garrison's resignation from the Office of the General Assembly will be effective October 15.

Mr. Garrison will have his offices in Winston-Salem, N. C., and will begin work there immediately after the effective date of his resignation. He has been assistant stated clerk for six years, having served since August, 1948. During this period, at the direction of the General Assembly, he wrote and published "Presbyterian Policy and Procedures," a study of the Government of the Presbyterian Church, U. S. It provides authoritative answers to questions concerning opinions and deliverances of the General Assembly, and covers all spheres of jurisdiction of each of the courts of the Church.

A graduate of Davidson College and Louisville Presbyterian Theological Seminary, the Rev. Mr. Garrison has been serving as stated supply for Kirk-

wood Presbyterian Church, Atlanta, having been appointed to that position by Atlanta Presbytery after internal difficulties had beset the church. Under his leadership since September of 1952, the Kirkwood Church has been revitalized, and September 19 will move into a new \$120,000 education building in a new location.

Mr. Garrison has also served, during his work with the Office of the General Assembly, as temporary supply of Ennis, Texas, First Church (when the General Assembly Office was in Dallas), and the Smyrna, Lithonia, and Monroe First Churches. Before coming into the work from which he is now resigning, Mr. Garrison served churches in Elizaville, Argo, Phelps, Shepherdsville and Munfordville, Ky. He was pastor of the Geo. W. Lee Memorial Church in Winston-Salem from 1940-45, and superintendent of home missions for Holston Presbytery in Tennessee. In 1947 he organized and was first pastor of the Memorial Church, Elizabethton, Tenn. He was also stated clerk and treasurer of Ebenezer Presbytery, Louisville Presbytery, and Winston-Salem Presbytery during a portion of the time he was working in each of these.

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## *And Still They Come . . .*

### *First Church, Columbia, S. C.*

#### *Votes Against Union*

#### *Congaree Presbytery 43 to 5 Against*

Columbia, S. C.—The First Presbyterian Church of Columbia had a Congregational meeting on the evening of Sept. 10th to discuss the question of Union. In conformity with the wishes of the General Assembly both sides of the question were discussed and following the "debate" a vote was taken, this resulting 126 against Union and 31 in favor of Union. The meeting was attended by approximately 300 persons, all adults, a few visitors. Some, it proves, did not vote.

The speakers on the subject were Col. Francis Pickens Miller of Charlottesville, Virginia, speaking for Union, and Paul D. Hastings of Reidsville, North Carolina, speaking against Union.

The motion against Union was presented by Charles B. Elliott, an elder of the church, a prominent Columbia attorney. This resolution also included that a copy of it be sent to Congaree Presbytery, with the request that the Presbytery "reject the plan of Union." This Congaree did four days later, by a vote of 43 to 5.

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## *And Still They Come . . .*

### *First Church of Macon, Ga.,*

#### *Takes Definite Action*

WHEREAS, the General Assembly of the Presbyterian Church U. S. at its regular meeting, in



1954, tentatively approved the plan of organic union between the Presbyterian Church U. S. A., the Presbyterian Church U. S., and the United Presbyterian Church, under a proposed plan of organic union between said three churches;

AND, WHEREAS, the approval of the proposed plan of union, by three-fourths of the Presbyteries of the Southern Presbyterian Church is required by the plan of union, to make it effective;

AND, WHEREAS, it is the prayerfully considered opinion of the Session of the First Presbyterian Church of Macon, in regular meeting assembled, on Monday, September 6th, 1954, that the proposed organic union between said three churches, would be detrimental to the best interests and continued usefulness of the First Presbyterian Church of Macon, and to the effective witness of the Presbyterian Church as a whole;

AND, WHEREAS, it is the opinion of this Session that the progress of our Lord's work in our beloved Southern Church is being seriously hindered by the continued agitation of the question of union and the division of opinion it is creating among our people;

THEREFORE, be it resolved by the Session of the First Presbyterian Church of Macon, that we respectfully request the Augusta-Macon Presbytery to make final disposition (so far as in it lies) of the proposed union, at the October, 1954, meeting of the Augusta-Macon Presbytery; so that this obstacle to the orderly program of our Presbytery may be removed, at the earliest possible time, and the work of our Lord may proceed in our Presbytery, unhindered by this distracting controversy.

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### *Report On Meeting Of Winston-Salem Presbytery*

The Presbytery of Winston-Salem convened for its seventy-second Stated Meeting at the First Presbyterian Church, Lexington, N. C., September 14, 1954 at 10:00 A. M., with 25 ministers and 19 Ruling Elders in attendance. The opening devotional service was conducted by the Rev. Paul Richards. Presbytery was called to order by the retiring Moderator, the Rev. James B. MacLeod, and constituted with prayer.

The Presbytery was privileged to inspect the new and very beautiful Educational Building of the First Church. The Host Pastor, the Rev. J. R. McAlpine, III and his officers and ladies entertained the Presbytery in a most gracious way.

The Rev. Paul Richards of Mocksville was elected Moderator.

The outstanding address of the meeting was made by Dr. Roger P. McCutchen, head of the Commission making a survey of the educational

institutions of the Presbyterian Church in the State of North Carolina. Dr. McCutchen spoke on the manner and progress of the survey.

The Communion Service was conducted by the Revs. George Staples and W. R. Smith, Jr., the sermon being preached by the retiring Moderator, the Rev. James B. MacLeod.

The following matters of interest came before the Presbytery:

The Stewardship Committee of the Council presented the budget for Benevolences for 1955 and the apportionments to the local churches. This budget is a 10% increase over the budget of this year: the budget was adopted.

Mr. Robt. N. Marshall, Chairman of Committee on World Missions announced plans for holding four regional mission schools in the Presbytery this fall.

Mr. Ben Thompson, President of the Men of the Presbytery announced the annual Men's Rally for the Presbytery to be held in Winston-Salem September 30 with Mr. "Jap" Patterson as the Guest Speaker.

In compliance with the request of the General Assembly a committee of five—two ministers and three Ruling Elders—was appointed to study the Plan of Union and bring in a report at the Adjourned Meeting of Presbytery in January.

The Committee on Church Extension announced that the Rev. P. J. Garrison, Jr., of the Assembly's office in Atlanta, had accepted the call to become Executive Secretary of the Presbytery and would enter upon his duties the middle of October.

The next regular meeting of the Presbytery will be an Adjourned Meeting to be held January 25, the place to be announced later.

—J. Harry Whitmore, Stated Clerk.

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### *Five New Deacons*

Summerville, Ga. — Last Sunday, September 7, five men were elected to the Diaconate of the Summerville Presbyterian Church. They were Frank Agnew, Stuart Marks, William B. Martin, Rowland Ransom and Ancil Whitlow. Ordination and installation will take place at the morning service on October 3rd.

On the first Sunday in October this church will observe Home Coming Day with services at 11:00 A.M. and following "dinner on the ground." A second service will be held in the afternoon.

Rev. Robert C. Pooley, recently Secretary of Home Missions in North Alabama Presbytery, is now pastor here and with his family, Mrs. Pooley and children, Donnie, Nancy and Kathy, are occupying the beautiful new manse.

# ARE WE READY To LIQUIDATE

## *The* SOUTHERN PRESBYTERIAN CHURCH?

### NO!

#### The Following Literature On This Subject Is Available:

- "An Analysis Of The Proposed Plan Of Union."** By Randolph B. Lee. 15c per dozen or \$1.00 per hundred.
- "A Layman's Views On The Merger."** By Kenneth S. Keyes. \$5.00 per hundred.
- "Is Organic Union Of The Presbyterian Churches To Be Desired?"** By Rev. William Crowe, D.D. 15c per dozen, or \$1.00 per hundred.
- "Some Logical Reasons For Opposing The Proposed Union."** By L. Nelson Bell, M. D., F. A. C. S. 15c per dozen, or \$1.00 per hundred.
- "Can Two Walk Together Except They Are Agreed."** By G. Aiken Taylor, Ph. D. 15c per dozen, or \$1.00 per hundred.
- "Shall We Unite With The Northern Presbyterian Church?"** By Chalmers W. Alexander. 15c each, or \$10.00 per 100 postpaid.
- "The Church Union Issue."** By William C. Robinson, Th.D. 15c per dozen, or \$1.00 per hundred.
- "Some Of The Reasons Why."** 5c each, or \$4.00 per hundred.
- "The Proposed Union Is Only A Step - Not The Goal."** By Paul D. Hastings. 15c per dozen, or \$1.00 per hundred.
- "Why I Favor Preserving The Southern Church."** By W. H. Frazer, D.D. 15c per dozen, or \$1.00 per hundred.
- "A Comparative Study Of Home Mission Advance In The Northern And Southern Churches."** By Rev. William Crowe, D.D. 15c per dozen, or \$1.00 per hundred.
- "Dr. Anderson Please Explain."** By Chalmers W. Alexander. 15c per dozen, or \$1.00 per hundred.
- "An Open Letter."** By L. Nelson Bell. 15c per dozen, or \$1.00 per hundred.
- "The Plan Of Union Lacks Those Tokens Which Have Evidenced God's Presence With And Favor Upon Our Church."** By William C. Robinson, D.D. 15c per dozen, or \$1.00 per hundred.
- "The Auburn Heresy."** By Gordon H. Clark. 15c per dozen, or \$1.00 per hundred.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

OCTOBER 6, 1954

## The Vote On Church Union

	FOR UNION	AGAINST UNION
HARMONY PRESBYTERY IN SOUTH CAROLINA VOTED SEPTEMBER 28th —	3	51
OTHER PRESBYTERIES ALREADY VOTED		
PEE DEE (SOUTH CAROLINA) PRESBYTERY — — — — —	10	51
FLORIDA PRESBYTERY — — — — —	7	57
CENTRAL MISSISSIPPI PRESBYTERY — — — — —	9	64
EAST ALABAMA PRESBYTERY — — — — —	10	55
TUSCALOOSA (ALABAMA) PRESBYTERY — — — — —	6	42
CONGAREE (SOUTH CAROLINA) PRESBYTERY — — — — —	5	43
TOTALS OF 7 PRESBYTERIES — — — — —	50	363

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## EDITORIAL

### Where Is The Disunity?

Repeat a statement often enough and a growing number of people begin to accept the statement as fact. We are hearing repeated statements having to do with the "disunity of the churches."

But, is the statement true? While there are great *diversities* within the Church of Jesus Christ these diversities do not necessarily mean disunity.

Also, the "disunity" about which we hear so much has to do with denominational differences which are spoken of as the "scandal of Christendom." But, these ardent spokesmen for the "unity" of the churches are not talking about spiritual unity, they are talking about *organizational* matters, something entirely different.

Actually, the scandal of Christendom is not denominational differences, for the readers of this editorial know that by and large the denominations of their communities live together in peace and recognize each other as Christians and as workers together in God's Kingdom. The scandal of Christendom actually is to be found in that group of men who belittle the great Christian doctrines having to do with the integrity and authority of the Scriptures and with the Person and work of our Lord. The scandal of Christendom is the amazing *lack of convictions* on the part of those who substitute outward organization for spiritual oneness.

We call the attention of our readers to this matter because we are becoming tired of hearing about the "disunity of the churches." Except for fringe extremists disunity simply does not exist as it is being portrayed by some.

Insofar as the ecumenical movement envisions a corporate witness to the world of the oneness of Christians in Christ, of the verities of the Christian faith and of the need of all for God's redeeming love in Christ it has its very definite place and need but there is something sinister in this constant urge for a great ecclesiastical organization. This talk of "presenting a united front to the world" needs to be examined. Why? Because it is not a "united front" on Christian truth that is envisioned but the use of the name and influence of the Church for social and political purposes; the use of the Church, by a relatively few individuals, to further a philosophy of the Church and the social order which may be widely at variance with the views held by other Christians of equal devotion, piety and spiritual vision.

The Church of Jesus Christ needs a mighty outpouring of the revitalizing power of the Holy Spirit, a work in the hearts and lives of individuals which will send them out into the world and the social order of which they are a part to *live as Christians*. Ecclesiastical influence has its place, but the greatest need is redeemed lives. To that end let us pray that there shall be an increasing emphasis on preaching Christ and His power to transform the individual.

—L.N.B.

### Hearsay Faith

The writer takes no credit for the thought expressed in this editorial. Several years ago he wrote an editorial entitled "God Has No Grandchildren," in which the same idea was developed. But recently, on the same day, from a sermon and from a conversation with an elder of long standing, there was expressed a deep concern over the lack of an apparent personal experience with Christ on the part of so many who are connected with the Church.



Background can be a rich heritage. The value and blessing of Christian parents and Christian homes can never be overestimated. But, we cannot and do not inherit our faith from our parents. Just as every generation comes into this world through the process of natural birth, so each succeeding generation comes solely through the new birth.

Godly ancestors, illustrious and outstanding in their contribution to the Church, can be sources of inspiration and affectionate regard. But, our relationship to Jesus Christ depends, not on our forefathers but on our own personal experience with and commitment to Him.

A Christian environment, in the home, in the Church, even active participation in the program of the Church are not the means of salvation. Passing from spiritual death to spiritual life comes in no other way than through the gateway of repentance toward God and faith in Jesus Christ.

We hear of Christ by word of mouth; by the unspoken witness of dedicated lives; by the testimony of His Word, but our faith must not be a hearsay faith. God uses these various means to bring us to Christ but for our faith to become valid there must occur a supernatural transaction in our lives, a recognition of, a surrender to Jesus, the eternal Son of God. This is not necessarily a cataclysmic experience. For many who are raised in a Christian environment the experience is so gradual that one never remembers when the actual transaction took place. But, at some time in our lives we must come to the point of decision, where with our mature minds and hearts we realize that we have already taken Him fully for what He is, our Lord and Saviour, or when we make the most important decision of life to receive Him at that moment.

Only a few weeks before his death, in a conversation with the beloved Dr. Robert Lapsley of Roanoke, Virginia, he said to the writer: "I am absolutely convinced that the matter of a definite decision, an outward and public acceptance of Christ as Saviour, is a religious and psychological necessity. In our emphasis on a program, particularly for Young People, we have often woefully failed in this respect."

Finally, until there is the personal experience with Christ, our religion, at best, is but a form, there is no power, no reality, no forcefulness.

Hearsay faith can be a necessary step towards entrance into an experience of God's redeeming and transforming power in Christ Jesus, but it must

lead on to the experience of the Samaritans who said, "*Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.*"

Job's experience must also be ours: "*I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.*"  
—L.N.B.

## Control By "Experts"

The following information, so startling and also so very revealing, has been forwarded to this Journal by a layman who vouches for its accuracy.

The Board of Pensions of the U. S. A. Presbyterian Church, located in Philadelphia has, during the past year, sent an "expert," Mr. J. Parks Lee, to visit all of the orphanages and similar institutions in our church.

Following these visits the suggestion came from Philadelphia that Mr. Lee might serve all three large Presbyterian denominations as Executive Director of our institutions.

The suggestion has been declined, but the interest in our existing work and the willingness to take over its oversight is the handwriting on the wall for all who wish to read it and to ponder its significance.

We make the guess that laymen in South Carolina who knew of this registered their reaction in the Presbyteries concerned.

## "Determining The Bounds Of Their Habitation"

Rev. J. S. Robinson, Greer, S. C.

At the recent meeting of the Synod of South Carolina the report of the Committee on Christian Relations dealt largely with the question of segregation. There were some fine things in the report which I recognize and commend.

However, there were some things I did not like. We had to listen to a list of fifteen questions, some apropos, some not, taking us severely to task for some things of which I don't feel guilty. The idea of the writers seemed to be that all of us have been so guilty of mistreating the colored people that we need to be heartily ashamed of ourselves, and therefore should bitterly repent. It is true that some have

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mistreated the Negro people, and for that I make no excuse. But some of us have some good colored friends whom we have lived with and whom we have befriended and by whom we have been befriended and whom we love. I resent the way in which we were "raked over the coals" with this barrage of harassing questions.

I wish to answer one of these questions, namely, "What is the teaching of the Bible regarding the so-called races of man and their relationships to each other?" One of the passages most often quoted in this connection is Acts 17:26 where we read, "God made of one all nations of men to dwell on all the face of the earth." That fact is obvious. But this is one of those passages often misquoted, and the rest of the verse says, "And hath determined the times before appointed, and the bounds of their habitation."

In my humble opinion the report did not touch the heart of the segregation question as it relates to the South, namely, social life and intermarriage. The fact that God set the bounds of the nations shows that He knew that it was best for them not to intermingle socially. The ways, thoughts, and habits of some people are diverse from others. We must differentiate as to nationality in social life that may lead to intermarriage. It is not a question of equality, but a matter of compatibility. I believe that Acts 17:26 has a local as well as a national application. Certainly we should be kind and gracious to all races of people, seeking to give them the Gospel that they might be saved. But evidently the Lord never intended a union of the races in domestic life. "Physical separation and spiritual union" is the best formula for race relationships.

The late Dr. R. A. Torrey, speaking of the intermarriage of persons of different nationalities, as of a white person to a Negro, said, "I certainly do not believe in it. Such marriages will involve the persons in difficulties that will hinder, if not absolutely prevent, their largest usefulness for Christ. Such a marriage will certainly bring great misery to the resultant offspring."

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## C R E E D S

By Gordon H. Clark, Ph.D.

Professor of Philosophy in Butler University  
Indianapolis, Indiana

*This is the second in a series of articles by Dr. Clark, written for the JOURNAL.*

Today many church leaders consider creeds as obstacles to ecumenical union. It would please such men to hand over the discussions of credal differences to those impractical fuddy-duddies, the theologians, while they themselves made the important organizational arrangements by which the right people would get the prominent positions.

Besides these ecumaniacs there are other more humble people who sincerely believe that the adoption of a creed is an act of ecclesiastical presumption. Therefore several denominations have no creed. Then there are others who regard creeds, not as necessarily presumptuous, but as unnecessary. This would be the attitude of those who, though their zeal is unquestioned, find creeds intellectually heavy.

An evangelist I heard a year ago seems to be an instance of both these latter types. In his appeal to the unsaved he said that first they must repent, then they must have faith in Christ, and finally they must be born again. Since his denomination has no creed, no rule of his church forbids him to preach in this way. But had he been a Presbyterian, he would have been sailing under false colors, for I take it that no intelligent and honest Presbyterian would preach that faith and repentance precede regeneration.

However, it is to be feared that not all Presbyterians are both intelligent and honest. There are those who regard the Westminster Confession as a meaningless form to which lip service is paid at ordination. In the Presbyterian Church in the U. S. A. on several occasions candidates for the ministry, when examined by Presbytery, have doubted or denied the Virgin Birth, the Resurrection, the existence of Satan and hell—not to mention effectual calling and the perseverance of the saints—and yet the Presbytery voted to ordain them, and they professed in words their adherence to the Confession they had just contradicted.

No one compels a young man to become a Presbyterian minister. It is a voluntary choice. Therefore honesty seems to require that he be loyal to the flag he has chosen, or rather that he choose a flag to which he can be conscientiously loyal. If he does not believe the Confession, why should he solemnly affirm that he does? Similarly, if an older minister changes his views and comes to disagree with his ordination vows, no one compels him to remain in the denomination. Rather honesty compels him to find a church with which he agrees. How can God be expected to bless perjury and hypocrisy in the pulpit?

The Westminster Confession was never intended to be either an empty form or an obstacle to church union. With the other reformed creeds, the Thirty-Nine Articles, the Heidelberg Catechism, the Canons of the Synod of Dort, it was a statement of what all the ministers earnestly believed and faithfully preached. These creeds were bonds of union, not causes of discord. Discord comes when men of opposing views subscribe to the same verbal formula. But the creeds were never intended to hide differences behind a veil of meaningless words. On the contrary, the year before St. Bartholomew's massacre Bishop Jewel of the Anglican church wrote to Peter Martyr on the continent, "As to



matters of doctrine we do not differ from you by a nail's breadth."

When the reformers attempted to sweep away the immorality, the idolatry, and the superstition of the Roman church, their first task was to discover precisely what the Bible taught. The creeds they wrote are the summaries of the main Biblical themes. And the culmination of this effort, benefiting by over a century of cooperative study, is the greatest of all the creeds, the Westminster Confession.

The creed then is a statement of what the church must teach. It is the flag the church flies. It states the purpose for which the church exists. Lip service to the creed is dishonest. Diminishing its message is unfaithfulness. Scripture says more than the creed says, and this more must be preached too; but the creed summarizes the most important Biblical teachings, and these must receive the emphasis.

The Bible is the word of God who cannot lie. When his truth is vigorously and fully proclaimed, we may expect his blessing upon it.

## The Negro Teacher

(Raleigh News and Observer, Raleigh, N. C.)

One individual who has a special and critical position in the whole problem of ending segregation in the schools is the Southern Negro schoolteacher. His problem has a special interest to North Carolina, which employs more Negro schoolteachers than any state in the Union. In a recent issue, The U. S. News and World Report presented significant questions and facts about this matter. It said:

With an end to school segregation decreed for the South, Negro teachers there are coming up against a real question. It is this: Can they look to the Northern states for teaching jobs if these are wiped out by an integration of Negro and white schools in the South?

The answer, on the basis of the present use of Negro teachers in the non-segregated schools of Northern states, appears to be: No.

Negro leaders themselves are convinced that thousands of Negro teachers will go out of Southern schools with the end of segregation. They have seen this happen in many Northern communities, with the integration of schools. They expect to see it happen again in the South.

As it stands now, the South is the land of opportunity for the Negro teacher. Seven Negro teachers are employed in the segregated schools of the 17 Southern and border states and the District of Columbia for each one employed in the 31 non-segregated states outside the South.

A few illustrations tend to point up the difference in the use of Negro teachers in the segregated and the non-segregated states.

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Mississippi alone has as many Negro teachers in its schools as do the states of New York, Pennsylvania, Illinois and Kansas put together. North Carolina employs as many Negro teachers as do the seven states of New York, Pennsylvania, Illinois, Ohio, Michigan, California and Indiana, all put together.

These figures cover all teacher employment in the states below college level, in both public and private schools.

Mississippi, Alabama, Georgia, North Carolina and New York have about one million Negro residents each—some of them a few more, some a few less. The four Southern States have segregated school systems. New York's system, legally, is non-segregated.

Mississippi has more than three Negro teachers for each one in New York. Alabama and Georgia employ almost five for each one in New York, North Carolina has more than five for each one in New York.

Further consideration of the figures show that North Carolina employs one Negro teacher for every 123 Negroes in its population. New York employs one for every 542 Negroes in its population. Obviously, employment in the schools is a significant part of the base of the economic life of the Negro in the South.

This is a matter which deserves the careful thought of both races in shaping any plans for our schools in the future. The loss of jobs in this one field where the Southern Negro has an equal economic change today would be a serious matter not merely for the Negro teachers, but the South itself.

# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson No. 76

**"How may I know that I am saved?"**

Observe this very simple factual statement: If you have repented of your sins and have confessed and accepted Jesus Christ as your Saviour *you are saved*. This is on no less authority than God Himself who has spoken it in His Word, "... that is the word which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:8-10). You do not have to understand all that is involved in that statement. You only have to believe that it is true because *it is the Word of God*, accept it and act upon it. That is what you do in other matters concerning your life. Your physician writes a prescription and tells you to "take this according to direction." You cannot even read it yourself, but you take it to the pharmacist who hands you in exchange for it (and the price) a little bottle filled with a liquid, or a pillbox containing some capsules. You have not the slightest knowledge of what it is. Could be a deadly poison for all you know; but unhesitatingly you put the dose in your mouth and swallow it. Why? Because in the first place you are in trouble and desperately need a remedy. Next because you have faith in your doctor, not only in his knowledge and skill, but in his desire to get you sound and well. More than that, you even trust the pharmacist, though you may not be personally acquainted with him, but you are willing to take the chance. He might make a tragic

mistake in filling the prescription, for there are many lethal elements on his shelves; but you trust him, too. You accept, receive, appropriate without question.

How much more you will do well to give your heavenly Father the same unquestioning confidence!

Some people seem to think that in the matter of salvation one must have a spasm before the blessing becomes real; that there must be a great upsurge of emotional feeling. True, there have been conversions accompanied by overpowering emotions, as in the case of a desperate outlaw suddenly realizing his awful mistake and at the same time "apprehending the mercy of God in Jesus Christ," sees the way to forgiveness, pardon and salvation. Saul of Tarsus must have had an experience of that kind on the Syrian plain when Jesus met and challenged him in the way; but salvation can be just as real in the quiet, serious acceptance by faith that God is true to His Word.

And there is the definite witness of the Holy Spirit. "Hereby we know that we dwell in him, and he in us, because he hath given us of His Spirit." (I John 4:13). Now read John 5:24.

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## LESSON FOR OCTOBER 17

# The Way Of Wisdom

**Background Scripture: Proverbs 3 and 4;****Devotional Reading: Proverbs 4:10-20.**

"Every nation has its witty sayings in which the knowledge gained by experience is summarized." There is this vital distinction between these proverbs and the Proverbs of the Scripture: "Underneath the superficial resemblance there is a fundamental difference between the witticisms of the nations and the Proverbs of God's Word. These Proverbs are not only tersely expressed deductions from daily experience *but also divine precepts* (whether expressed or implied). Moreover, they point to *the fear of Jehovah* as the basic principle of all true knowledge. - - - This Wisdom Literature, found in the Scripture, though similar in some of its aspects to that which is found elsewhere, is in reality in a class by itself. It points to the true Wisdom Who was "set up from everlasting - - before the earth was." (Proverbs 8:23). (Bible Survey, pages 293-294).

"Hebrew poetry is distinguished from prose composition by that peculiarity of style called *parallelism*. This may be *synonymous* or *antithetic*. In the case of the latter, the second member generally begins with the adversative *but*, as in the statement

"The fear of the Lord prolongeth days;  
But the years of the wicked shall be shortened."

This book, however, is more than a collection of pithy sayings. It has a historical background and throws light on the age. It was a time when new views appeared, a time of great wealth and luxury. With the increase of wealth came temptations to ignore the virtues of the fathers under which the nation had grown and flourished.

It was a new age to which the counsels of this book are addressed, and many of them would not have applied to a simple, patriarchal, agricultural people. It is in the light of these new conditions that the Proverbs should be read and studied. It is this important fact that is frequently overlooked by the reader. We must keep in mind that it was a time endangered by the temptations of sudden

wealth. It is true that "The Lord is a very present help in time of need," but it is equally true that the Lord is a greatly needed help in time of prosperity to preserve the soul from its snares and allurements. There is far less danger to the moral and spiritual life of the average person under limited conditions, and even conditions of plenty and opulence." (New Analytical Bible, page 745). I have quoted at length from this help in order to impress upon each of us the fact that the Book of Proverbs is most applicable to the age in which we live; an age of great material prosperity and of great temptation.

In our Devotional Reading we see the Theme of the Book; The Way of Wisdom; the right paths in which to walk. This Way of Wisdom leads us away from every form of sin, and into the knowledge and fear of the Lord. There are two paths in the world; the path of the wicked, the way of evil men, the way of darkness; and the Path of the Just, which is as a shining light that shineth more and more unto the perfect day. I will not attempt to divide the lesson in any outline, but touch upon some of the outstanding verses as they come.

## I. "Forget not my Law": 3:1-4.

Some people seem to rebel at the idea of "Law." Remember that the Law of God is Holy, Just, Good; how foolish to rebel against such a law! There are other people who "forget" the Law. Now, there are rich rewards to those who remember

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and keep God's Law. "Length of days and long life." Most of us cling to life. As we grow older we wonder how many more days we have on earth. The Law of God reveals mercy and truth. Those who keep God's Law find favor with God and man.

We glory in Salvation by Grace, and the liberty which we have in Christ. This freedom, however, is not the license to do as we please. The Law is a "Law of Liberty." Being saved by Grace, we love His Law, and love to keep it.

II. "Trust in the Lord with all thine heart": 5-10.

We trust Him instead of ourselves. We realize that He knows much better than we know, what is best. We are not wise in our own eyes. We acknowledge Him in all our ways, and lean not unto our own understanding. We consult Him before we make our plans, or do our work. We place all our material possessions in His care, and give Him His portion. Faith is the Foundation of our lives. It is the most practical grace in the world, for we walk by faith, not by sight.

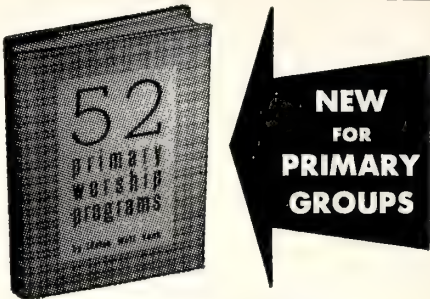
III. "Despise not the Chastening of the Lord": 11-12.

Whom the Lord loveth, He correcteth. The spoiled child is allowed to have its own way, and that way leads to ruin. If we really love our children we will train them and correct them, although it may be hard for us to do. In Hebrews 12:5 we read, "And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord Loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons: for what son is he whom the father chasteneth not? - - - Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby."

We saw in our last lesson how the chastening of Job, grievous though it was, resulted in his being a better man. I have seen those who rebelled and became bitter when the hand of God touched them; I have seen others who were softened and became more obedient. We have seen like results in our own children. One of the surest marks of a real Christian is the way we endure chastening. May all of us bear this in mind when called upon to suffer loss, or endure trials or sickness or pain or bereavement.

IV. "Happy is the man that findeth wisdom": 3:35.

The "Wisdom" spoken of, and personified in the Book of Proverbs, is the wisdom which comes down from above, which, as James so beautifully says, is



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first pure and then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." There is an earthly wisdom that puffs men up, making them proud and overbearing; there is a wisdom which is "earthly, sensual, devilish." We see examples of this sort of wisdom in such gatherings as the United Nations. The Chinese and Russians have plenty of it, and seem to be able to outwit our diplomats in every move that is made.

The wisdom of which the Proverbs speak is a precious possession, more to be desired than gold;



more precious than rubies. This wisdom keeps us from doing ill to our neighbor, or following the way of the wicked. The truly wise man turns his back on sin, and will be richly rewarded, for "The wise shall inherit glory: but shame shall be the promotion of fools." How sadly the world needs this kind of wisdom! Our earthly wisdom has filled the world with schools and colleges; filled our homes with marvellous inventions; filled the earth and sky and sea with deadly instruments of destruction, and has left us with fear gripping every heart.

Oh, for the wisdom which comes down from above! If we had it then our leaders would be able to cope with the situation which confronts them, and save our nation. Without it we will continue to blunder and become more and more entangled in the web which our shrewd enemies are weaving around us.

V. "Wisdom is the principal thing; therefore get wisdom." 4:1-13.

The earnest exhortation is for us to take fast hold of instruction: let her not go: keep her; for she is thy life.

The people of our time, as of Solomon's time, are seeking for many things; wealth, pleasure, power, fame. But of what value are any, or all, of these, unless we have wisdom? Solomon himself has been called "The Foolish Wise Man," for while he had much of the wisdom of this world, he was not wise enough to keep his heart true to God. He drank of every cup, like Lord Byron, and said, Vanity of vanities; all is vanity. Perhaps it is his own bitter experience which makes him so earnest in his pleading with men to keep in the path of righteousness.

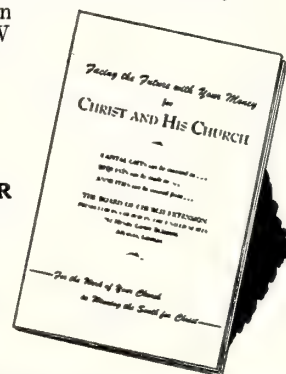
VI. "Enter not into the path of the wicked": 4:14-19.

True wisdom keeps us away from sin. The path of the wicked man is a hard and sorrowful path. It may look good to the foolish man, and we find many following it. A preacher went to the penitentiary to conduct services, and one of the men asked to be allowed to introduce him. He said that he and the visiting preacher went to school together. He chose one way, and the boy who became the preacher, chose the other; one landed in the penitentiary, and the other in the pulpit. Right in front of our temporary home is a path which is covered with poison oak. We are constantly warning our grandchildren to keep away from it. The path of sin is a poisonous path; "Avoid it, pass not by it, turn from it, and pass away." The path of the just is as the shining light, that shineth more and more unto the perfect day.

VII. "Keep thy heart with all diligence for out of it are the issues of life." "Watch your Heart" is the heading of an article by a doctor. Solomon said the same thing many centuries ago. He was speaking of the "hidden man of the heart"; our souls.

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### PROGRAM LEADER:

In our Scripture lesson we heard that Christ looked upon the city and wept for it. Of course, it was not the city itself that saddened Him, but it was the people of the city and their attitudes that caused Him sorrow. We can be sure that Christ is concerned as He looks upon our cities today. If Christ is concerned, then the church must take interest in the cities, because the Church is the body of Christ. Whatever is important to Christ must become important to His Church.

Our speakers will point out some of the aspects of city life which must surely be a concern to Christ, and they will suggest ways by which the Church, as Christ's body, should be working to meet the needs and solve the problems of our cities.

### *First Speaker:*

Our nation was once largely rural, but now it is predominantly urban. Most of its people live in cities. Some people say that our denomination (Presbyterian Church U. S.) is a rural church while others say that it is an urban church. Both are correct. The majority of our churches are in small town or rural areas, but the majority of our members are to be found in the cities. The churches which are growing most rapidly are in urban areas, and most of the new churches are being established in or near cities. Christ has always been interested in people, and people are being concentrated in the cities.

Another factor of city life which is important to Christ is the effect this concentration of population has on the people who are involved in it. There are many economic and cultural advantages to living in a city, but there are also problems. It is not just a matter of chance that cities are looked on as the centers of sin. Of course, people who live on a farm are tempted to sin, and they are sinful, but the closeness of city living seems to make temptation and evil more dangerous. In the city more people must live closer to evil elements and they are likely to have more leisure time to be exposed to it. Judging from all we read and hear and see, there must be a great deal of sin in our cities. Christ is always concerned with sin.

We know that the Church must share Christ's concern for the masses of people who are threatened

by a mountain of sin, but how shall the Church approach the problem? The Gospel of Christ is the answer. The Gospel is that which can meet the needs of all the people, and the Gospel is the power to overcome sin. The task of the church as it looks upon its cities is a task of evangelism. It means that the church must be faithful in presenting a clear evangelistic message through its teaching and preaching, and it means that the church must take the Gospel to people individually. Christians must be willing to deliver the Gospel on a house-to-house and person-to-person basis. This is the way we can express the concern of Christ for the masses of urban people who are so apt to be overcome by sin.

### *Second Speaker:*

Christ wept over Jerusalem, and He might well weep over our cities today because of their impersonality. Christ was not only interested in people generally, He was interested in persons as individuals. Our God is a personal God, and His Son Jesus Christ looks upon each of His creatures as individuals. It is a known fact that city life is very impersonal. The masses count for a great deal, but there is a tendency for the individual to be almost ignored. We cannot believe that Christ would have been pleased with this way of reckoning human worth.

What can the church do to express Christ's concern for individuals? It can do what Christ did—think of people as persons and love them. There is a danger of city churches becoming impersonal. This seems to be one of the prices a church has to pay when it becomes large. There is no actual intention of ignoring people just as there is no intention of a city's becoming impersonal, but it gradually develops until the members of the church do not know or care about each other, much less those who are outside of the church but living in its shadow. The church has a marvellous opportunity to show itself different from the rest of the world by taking a personal interest in individual persons for what they are. There is nothing that warms a man's heart more than to have someone show a personal concern for him. That is the way Christ wins His way into the hearts of people, and unless we in the church follow the same method, we will be misrepresenting Him.

City churches are often large, and their people are often already accustomed to impersonal relations with others. For these very reasons city churches should strive especially hard to become warm and personal in relations among their own members. When the members of the church come to regard each other as brothers and sisters in Christ, then they can be more effective in communicating the personal love of Christ to those whom they seek to win.



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## *October Bible Mastery Month*

The book for use in Bible Mastery Month this year is Ephesians, selected by the committee in line with the study of the women of our Church. This will give every woman an opportunity for a better understanding and appreciation of this great Epistle which emphasizes the oneness of all believers in the Church, the body of Christ.

The Bible Mastery plan is for the repeated reading of the book selected throughout the month, reading it daily and in a variety of versions. It is always profitable to look for something definite in each reading of the book. The great emphases of Ephesians on prayer, grace, love, unity, faith, the Triune God, etc., should lead to a profitable experience in study through the finest method of Bible study—that of thoughtful reading of the Word.

A bookmark setting forth the plan and a definite guide to the reading of Ephesians with suggested emphases in the book is available from the Board of Women's Work, price 50c per 100. On the reverse side of the bookmark there are suggested topics

for united prayer for Church Extension in this month when we emphasize this phase of our Church's work.

## Church News

### Still They Come . . .

#### *Charlotte Session Votes Against Union*

The Session of the Caldwell Memorial Presbyterian Church, Charlotte, N. C., at its regular meeting, Sunday, September 19, 1954, went on record by a vote of 14 to 1 opposing the proposed union of our Presbyterian Church, U. S., (Southern) with the Presbyterian Church, U. S. A., (Northern), and the United Presbyterian Church.

Some of the reasons for this action are as follows:

1—The doctrinal laxity among so many of the ministers of the Northern Presbyterian Church, and in so many institutions of that denomination.

2—We believe the centralization of power in the hands of a few, as exists in the Northern Presbyterian Church, is un-Presbyterian, un-Democratic, and dangerous to the welfare of the Church. The policy of the Northern Church which permits and encourages this practice is written into the Plan of Union.

3—We believe the proposed union would, if consummated, adversely affect our Home and Foreign Mission work. In a straw vote 70% of our Foreign Missionaries voted against Union.

4—The union, if consummated, will inevitably cause a split in our denomination that will injure the cause of Christ in our section for many years.

5—We fear the effect of the modernistic ideas of the leaders of the Northern Church in the fields of race relationships and economic policies.

#### *South Highland Congregation Votes*

Following a series of informative talks on the proposed Plan of Union, at which both sides were presented by men representing the two view points, the congregation of the South Highland Presbyterian Church, Birmingham, Alabama, held a congregational meeting on September 12th to express their opinion of the proposed Plan. The vote was 246 against union and 45 for.

In addition, at a retreat for the young people of this same church, the young people had presented to them both sides of the issue. They then took a vote which was 40 against union and 3 for.



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Two men have gone on to study as Rhodes Scholars. A number of others have been awarded Fulbright, Danforth, and other scholarships for graduate study.

## How are they serving the Church?

Three men have become ministers.

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Centre.....	Rev. Walter A. Groves, Ph.D.....	Danville, Ky.
Davidson.....	Rev. John R. Cunningham, LL.D.....	Davidson, N. C.
Davis & Elkins.....	Rev. David K. Allen, D.D.....	Elkins, W. Va.
Flora Macdonald.....	Rev. Marshall Woodson, M.A., Th.D.....	Red Springs, N. C.
Hampden-Sydney.....	Rev. Edgar G. Gammon, LL.D.....	Hampden-Sydney, Va.
King.....	Rev. R. T. L. Liston, Ph.D.....	Bristol, Tenn.
Mary Baldwin.....	Charles W. McKenzie, Ph.D.....	Staunton, Va.
Montreat.....	Rev. J. Rupert McGregor, Th.D.....	Montreat, N. C.
Presbyterian.....	Marshall W. Brown, Ped.D.....	Clinton, S. C.
Queens.....	Edwin R. Walker, Ph.D.....	Charlotte, N. C.
Southwestern.....	Peyton N. Rhodes, Ph.D.....	Memphis, Tenn.
Stillman.....	Rev. Sam Burney Hay, D.D.....	Tuscaloosa, Ala.
Westminster.....	Rev. William W. Hall, Jr., Ph.D.....	Fulton, Mo.

## Junior College

Lees Junior.....	Robert G. Landolt, M.A.....	Jackson, Ky.
Lees-McRae.....	Rev. Fletcher Nelson, B.A.....	Banner Elk, N. C.
Mitchell.....	John Montgomery, M.A.....	Statesville, N. C.
Peace.....	Wm. C. Pressly, Litt.D.....	Raleigh, N. C.
Presbyterian Junior.....	Rev. Louis C. LaMotte, M.A., Th.D.....	Maxton, N. C.
Schreiner.....	Andrew Edington, M.A.....	Kerrville, Tex.

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# Still They Come!

To The Members of  
Evergreen Presbyterian Church:

## Subject: Organic Union

We, the undersigned Elders and Deacons of Evergreen Presbyterian Church, believe that the present plan of organic union will not further the Kingdom of Christ.

We are of the opinion that the presentation of both sides of the question is of paramount importance. It is our judgment that thus far the discussion of the matter to the Congregation has been in favor of *the present plan of union* or has been lacking in real objectivity.

Therefore, at our own expense and humbly mindful of our church vows to seek the purity and unity of the church, we enclose the presentation of some arguments against union formulated by a prominent Elder in our Presbyterian Church U. S.

We request that you read and study this pamphlet prayerfully and carefully so that you may be well informed and speak intelligently to the Session of Evergreen, which must elect representatives to the Memphis Presbytery to cast a vote for or against union.

Sincerely,

Robert S. Love	E. A. Alburty
T. M. Lowry	J. H. Arnold
Ed. Lipscomb	C. B. Cook
Buford Norman	Guy Claxton
Vincent C. O'Leary	Claude Crump
M. G. McClanahan	J. P. Chase
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W. J. Stotz	Eugene Early, Sr.
John H. Quinn	Franklin Ellis, Jr.
John A. Rollow	S. C. Halliburton
J. T. Roberts	W. S. Hiltpold
Otis M. Smith	Douglas Johnston
H. R. Thompson	George M. Klepper
P. B. Trotter, Jr.	Bill Klinke
Ernest Williams	

## Florida Presbytery

Florida Presbytery convened in its stated fall meeting in the Presbyterian Church of Chattahoochee, Fla., Tuesday, September 21, 1954.

Rev. L. S. Magbee was elected moderator. The sermon was preached by Rev. W. T. Martin, Jr. Mr. S. H. Lambert of the Pensacola First Church was received as a candidate for the ministry and candidate Mr. Parker Perkins was dismissed to the Presbytery of Lexington. Rev. J. M. Gammon was received from the Presbytery of New Orleans and a commission was appointed to install him pastor of the Madison Church. Another commission was appointed to organize another Presbyterian Church in Tallahassee, Fla. Rev. R. E. McCaskill was

heard in behalf of Thornwell Orphanage. The Presbytery voted 57 to 7 against the union with other Presbyterian bodies. It also overruled the next Assembly to discontinue Committee on Cooperation and Union. Elder Ernest Mason of the Pensacola First Church was elected moderator nominee for the next stated meeting in April. Presbytery adjourned to meet in the First Presbyterian Church of Ft. Walton Beach, Fla., Tuesday, January 18, 1955.

—D. C. Young, S. C.

## Mecklenburg Presbytery

Mecklenburg Presbytery for its 206th stated session met in the Cook's Memorial Presbyterian Church. The retiring moderator, Mr. J. B. Kuykendall, was succeeded by his pastor, Rev. Warner L. Hall, Ph.D., of the Covenant Presbyterian Church. Rev. Robert Turner, associate minister of the Covenant Church, preached the opening sermon. Mrs. G. L. Cook, widow of the pioneering founder of the church, gave a superb historical sketch of the organization. Rev. John W. Grier read a memorial to Rev. Charles Howie Little.

Rev. Hugh M. Jefferson was received from Granville Presbytery and a commission was appointed to install him pastor of the South Park Presbyterian Church on October 6th at 7:30 P.M. Mr. Billy Shaw Howell, Jr., a member of the First Presbyterian Church of Charlotte, a senior in the University of North Carolina and president of the Westminster Fellowship at the University, was received under the care of the Presbytery as a candidate for the ministry.

A budget for benevolences of \$504,304.00 was adopted and apportioned to the 109 churches according to the new formula approved by the Assembly and the Synod. The Commission on the Minister and His Work reported: that the pastoral relations between the Newell Presbyterian Church and Rev. W. M. Walsh, D.D., had been dissolved and that he had been put on the roll of honorably retired ministers; that Rev. Milos Strupl had been transferred to Concord Presbytery; that Rev. W. B. Neel was serving the Robinson Church for a year as temporary supply.

The minimum salary was raised from \$3,000.00 to \$3,300.00 for a single minister and from \$3,300.00 to \$3,600.00 for a married minister—a manse and annuity provided in each case. Camp Stewart is in the budget for an additional \$4,800.00. Of this, \$3,000.00 is to be used to replace cabins with permanent structures.

Rev. Russell M. Kerr, pastor of the Philadelphia Presbyterian Church, was nominated for moderator of the next meeting at a place to be determined by the Presbytery's Council. Rev. F. C. Debele, Stated Clerk, was assisted by Rev. A. Leslie Thompson and Rev. B. Frank Yandell. There were enrolled 62 elders, 79 ministers and 16 visitors.



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### Passing of Rev. E. M. Somerville

Rev. Edward Marcellus Somerville died on August 19 in an Atlanta hospital after an illness of several months. He had been the Minister of Christian Education at the First Presbyterian Church, Macon, Georgia since his graduation in 1953 from Columbia Theological Seminary, Decatur. He was ordained in that church in September, 1953.

Son of the Rev. and Mrs. W. G. Somerville, now of Barnardville, N. C., he was born in Steeles Tavern, Va., and was educated at York High School, York, S. C., and Presbyterian College, Clinton, S. C., before going to the seminary. He had planned to serve in the foreign mission field.

During World War II, Mr. Somerville served in combat with the U. S. Army in Europe.

Mr. Somerville is survived by his wife, the former Miss Lalla Brown of St. George, S. C.; two small daughters, Lalla Brown and Anne Nottingham Somerville; a sister and five brothers. Another brother, Severn Somerville, was killed in combat in Korea.

Funeral services were held in St. George, S. C., on August 21, with the Rev. John R. Hornick in charge of services, assisted by Dr. A. G. Harris and Rev. A. C. Holler.

### Queens Opening Fall Semester

Charlotte, N. C. — Queens College has begun the 1954-55 session with the largest enrollment in five years, Dr. Edwin R. Walker, president, said recently. With 420 students enrolled, Queens has a freshman class of 142.

In discussing enrollment figures, Dr. Walker pointed out that the record registration of this year

came in spite of the fact that the Admissions Committee found it necessary to turn down a higher percentage of applicants than in the past. Boarding student enrollment is the highest in the history of the college; and an additional dormitory, Frazer Hall, has been opened.

For several years Frazer Hall has been used for faculty apartments; and, with the opening of the Belk Residence Hall in September 1953, it was possible to continue faculty use of Frazer. Because of this year's increase in boarding students, however, Frazer Hall has been completely redecorated and renovated for permanent use as a residence hall for upper classmen.

### Kings Mountain Presbytery

The Presbytery of Kings Mountain was called to order by the Moderator, Elder W. Roy Robinson, Tuesday morning at 9:30 A.M. as it convened for its Stated Fall meeting in the historic Union Presbyterian Church. In welcoming the 36 ministers and 34 Elder representatives, Reverend B. Hoyt Evans, pastor of the Union Church, spoke of the grand history of the Church which was organized in 1850. Mr. Evans introduced his father, Elder B. H. Evans of the Weaverville Church, to the Presbytery. New elders introduced to the Presbytery were Elder Raymond Long of Armstrong Memorial, Elder Reid Sharar of Unity and Elder H. F. Hogue of West Avenue.

Standing Committees appointed for the meeting of Presbytery were: Bills and Overtures, Elder W. Roy Robinson, Rev. Joseph Wagner and Rev. James B. Bradley; Resolutions, Rev. D. O. McInnis, Rev. A. R. Craig, and Elder Fred Baird.

The Moderator Nominee, Rev. S. L. McKay of Dallas was elected Moderator of the Presbytery by acclamation.

At the request of the retiring Moderator, Elder W. Roy Robinson, Reverend J. Eade Anderson, pastor of the Olney Presbyterian Church, preached the Retiring Moderator's sermon, using as his text Gal. 6:14. The ensuing Communion Service was presided over by Reverend James L. Mays of Lincolnton and Reverend Burton Sherrod of Stanley, assisted by Elders D. F. Whisonant, Robert C. Kindrick, A. C. Harper and George B. Ratchford of the Union Church.

Reverend Joseph C. Kavach was received into the Presbytery and accepted a call to the Columbus Church. The time for the installation of Mr. Kovach was set as November 7 at 3 P.M. in the Columbus Church with the Commission of Presbytery to install named as: Rev. A. R. Craig to preach the sermon, Rev. Joseph C. Wagner to Charge the Pastor, Elder Ennis Jackson to Charge the Congregation and Elder N. W. Crenshaw to complete the Commission.

Rev. J. H. Buchardt was received into the Presbytery and accepted a call to the New Hope Presbyterian Church. His installation was set for October 10 at 7:30 P.M. with the Commission to install named as: Rev. R. N. Ratchford to preside and propound the constitutional questions, Rev. S. L. McKay to Charge the Pastor, Rev. B. Hoyt Evans, Elders Wayne Fite and Lenonard Brandon being members of this commission.

Elders W. B. Crenshaw of Spindale, James A. Nixon of Unity and E. M. Craig of Cramerton with Rev. G. A. Riddle of Cherryville, Rev. P. D. Patrick of Kings Mountain and Rev. W. H. Pruitt of Spindale reported their attendance upon the recent meeting of the General Assembly. These representatives of the Presbytery to the General Assembly were appointed as a committee to report on the plan for union at the January meeting of the Presbytery.

Rev. J. H. Dulin, upon his request was Honorably Retired from the active ministry. Mr. Dulin makes his home near Clover, S. C.

In a meeting of Presbytery's Council the following Committee was appointed to promote the three year program of the Church "Forward With Christ": Rev. J. E. Anderson, Rev. A. R. Craig, Rev. J. S. Brown, Elders Phillip Padgett of Kings Mountain and J. A. Burgen of Lincolnton.

The Presbytery adjourned to meet in the Shelby Presbyterian Church on January 18, 1955. Elder Hugh Arrowood of the Shelby Church is the moderator nominee.

## *Billy Graham In Chapel At Montreat*

Montreat, N. C. — Evangelist Billy Graham, speaking here at morning chapel, urged students of Montreat College and Montreat Preparatory School to invest their talents in Christ.

Using the twenty-fifth chapter of Matthew as a background for his informal talk, Dr. Graham told the students that their talents must be put to use if we are to survive this critical time.

"Never before in history," he said, "have there been so many things going on. And never before has the danger, the responsibility and the opportunity been so great."

Telling of sitting in the House of Commons in London recently, the famed evangelist noted that the British leaders' talk of the Hydrogen Bomb was filled with pessimism and lack of hope.

"And I believe," Dr. Graham warned, "that unless we are able to overcome this danger, we will see the large industrial centers of the United States wiped out within ten years."

He emphasized that the only hope lies in the opportunity for the young people of the present generation to correct the blunders of the past generation.

"And what is it going to take?" he asked. "It's going to take dedication, surrender and prayer. It can be done if you will let Christ take over your life."

Dr. Graham gave examples of beautiful movie star Coleen Townsend, famed singer Jenny Lind and a popular English actress converted during his London tour—all of whom took their talents and offered them to Christ for His work.

As in the parable of the talents, the Montreat evangelist pointed out, all of us may not have a lot of talent. But it is our duty to use what we have, no matter how little, in serving Christ.

"He will do things for you that you never thought possible, once you have given yourself to Christ. You can walk from this chapel relaxed and free, perfectly in tune with life."

"I pray," he concluded, "that you too will let Christ take over your life. Invest your talents in Him."

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## BOOKS

All books reviewed in this department may be secured, postpaid, by ordering from The Southern Presbyterian Journal, Weaverville, N. C.

**THE GOD-CENTERED LIFE - THE PROVERBS OF SOLOMON.** Martin A. Hopkins, D.D. Rev. M. A. Hopkins, 2620 Hillegass Avenue, Apt. 1, Berkeley 4, California. \$ .35.

Dr. Hopkins is well-known in Southern Presbyterian Church circles. He is a distinguished missionary who served for many years on the China mission field.

During Dr. Hopkins' stay in China he prepared an original and suggestive topical arrangement of the book of Proverbs. He has included somewhere, every verse and has shown its relevancy to the theme "A God-Centered Life."

The author likes to think of the book of Proverbs as "God's Handbook on the Art of living for Young and Old—Laws from Heaven for Life on Earth." In a fine descriptive paragraph on Proverbs, Dr. Hopkins writes, "Proverbs is the most intensely practical book in the whole Bible and should be diligently and constantly read, pondered and applied to daily life by all, young and old, men and women alike. It should be the companion and handbook of every boy and girl and every young man and young woman. It contains the condensed wisdom of ages focused upon the practical affairs and the problems of daily life especially in this world; but its outlook is ever on the eternal world that always lies just around the corner. It links the affairs of this earthly life with God, eternity, heaven and hell."

It is evident that the preparation of this topical arrangement has required long hours of study and many readings of the book. The author has made a great contribution in giving us the deeper insights derived from his studies.

This reviewer would like to recommend this little book for study among high school and college age students. Materials are here for a number of Sunday evening studies.

—John R. Richardson.

**FROM ETERNITY TO ETERNITY.** Erich Sauer. William B. Eerdmans Publishing Co. Price \$3.00.

The author's two previous books "The Dawn of World Redemption" and "The Triumph of the Crucified" have had a wide circulation in both Europe and America and this third volume is written to carry on the principles set forth in the two others so that they together form a trilogy. In this work he elucidates the unfolding of the history of salvation and the character of the divine purposes.

## BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

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The author maintains that the Bible is the most world-embracing of all books, the mightiest historical organism; the book of mankind. In the midst of the general history of mankind, God begins a special historical revelation in which He makes Himself present to the sinner as Redeemer and Lord. He concurs in the statement that "The march of the Gospel in the world is the proper theme of world history."

From the beginning to the end this volume is thoroughly Christocentric. Dr. Sauer writes, "It is through the Son that God executes all His plans. In the Divine Being the Son, precisely as Son, is the self-effulgence of the God-head to Itself viewed inwardly and upward; and in an exactly similar way, from the moment that God completed the act of creating, the Son is the self-effulgence of the God-head outwardly and downward. He is the Mediator, the 'word' through which God speaks, the personal living Organ of manifestation concerning His nature and will. Christ is the center of the mighty moving circle of the whole history of God's creation, the radiant central sun, the illuminating life-center of all Divine Revelation."

The divine plan of redemption, according to the author, stretches from eternity to eternity. In the events of the whole universe God displays Himself as the eternally Faithful, and Christ, as Himself God, revealing and revealed, is the living Guarantor of these eternal Divine counsels of salvation.

There are three main sections in this volume. The first part discusses God's plan of salvation in Christ. The second part elaborates on the Bible as the record of God's dealings with man. The last portion features the "coming kingdom of God" and considers objections to this point of view.

Although the author is a staunch believer in the Millennial kingdom, he is honest enough to recognize the fact that the history of Chiliasm shows a one-sidedness that has produced a bewildered eschatology. Such excrescences were found in certain fanatical and sectarian movements as early as the time of the Reformation and later especially with Jehovah's Witnesses and Seventh Day Adventists. He feels that it is perfectly natural that men with

calm theological training should have a strong reaction to these extremes. On the other hand he says that in the light of the history of theology it would be an erroneous verdict if one should get the impression that the expectation of a literal millennial kingdom is an error founded only among fanatics or untrained Bible teachers. He remarks that an extreme may serve to beget another extreme but this does not justify either the one or the other.

All of our readers will not be able to endorse all of the author's eschatological views but will certainly find his writings to be suggestive and stimulating. At all times the author is reverent in his exposition of the Scriptures and he firmly believes in a full living inspiration because of the spiritual energy which pervades even the smallest portion of the Bible.

—John R. Richardson.

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NEHEMIAH THE EXECUTIVE. Stanley Edwin Anderson. Van Kampen Press. Price \$2.50.

The book of Nehemiah, according to the author, is a practical guide to the solving of pastoral problems in the overseeing of the church. He believes that the problems of the modern church and nations today are not too dissimilar in scope to those of Nehemiah's time. So the leader in our day finds God ready to undergird with guidance from the Holy Scriptures, Bible classes and Bible Institutes will find *Nehemiah The Executive* excellent for study.

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THE WINDOWS OF HEAVEN. Elise Fraser. Van Kampen Press. Price \$2.50.

Elise Fraser is the author of many articles and serials which have been published in Christian magazines. She has specialized in advance work in fiction and article writing at Northwestern University. In this volume she has given us a Christian novel which shows that through trial, sorrow and disappointments young people can find the adequacy of Christ to meet every need.

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JEHOVAH'S WITNESSES. Philosophical Library. Price \$2.75.

This book was written to tell who Jehovah's Witnesses are and what they teach. This volume will give you impartial information concerning the people you see standing on the street corner selling "The Watch Tower," and how they are connected with "Pastor" Russell and "Judge" Rutherford.

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PLAYLETS AND POEMS FOR CHURCH SCHOOL. Flora E. Breck. W. A. Wilde Co. Price \$1.50.

Most of the selections in this book are intended for young children, but a number of them can be used for adults. The program material has been selected so that a minimum of time and effort is required for its presentation.

THE STORY OF THE MANGER. William Allen Knight. W. A. Wilde Co. Price \$1.00.

This little book is published in celebration of the fiftieth anniversary of the ministry "THE SONG OF OUR SYRIAN GUEST." It tells what came to pass in Bethlehem. It brings the marvel of Christmas time to our strenuous modern life. It is indeed a charming story graphically told.

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GOD AND SPACE-TIME. Alfred P. Stiernotte. Philosophical Library. Price \$3.00.

This book is an analysis of the religious thinking of Samuel Alexander. The studies here, however, extend far beyond the philosophy of Alexander, great as his philosophical achievement may have been. The value of this book will be limited very largely to students of philosophy of religion.

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MORE PLAYS AND PAGEANTS. Ernest K. Emurian. W. A. Wilde Co. Price \$2.50.

Here are ten non-royalty plays and pageants for school, church and general use that can be presented in whole or in part. For example, *Home Sweet Home* dramatizes in two acts the true story of the writing of this famous song. For patriotic purposes *The Star Spangled Banner* portrays a detailed history of both the words and music of our national anthem. *God Of Our Fathers* re-creates the writing of the Declaration of Independence. The *New Colossus* tells the story of Emma Lazarus and of her sonnet which adorns the interior wall of the pedestal of The Statue of Liberty. The final chapter contains a complete script for a living dramatization of Leonardo da Vinci's famous painting, *The Last Supper*, and is ideal for Palm Sunday or Holy Week.

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THE PROPHETIC PULPIT. Albert J. Lindsey, D.D. Berne Witness Company.

Dr. Lindsey laments the fact that there is an absence of a sound and intelligent presentation of the prophetic message of the Bible in the majority of our churches. He senses the fact that too often somewhat wild-eyed fanatics have prejudiced the church against this portion of Scripture. As a result, he believes the church has suffered tremendous losses.

In this volume we are presented with a consistent development of the over-all prophetic picture.

The first chapter deals with the prophetic pulpit. He maintains if one endeavors to speak upon prophetic subjects such a person is at once pigeon-holed as either "an old-fashioned, out-of-date minister or one who may have fanatical leanings." In view of this fact the author seeks to counteract such a notion by stressing three propositions. The first is that prophecy is God's warning and instruction to the nations. Secondly, prophecy holds an honored place



in preaching through all ages. Third, the neglect of prophecy has been costly to the Church of Christ. Dr. Lindsey believes that when men and women are everywhere asking the old question "Watchman what of the night?" the minister should have something to say from the Scriptures if he is to be a good minister of Jesus Christ.

Prophecy, according to Dr. Lindsey, not only tells us about the future but also explains the present. He writes, "Many are sincerely asking questions as to why things are as they are in and about the church during this present age. Is modern Christendom supposed to be as it is? Is it running true to form and following the pattern that the prophetic word has outlined? These and other questions are all answered in the Bible." In this connection the author has an excellent chapter giving an exposition of Matthew 13.

In eschatology the author holds to the premillennial view. This concept is set forth in his chapter entitled, "Prophecy and Christ's Return" based on Matthew 24:29-44.

It goes without saying that the subject treated in this volume is controversial in nature. Good Christians differ as to details of interpretation in this field. At a time when the church is thinking more seriously upon the eschatological portions of Scripture this book is timely and stimulating. The reading of this work will be rewarding even to those who do not share all of the author's view.

—John R. Richardson.

**THE SOVEREIGNTY OF GOD.** A. W. Pink. Baker Book House, Grand Rapids, Michigan. Price \$2.75.

Attentive readers will be struck by the sublimeness of this subject and the well-formed plan in which the author sets it forth. He magnifies God's Supremacy which is the indispensable stronghold of a believer's faith.

Some of the troublesome questions to which this book gives satisfying answers are: For whom did Christ die? Has His purpose been defeated? Will the last day witness a defeated Saviour? Is the Holy Spirit trying to bring the world to Christ? Are earthquakes, tornadoes, etc., sent by God or are they the outworking of the impersonal laws of nature? This book gives God His proper place in theological thought and will be profitable reading for all Christian believers.

**GENIUS OF GENEVA.** L. Penning. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price \$3.00.

In this stimulating life-sized picture of Calvin, the author explains perhaps more clearly than any other biographer in a popular account, Calvin's incredible and far-reaching influence on not only his own age but on every succeeding age in politics as

well as religion. Here we see the man Calvin: a man of infinite tenderness as well as of great temper; one who despised money for himself, but who thought it very important when counseling a friend entertaining thoughts of marriage. He was a man who would turn night into day to accomplish his God-appointed task despite physical infirmities which caused him to suffer more than most men. Calvin was, as Penning shows us, a man in whom the brain and heart of European Protestantism worked. This work shows us very clearly that Calvin was one of the most potent intellectual forces in the Christian world. No intelligent person can afford to close his eyes to the Genius of Geneva.

**THE GREATEST GIFT.** Mary Miller. Fleming H. Revell Publishing Company. Price \$2.50.

This volume gives picture-stories of Jesus. It is the life of Jesus told in a fascinating series of picture-stories. This new book features fifty-six full color illustrations, each reverently portrayed by Harold Copping, one of the most gifted of all Bible artists. Supplementing each picture is a story by Mary Miller who with years of experience relating the stories of Jesus to children, has captured the spirit of illustrations as well as the authentic Biblical narrative. This is a book for all who love the greatest life story of all times. It can be read by young children and read to the youngest.

**GOOD NEWS IN BAD TIMES.** J. Edwin Orr. Zondervan Publishing House. Price \$3.50.

Dr. Orr is an outstanding Christian leader of our day who has made a special study of revivals and evangelistic campaigns. He believes that there is a Christian awakening in the world today. He tells the story of this awakening vividly and with the intensity of an eye-witness. He has been the central figure in the revival movement current in South America.

The author has the ability by means of a facile pen to take his readers into the same experiences so that they feel a part of what is going on—in the Bible study and prayer groups being held throughout America. The reader of this volume will find it to be a heart-stirring experience.

**THE SERVANT OF JEHOVAH.** David Baron. Zondervan Publishing House. Price \$2.95.

Written as only a dedicated missionary to the Israelites could write it, this is a penetrating analysis of the Son of God as a servant as pictured in Isaiah 53. The author is acknowledged as an authority on the history of Israel and the writings of the Old Testament. This book will prove valuable not only for devotional reading but also as source material on the death and resurrection of Christ. It will be of special interest for ministers, Bible students and Sunday school teachers.

# BUT ONE STEP !!!

In 1950 the U.S.A. (Northern) General Assembly took the following action with reference to plans looking to the organic union of the Presbyterian U.S.A., Methodist, Evangelical and Reformed, Disciples of Christ, Congregational Christian, Colored Methodist Episcopal, African Methodist Episcopal Zion and the National Council of Community Churches:

*"That the 162nd (1950) General Assembly give its approval to this significant movement toward the organic union of the evangelical Protestant Church in the United States and authorize full participation in it." (Minutes - Pages 325-327).*

Following the intensified campaign for union with our church the above action was rescinded in 1951, but in the resolution they plainly stated their "immediate" objective was union of the Presbyterian branches and that they would "concentrate our present official efforts" to that end.

No comment on the above is needed.

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TEACHING GOD'S WORD IN THE CHURCH SCHOOL  
A JOB FOR MEN AS WELL - - - - - By Chas. Rhodes Bradford  
A CHRISTIAN'S DEVOTIONS - - - - - By Wm. A. Sibley  
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THE CHRISTIAN AND HIS BUSINESS - - - By Thomas M. Eldridge  
TEST CHECK LIST FOR ELDERS - - - - - By Roy LeCraw  
KNOWLEDGE AND IGNORANCE - - - - - By Gordon H. Clark  
FORTY YEARS WORTH OF A LAYMAN



**PRESBYTERIAN MEN'S**  
*Convention*  
**OCTOBER 15 — 17, 1954**

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Laymen's Number

In honor of the laymen of our church, and in special recognition of the Men's Convention in New Orleans, this issue of the *Southern Presbyterian Journal* is dedicated to the men of our church.

All articles in this issue were written by laymen. All editorials were written by a layman, Dr. L. Nelson Bell, Asheville surgeon and Associate Editor of this *Journal*.

To you who see this *Journal* for the first time we would extend a special welcome. It is our constant prayer that God will use this publication for the glory of His Name, the honoring of His Word, the strengthening of faith, the winning of souls, and, the advancement of God's Kingdom.

To those of you in New Orleans: Our thoughts and prayers will be with you as you share in the rich experiences of this gathering.

May God richly bless you each one; may His Son be your living Saviour and Lord; may the Holy Spirit be your constant companion and guide.

—The Editors and Directors.

### The Answer

Modern psychological and psychiatric research into the psychoses and neuroses, so prevalent today and probably increasing, come again and again to a conclusion as to the cause which is deeply significant.

This basic cause, whereby an individual develops anti-social and other traits, is again and again laid to a sense of *insecurity* and *inferiority* on the part of the affected person.

We do not question these findings. They result from the unfortunate environments and maladjustments to be found all about it.

But, the Christian has a solution to offer which the unbelieving psychologist does not know. The Christian has an answer to be had in no other way.

What is security and where is it to be found? Only the one who has committed his life to Jesus Christ, accepting Him as Saviour and Lord, has real security. Paul expresses this security *which is open to all believers* when he writes: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Where is the confidence which will banish a sense of inferiority? Read the First Psalm and rejoice in God. Take Job as an example and say: "For I know that my redeemer liveth." With Isaiah let us wait upon the Lord and renew our strength. With Paul let us affirm: "I can do all things through Christ which strengtheneth me."

*Christ, the only answer*, is not a trite slogan—it is the central truth of Christianity. In Him men find security. In Him we become more than conquerors.

—L.N.B.

### The Simplicity Of The Gospel

A physician, speaking to other physicians about professional matters, often uses terms which are naturally meaningless to the average layman.

There are times when ministers may forget that the layman longs for a simple gospel message and not for abstract discussions on philosophy or ethics.

While Christian truth encompasses depth of thought and meaning which can never be exhausted,



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it is also so gloriously simple that a little child can understand it.

It will be a happy day for the church when all of us are more fully indoctrinated with the Scriptural record of God's dealings with man, His love and His redeeming work through Christ, His Son.

We all need a clearer understanding of the Bible's teaching about sin and its effect and consequences. We all need more instruction regarding the meaning and implications of Salvation.

It can be readily demonstrated that when a man has been brought into a right relationship with Christ, as both Saviour and Lord, he will need little instruction as to how he should act; the Holy Spirit, dwelling in a yielded and consecrated heart, will do the teaching.

What we laymen need is the Gospel in all of its fullness. Give us that and God will enable us to live as responsible Christian citizens. Without such a Christ-centered faith we lack both the wisdom and the power which is essential. —L.N.B.

## The Greatest Teacher

Our Lord came into this world lived, died and arose again, in a geographically circumscribed area. Before He went away He explained to His disciples: "*It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*" Certainly one of the reasons for the coming of the Holy Spirit into the world was that He might perform a *universal* ministry, bringing the truths of redemption and all of the work of Christ to men everywhere; regenerating, convicting, moving, persuading and enabling them, by faith, to accept the Saviour.

The gracious work of the Holy Spirit can never be over estimated nor can it be over stated. It is by His power that the work of God's Kingdom goes forward. It is by His anointing alone that men have power in preaching and in personal living for Christ.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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One of the great works of the Holy Spirit is His teaching ministry,—for it is He Who takes the things of God and His Word and makes them living and real to us.

Just as Presbyterians believe that the Holy Spirit directed the writing of God's Word\*, so we believe that He lives today to make that Word plain to those who will hear.

Again and again, as we come to the Book, with open and ready hearts and minds, He speaks to us and we *know the truth*. This teaching ministry is ours for the asking, provided that we are willing to meet His conditions. Just as human instructors lay down certain conditions as the basis for teaching, so the Holy Spirit requires of us an humble heart, a ready mind and a willing spirit. Many of us are denied the blessing of His teaching because of intellectual pride. Many have no sense of His presence because He sees through the sham of our profession and knows we are simply testing, not trusting Him. Finally many come short of the fullness of His blessing because He sees in us no spirit of willingness to really know and do His will.

We believe the intellectual doubts and all of the many other hindrances to those who would go forward in Christian faith, experience and service can *always* be resolved by submitting *our problems and our wills* to the teaching of the Holy Spirit. It is because the tendency of the natural man is to look to self and others for his instruction and wisdom that he *grope*s where he should be walking with *certainty*: "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED.*" —L.N.B.

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\*"By Him (The Holy Spirit) the prophets were moved to speak the word of God, and all the writers of the Holy Scriptures inspired to record infallibly the mind and will of God." Confession of Faith, Chapt. IX:ii.

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## Random Thoughts

When the major emphasis is in matters of minor importance it is very probable that those things of major importance are being neglected.

\* \* \* \* \*

Dr. Frank Laubach has emphasized the danger of education. Although he has been responsible for teaching more people to read than any other man in the world's history he insists that those who have learned to read shall immediately receive adequate supplies of Christian literature, otherwise the education they have received will immediately be used for ends worthless or even dangerous.

\* \* \* \* \*

There is a saying well worth remembering—"Those who stand for nothing are apt to fall for anything."

Some years ago a great actor said to a minister: "You preach like you were dealing with fiction, I act like I am dealing with realities."

\* \* \* \* \*

Praying for peace reminds one of a patient suffering with appendicitis praying for relief of pain. What he needs is to have the inflamed appendix removed. What man needs to realize is that war and the threat of war are symptoms of sin on the one hand and God's judgment on the other.

\* \* \* \* \*

Modern pedagogical methods may demand that the teacher present "all sides" of a matter and leave it to the students to decide which they will accept. But, students are not fooled—if a teacher has convictions he cannot refrain from making those convictions evident.

\* \* \* \* \*

Christians have at hand resources beyond compare. It is their privilege to have the guidance, the wisdom and the help of the Omnipotent God. Yet how often we grope on alone—spiritually wealthy but living like spiritual beggars.

\* \* \* \* \*

One is being completely illogical to say, "I believe this or that Christian doctrine, not because it is taught in the Bible but because my reason and experience satisfies me that it is true." Suppose one lacks both reason and experience, does this cancel the doctrine?

\* \* \* \* \*

The Bible has little to say about the desirability of the applause of men: it has much to say about being willing to stand reproach for His sake. In fact the last beatitude expresses one of the paradoxes of Christianity: "*Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*" Never lose sight of the word "falsely"—the key is there.

\* \* \* \* \*

If Christians do not express their Christian convictions at the polls they have no right to complain when corruption and inefficiency eventuate. The trouble has been that too many Christians put party before principle.

\* \* \* \* \*

The fact of the virgin birth is in no way affected by what men may think about it. It is true it remains no matter how often or by whom it may be denied. To say: "Belief in the virgin birth is not essential to salvation" is to say that facts having to do with the deity of our Lord are nonessential.

—L.N.B.



# EVANGELISM

By J. P. McCallie  
President McCallie School  
Elder First Presbyterian Church  
Chattanooga, Tenn.

Parallel with that great answer to the catechism question, "What is the chief end of man?" the Westminster divines of 1647 should have placed another in answer to the question, "What is the chief end of the church?" This is it: "The Church's chief end is to glorify the Lord Jesus Christ and to reign with Him forever."

From the Great Commission, Dr. Arthur T. Pierson deduces: "Witnessing to Christ is the whole work of the whole Church for the whole age." Surely the Lord showed by His last words to His disciples that the most important business of His Church was not good organization, or stewardship, or prayer, or Bible study, but simply witnessing to others about what Christ has done for us. Who He is and what He can do for them.

In Acts 1:8 is the Promise, the Power, the Plan, and the Program for His Church, until He comes again. This was beautifully illustrated on the Day of Pentecost. After they obeyed the Lord and tarried in prayer, the Promise of the Father, the Holy Spirit, came upon them, they spoke the word with Power, boldly, and so clearly all understood the wonderful works of God. This simple Plan of witnessing to those around them, "beginning in Jerusalem," was sufficient to build His Church.

The Plan worked! There were 3,000 converts in one day, all Jews, and that too in Jerusalem where less than two months before they had crucified the Lord. Soon there were 5,000, just ten times as many as our Lord won in three years of ministry. The Plan works still wherever it is tried. As Dr. Conant states, "Every member evangelism is Christ's plan."

But they were so enamored with the success of the Plan, the apostles forgot the Program and failed to go "to all Judea and to Samaria and to the uttermost part of the earth." The Lord had to let persecution come, even the death of Stephen, to scatter them abroad. Even then it was not the apostles, but lay Christians who went everywhere "preaching the Word." What a wonderful time the deacon Philip had in Samaria! "There was great joy in that city." Thus there is all the proof we need that witnessing is the whole mission of the whole Church for the whole age.

How miserably the Church has failed to carry out the Lord's Plan and Program, although the Promise and the Power are still available. Wherever we get back to the Lord's methods and implicitly trust

Him, witnessing proves that He was right and knows best how to win men to Himself.

There are many types of Evangelism, such as: (1) Personal evangelism; (2) Wayside Evangelism, begun by the deacon Philip with the Ethiopian Eunuch, and practiced today by so many with the "gospel bombs" and tracts; (3) Letter Evangelism, by which Dr. H. Clay Trumbull stated he had won more to Christ than by all his sermons; (4) Visitation Evangelism, going two by two as did the seventy at the Lord's command; (5) Pastoral Evangelism, with the invitation given constantly from the pulpit, so wonderfully exemplified by one church in my city which twelve years ago had 500 members and now has 12,000; (6) Mass Evangelism, so marvelously shown by Billy Graham's recent London campaign.

In Chattanooga we have had seven city-wide evangelistic campaigns of four to six weeks each in the past thirty-five years, one by Billy Sunday in 1919, two by John Brown, two by Mordecai Ham, one by Perry Webb, and last year by Billy Graham. We are planning now for another city-wide meeting in 1956.

A Laymen's Evangelistic Club is a great asset in leading men to engage in witnessing. Here we have been organized first as the Billy Sunday Club in 1920 and now as Fishers of Men and during these thirty-four years have led not less than 10,000 people to receive Christ, have had over thirty members go into full-time Christian work, have organized and run a Union Gospel Mission, where hundreds of the down-and-outs have been born again, and now are supporting our Prison Evangelist, who has won to the Lord hundreds behind the bars, averaging about fifty each week.

There is no joy comparable to the joy of winning men to Christ by witnessing. Now is the time of all times to do it, when men are faced with the fact that society can not save itself, but is headed for self-destruction. Only Jesus Saves!

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# Teaching God's Word In The Church School A Job For Men As Well

By Chas. Rhodes Bradford

Asst. Mgr. Georgia Duck & Cordage Co.

Deacon and S. S. Superintendent  
Decatur (Ga.) Presbyterian Church

In a recent survey we discovered that only one in five of our Church School teachers in the entire Southern Presbyterian Church are men! Facing the challenge of a rapidly growing enrollment, Church School leaders are praying that men, in ever increasing numbers, will join with faithful women, who have long carried much of the responsibility, and become teachers of the Word. To those of you who have not as yet sought the fruitful opportunities of service to Our Lord through this avenue, and have not known the inner satisfaction of being used in some small way to carry on the message of the Greatest Teacher, this challenge is directed.

You ask, "But why should I *teach*?" Here are at least three compelling reasons:

## I. *Christ Commands It—*

Matthew records the very last words of Our Lord, "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20a).

These words Christ spoke to the eleven disciples who followed Him into the mountains, and to the countless thousands who were to profess His Name and follow Him in the centuries ahead. In a very real sense, His command is directed to you who bear the name Christian today. "Go ye - - and teach"; He is speaking directly to you.

Christ not only commanded His followers to teach, but set the example for us. As He sought to minister to the needs of people about Him, the New Testament record tells again and again how "He opened His mouth and taught them, saying —."

Teaching God's Word and applying it with practical example to bring the light of truth to hungry souls is but following His example and command.

He offers no alternative to obedience: "If ye love me, keep my commandments." (John 14:15).

## II. *The World Needs It—*

On the cover of a recent issue of one of our Christian magazines is shown the face of a clock. The circular area encloses a globe marked with the outlines of the continents of our world. In the center

is the picture of an atomic bomb. The hands of the clock point to three minutes to twelve. Thus is symbolized the desperate condition of our civilization. To even the casual or the calloused observer, it does seem that our time has about run out and that our world is tottering on the brink of final and complete destruction.

Under this sobering picture there appear the words, "Christ — Now." Herein lies the only hope — and the challenge. For at this late hour, men are beginning to comprehend the complete insufficiency of solutions offered by the world which have proven useless as they have failed in the practical test to regenerate and transform. Now, as never before, disillusioned hearts and minds are seeking *proven* remedies. Now, we can offer Christ and find more receptive souls, for He and only He has demonstrated the ability to change people's hearts and bring a new way of life to our world through reformed creatures. Yes, faith in Him is the desperate need of the world in this hour.

But, "Faith cometh by hearing, and hearing by the Word of God." (Romans 10:17). Most of those who are reborn to a new and transformed life of faith in Him are led by the Holy Spirit through the ministry of His Word.

All men have an inborn desire to contribute to the solution of the problems of their age—to help in some manner their fellowmen to find a more perfect way of peace and happiness. Tragically many suppress this God-sent yearning in a willful resignation to the impotent attitude of insignificance, saying, "What can just one man do?"

The challenge is inescapable; the logic to the Christian is clear: Teach the Word. Thus can a man effectively contribute and be used of his Lord to transform his world.

## III. *A Man Grows By It—*

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15).

As a Christian lives, follows His Master, and grows in grace, a burning desire possesses his soul: to one day show himself approved unto God. One of the amazing miracles of Christianity is that giving inevitably results in personal increase. So with teaching His Word. As a man prayerfully studies and teaches, the very words take root within himself and he grows daily in grace and Christ-likeness. Indeed, in his teaching, the Holy Spirit finds opportunity to transform his life.

Go ye, my Christian friend, and teach His Word. A sin-sick, desperate world gropes in darkness and the hour is late. Carry the light of His Truth to illusioned, weary souls and rejoice as they, and you, find newness of life and hope for our future.

Can you resist His call? Teach His Word!



# A Christian's Devotions

By Wm. A. Sibley

Vice-President and Treasurer Monarch Mills  
Elder in Union, South Carolina Church

We are living in a fast moving age. As a result, we seem to have so little time for our families, friends, even for God. I remember, as a child everything centered around the home and around the Church. Now, everyone is continually on the go. So many are reaching out for happiness, unable to see that it comes not to the hand that is ever stretched out to receive, but rather to those whose hands are stretched out to give. Erroneously, it is thought that happiness and satisfaction in life can come from the "abundance of things that a man possesses." Jesus, in His Sermon on the Mount, is endeavoring to get us to put our trust in God rather than in things. We, as Christians, *do* want the abundant life—we *do* want to live victoriously. But we are guilty of neglecting two of the greatest sources of God's power made available to man: namely, God's "Word" and "Prayer." They are the two sources available at all times of every day whereby man can feed his spiritual stature, and it is this daily devotion of reading God's Word and prayer that makes for the true satisfaction in life that every Christian craves.

But our danger and tendency is to let the everyday things of life crowd God out. We don't intend to, but neither does the sheep that goes astray, and like the sheep, our eyes are on the grass that we are nibbling and not on the shepherd, and before we know it the shepherd and the flock are gone and we are left in the wilderness.

Forgetting God is for an individual or a nation destruction. Deut. 8:19-20 confirms that statement: "And it shall be if thou do at all forget the Lord Thy God, and walk after other Gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because you would not be obedient unto the voice of the Lord your God." What sin today is more prevalent than that of forgetting God? It applies to all—young and old alike—not only to the frivolous and foolish; but to men at their tasks (so busy making money) to women in their homes (so busy with their cares) and social engagements. People in every walk of life are guilty, not only of crowding God out of our lives, but of our tendency to put our hope of security in material possessions. Like Lot, we first pitch our tent toward Sodom and before we are aware of what we have done we have entered Sodom, surrounded by its wickedness, and the end is destruction. But daily prayer and Bible

reading keep us from forgetting God, thereby preventing our destruction.

Next, a Christian's daily devotions strengthen life. We read in Isaiah 40:30-31, "Even the youths shall faint and be wearied, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." Youth, the strongest of humanity, grow weary when dependent on their own strength. But the weakest can be strong with God's help. For there is full provision of God's power available to all of us as Paul has said in Philippians 4:19—"But my God shall supply all your need according to His riches in glory by Christ Jesus."

Yes, if we would truly desire a life that is full, abundant and triumphant, let us set aside a portion of every day for the reading of God's Word and prayer. Equipping ourselves with the sword of the spirit which is the word of God, and making contact with God through prayer, thereby enabling us to meet every trial, problem and temptation successfully, remembering that God has said "in quietness and in confidence shall be your strength." (Isaiah 30:15). Lastly, what of our example to others? But of more importance, to our children? Will they remember us for our Christian Devotions? In their mind's eye will they see us as readers of God's Word? In their inner consciousness will they hear our voice leading in prayer or picture us in our closet praying in secret to a God who rewards openly? How do you wish to be remembered by your closest friends, by your family, and more especially by your children? Is not the answer found in the First Psalm "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."?

Yes, for (1) an exemplary life, (2) for strength for each day, (3) to prevent our forgetting God, (4) for the abundant life—Let Christians be found daily in prayer and the reading of God's Word.

"I hereby give and bequeath to the Board of Directors of The Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."

# MEN'S WORK IN OUR CHURCH

By Hugh S. Jacobs

Co-Owner Jacobs Bros., Printing &  
Photo Engraving

Elder in First Presbyterian Church  
Clinton, S. C.

New Orleans, long accustomed to the unusual in conventions, will witness this fall, a gathering of Presbyterian Laymen which has never been equaled. Compared by any method, it is outstanding . . . the number attending . . . the efficiency and effectiveness of the advance campaign . . . the list of speakers . . . and the spiritual revival that is accompanying the meeting. The most significant aspect of this meeting, however, is the fact that it represents a new day for the church, through men's work. It is positive proof of the revival that is taking place among our men.

Twenty years ago, it would not have been possible to create such enthusiasm over a church meeting. For too many years, our church has crept along slowly, leaning almost entirely on its ministers and women. Only a handful of men were active. Official church meetings were poorly attended by laymen, and the church's business was treated with indifference by many men.

This was not the church that Christ organized, when he placed everything in the hands of a small group of ordinary laymen. Nor is it the church our forefathers envisioned when they set up the Presbyterian type of government.

This was the general situation all over the General Assembly just a few years ago, when churches everywhere began to awaken to the need of active men. Local men's clubs were organized . . . existing clubs were reorganized . . . more attention was given to men's work on all levels, and through the work of inspired leaders, men began to move forward for Christ. The whole church took on a new look, because its men had taken on a new look.

The most important link in this chain was the local men's organization, and if this great movement is to continue to grow, the local groups must also grow.

In order for a club to reach all of the men, and enlist their support, it must have two efficient committees. A program committee and a projects committee.

The Sunday School is organized to teach the Bible, the worship services are to inspire us to better living, and the men's organization is the logical place for us to be educated in matters that pertain to our church itself. What we believe, why we believe it . . . what the different agencies and

boards do, and how they do it . . . where our money goes, and why it goes there. These facts that so few of us know, but which are vital information, if we are to be effective members of our church.

As business men we know that a new employee must be taught the fundamentals of his new job if he is to be worthwhile. Until he knows all there is to be known about the job, his employer will not get the maximum efficiency from him. The same is true of men in the church. Until we know and understand our church, and show an enlightened interest in its work, we cannot give the church all of the help that we are capable of giving. The increased interest that is evident today, is due to the fact that many of us are learning about our church for the first time.

A wide awake program committee can enliven men's interest through education and inspiration. We can capitalize on this increased enthusiasm, if we have an effective program of work for the men. This is the mission of the projects committee.

The projects committee sees to it that the local men's group has something worthwhile to do at all times. Members of the committee continuously ask leaders in the church and community for suggestions, and evaluate these suggestions. Some will require the entire membership of the club, others just a small committee. The main thing is to have every member busy at something. If he has been properly educated and inspired he will want to work, and unless he can find a place where he can be of value, his interest will be short lived.

We will all be inspired and enlightened at New Orleans. It is our duty as men of the church, to take this inspiration back to our local clubs, and to kindle new fires in men's work. The future of our church is in our hands. Until we have enlisted the support and prayers of every man in the entire church, we cannot say that we have reached the fullest potential of men's work.

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# STEWARDSHIP

By Kenneth S. Keyes

Chairman of the Board The Keyes Co., Realtors

Elder in Shenandoah Church, Miami, Florida

One of the words that came to have a real meaning for us during the last war was the word "priority." We learned that the things which were most important to the war effort had to be given the right of way over everything else—that they had to come first.

I believe with all my heart that the lesson we Christians need most to learn is to put first things first. And God's Word reveals to us very plainly what those first things are.

When the lawyer asked Jesus which was the greatest of all the commandments, He replied, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength."

This clear-cut statement from the Master's lips can mean only one thing: that God should have top priority in our lives. We are to love Him above everything else—to put His will ahead of our wills—to surrender our lives to Him.

It's logical that God should have first claim on our time. He has the power to take all of it. The years we will spend on this earth are in His hands.

It's reasonable that God should have first claim on our energy. Our health from which we derive our energy is under His control.

It's only fair that God should have first claim on our abilities because He gives us our talents of varying kinds.

And God should certainly have first claim on our money and on our other material possessions because the money we earn is the direct result of our use of the time, energy and ability that God has given to us.

Our problem, then—yours and mine—is first to definitely recognize God's prior claim on these things and then to actually acknowledge His claim in the way we live and handle our affairs.

It is important that we dedicate our time to God—that we use a portion of it for the daily study of God's Word and for a vital prayer life. It is important that we dedicate our energies and our abilities to God—that we use them to witness for Him—to serve Him in our daily walks of life.

But if we dedicate these things and hold back our money, we miss a very vital part of our Christian experience "for where your treasure is there will your heart be also."

In a very real sense the money we earn is our lives converted into dollars—it's our time, our energy and our ability—minted into coin.

When we face the facts fairly and squarely, we must admit that our money isn't ours at all in any lasting sense. We can't take it with us when we die; we can't even be sure of keeping it while we live for sudden reverses can sweep it all away. In the final analysis, then, money is simply something that God entrusts to us and allows us to use during our lifetime and God wants us to remember that fact and to render a proper accounting to Him.

God gives us in His Word a simple, practical and business-like plan that you and I can adopt with the assurance that we are rendering a proper accounting to Him. This plan is known as tithing—the setting aside of one-tenth of our income or profits, dedicating this tenth to the glory of God and using it for the advancement of His cause on the earth.

When God organized the Jewish people into a nation, He gave them a law which said, (Lev. 27: 30): "And all the tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy unto the Lord." Note that it doesn't say: The tithe should be given to the Lord. It says it "is" the Lord's.

Years later the prophet Malachi was rebuking the Jewish people for indifference and disobedience to the laws of God. In Mal. 3:7-9 God speaks through the prophet about this law of the tithe. He doesn't accuse the people of neglecting their duty. He doesn't suggest that they have not been liberal enough. He says, "Ye have robbed me in tithes and offerings."

This plain statement certainly implies that when they withheld a part of that tenth—when they offered God the "leftovers" instead of the "first fruits"—they were taking from God something that belonged to Him.

If our Federal Government has the right to levy a tax on our incomes, surely, He who gives us time, energy and ability and provides the materials with which we earn those incomes has a perfect right to claim a definite part of them for His work.

There are some who take the position that Christians are not obligated to tithe because they are not under the law but under grace. Personally, I feel that the law of the tithe has never been repealed and is as binding on believers today as is the law of the Sabbath.

But it seems to me that we should pay to God His tenth for a greater reason than either law or duty. Our gratitude for the salvation that we have through His Son and our appreciation for the many blessings that we receive daily at His hand should prompt us to use at least a tenth of our incomes for His honor and glory.

# The Layman and World Missions

By L. Nelson Bell, M.D., F.A.C.S.  
Elder in the Montreat Church  
Practicing Surgeon, Asheville, N. C.

Last night, while you were asleep, men and women who are your representatives in Japan and Korea and Formosa, were telling people of Christ their Saviour and Lord. They were doing this as evangelists, as teachers, as doctors and nurses. They were reaching out to people who but for their ministry would not know the greatest news in all the world, that God loves them and came Himself into this world to redeem them.

Were these missionaries of our church carrying on this work without your having helped pay the cost of such an enterprise? While they were working were they backed by your prayers? Or, are others supporting them without your sharing in the greatest task of the church?

As you read this article other men and women, also your representatives, are, *this very minute*, preaching, teaching, healing in Mexico, Brazil, Ecuador, Africa, Portugal.

Are these people on the out-posts of the world-wide mission fronts being backed by you with your prayers—your money—your interest?

## World Ambassadors

In our deep concern over world affairs, and our concentration on the personalities who *seem* to dominate the world scene, we are prone to forget that the most important people are not those who sit down at the conference tables, or who carry on behind the scenes conversations. The men and women whose influence is the most far reaching right now and also for eternity are not the accredited diplomats of the nations,—they are the men and women who are the ambassadors of the King of Kings and Lord of Lords, your missionaries, and all others who, like them, are trying to make Christ known as eternal Saviour and Lord and as the Prince of Peace, man's only hope in this life and for eternity.

## Who Are They?

These missionaries are the sons and daughters of our church. Some of them have grown gray in the service. Some are young and eager and even now crossing the Pacific, or the Atlantic, or the Equator on the way to their posts of duty. They have been trained—and well trained—for their chosen and allotted tasks. They learn the language of the people with whom they work and they have given up the comforts and luxuries of home to live in places and under conditions most of us would be unwilling to endure, and they do it for a modest

stipend only. They are men and women called of God and approved by our church, to take the "Good News" to the uttermost parts of the earth.

## Why Do They Go?

We are prone to forget that the great commission of our Lord was not to live comfortably, make money and have a good time. None of these may be excluded from consistent Christian living, but the great task of the Church is to make Christ known, at home and wherever people are to be found.

Some 48,000,000 people live in the areas for which our own Southern Presbyterian Church is responsible. This excludes China, now closed to missionaries, but even there the Holy Spirit is continuing the work your missionaries did for many decades, Chinese Christian men and women living for Christ amidst opposition, persecution and even unto death. But, God in His mercy has left great fields of opportunities in other lands today and because it is the greatest responsibility of the Church, our missionaries are out there doing this tremendously important work of making Christ known.

## What Can You Do?

The task of world evangelization is something like that of maintaining an army, navy and air force. Our missionaries are on the front lines but the responsibility of supplying their needs rests squarely on us; to supply the munitions and all of the other things which go into the modern missionary enterprise.

It costs *money* to send men and women across the sea. It costs *money* to supply their daily needs, to help support schools and hospitals and clinics. It costs *money* to help support Christians in the various fields who go out to share in this work, men and women who in time will be supported by their own national churches. But, our mission work is a vanguard work, pioneering in new fields and new areas of service, while the fruits of our work are channeled into the national churches who carry on the established work while we help in new and pioneer work. All of this costs *money*, the *money* of men and women here at home who have sensed the need, caught the vision and realized that money invested in making Christ known is the *best investment* man can make.

Finally, you can *pray*. The average missionary, when asked what their greatest need is will reply, "The prayers of God's people." Have we sinned against them, and against God, by failing to *pray* for them daily?



Today is a day of great opportunity for world evangelization. No one knows what the future holds. But, we have God's command for today. The need is pressing. The chance for the greatest investment of all is before you. If you had a bona fide offer of an investment which would bring sure and large returns on your money you would hastily snatch it up. But, you could not take your profits into the next world with you.

The world mission enterprise offers you a share in the world's most important task, and the profits—souls won to Jesus Christ—last for all eternity.

You **MUST** invest.



# Personal Evangelism

By **Robert K. Price**

**President of Robert K. Price Co., Atlanta, Ga.**

**Elder Gordon Street Church**

Personal evangelism is to me the spreading of the "Good News of Salvation" person to person. From the Scriptures it is the sacred privilege and inescapable duty of *every* born again believer to witness to others in some way. Our own experience of salvation should make us want to tell others.

More than this, it is God's plan that Christ be made known to our unbelieving world.

My Bible says "therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ and hath given unto us the ministry of reconciliation . . . now then we are ambassadors for Christ." (II Cor. 5).

My dictionary says that an ambassador is "a representative or agent of another charged with a special mission." Whether we accept it or not, it is just that plain. If we are Christians, followers of the Lord Jesus, then we are His ambassadors with portfolio, responsible to Him for that "ministry of reconciliation" which He has given us.

As for me, I make no claim of being chief ambassador, but I am a born again follower of Christ and am thankful and proud to be His special agent in my community, my business and my circle of friends. Though I have failed Him on many an occasion, I'm sorry to say, I have had the indescribable joy of witnessing for Him and leading lost souls into a saving knowledge of my Lord Jesus.

You may say, as I have said in the past, "I just can't talk to a stranger about his soul" and you may be right, but if you sincerely accept your ambassador's portfolio of responsibility and think of yourself as His special agent you will then know what He meant when He said "lo I am with you always."

As His special agent you will find that He can and will speak through you, through your life, often times even without your knowing it.

For the man who thinks he just cannot witness person to person, let me strongly recommend the use of good Scriptural tracts (a good one, "4 GREAT FACTS" is available from the Division of Evangelism, Board of Church Extension).

First of all **PRAY ABOUT IT!** If the Lord leads you to this means of witnessing, get a supply of tracts and have them with you. The Lord will open up the opportunities for you.

By all means be familiar with the plan of salvation. Commit to memory a few verses of Scripture setting forth the plan.

I like the "Roman Road" myself; "For all have sinned, and come short of the Glory of God" (Rom. 3:23). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

Always remember, there must be a sowing of the seed before there can be a harvest and the seed is the Word of God. No one was ever won to Christ in an argument. Fortify yourself with the Word, be prepared to witness to what you **KNOW** of salvation in your own life. Be much in Prayer! You will soon find yourself rejoicing as a fruitful soul winner.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

Remember:

(1) First of all you must have the **DESIRE** to win souls.

(2) You must **LEARN** to depend on the Spirit and be willing to follow the Spirit's lead — **BE MUCH IN PRAYER!**

(3) You must **BE PREPARED**—know the plan of salvation—have a Bible or Testament with you—also Scriptural tracts.

(4) You must learn to *BE ALERT* for opportunities to witness or place tracts effectively.

(5) You must always have a friendly approach be winsome, humble, sincere, tactful, positive.

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John 15:5).

## The Christian and His Business

By Thomas M. Eldridge  
Eldridge Grading Co., Atlanta, Ga.

Who is a Christian? "And the disciples were called Christians first at Antioch." (Acts 11:28). One might suppose that a Christian is any person born in a country like America, where the predominant religion is the Christian faith. But this view does not agree with the Word of God, as declared in the Holy Bible. A Christian is a person who by faith in God's promises in His Word, has accepted Jesus Christ as his or her personal Saviour. I am a Christian because I believe that Jesus Christ died on the cross to pay my debt to God. I, as a sinner owed my life to God, but Jesus gave His life as a ransom for me, and praise God I am set free! There is no other way of approach to God, no other means of being reconciled, save by accepting Jesus Christ as personal Saviour. "I Am the Way the Truth and the Life, no man cometh unto the FATHER, but by ME." (John 14:6b). God's Word tells me that if I believe His promises in my heart and confess Jesus Christ as my Saviour before men, that He will forgive me and create a new heart within me. (John 3:16-18, 5:24; Rom. 10:9-10). By the Miracle of God's Grace I become a new creature in Christ. (II Cor. 5:17).

Christians are a people called out of the mass of unbelievers to glorify the name of Christ. We bear His name before all the world. We are *His Disciples, His Witnesses, His Representatives*, we belong to Him—not to ourselves. Because He bought us out of the slave-market of sin. We are *His Ambassadors* in the world of unsaved men. (Acts 15:13-18; Matt. 28:16-20; I Cor. 6:19-20; II Cor. 5:14-21).

Therefore the Christian and his business belong to the Lord. A Christian's business must be more than merely a legal one, it must be one that can be conducted for the glory of the Lord. No Christian should ever be employed in any business that is related to the sale of alcoholic drinks, gambling or games of chance even though the business may be permitted by law. There are other businesses

though legal, that from a Christian point of view, are destructive. Even the most humble occupation can be used to glorify our Lord if we do the job as unto Him. The Christian business man should put into practical every day living the essence of his belief. His business should be the proving ground of his faith. For it is here that our conduct, conversation and very way of life are on display for all the world to see. Our Lord and our faith are being judged by the unsaved man according to what he sees in us. We are the Ambassadors of Christ. The principles and ethics that we follow in the every day conduct of business must be of the very highest possible standard, lest we bring reproach to the name of our Lord. The Devil will always be ready to tempt us to take short-cuts, to use questionable methods and practices. But God is always faithful, He will not let us be tempted beyond what we can stand. He will provide a way of escape. (I Cor. 10:13).

How can a Christian business man resist the appeal to be expedient? Only by constant prayer and the reading of God's Word. We are told in the Bible that we must feed upon God's Word for spiritual strength. As we read His Word, our viewpoint is changed from that of the natural man to what the Apostle Paul calls the "Mind of Christ." (Phil. 2:5). We are to let the Holy Spirit use the Word of God to direct our thoughts and actions in order that they may be conformed to the will of God. Our every thought is to be brought into captivity to the obedience of Christ. (II Cor. 10:5). The Lord does not ask us to do the impossible. He has given us His Holy Spirit to indwell our hearts and lives. If we will allow Him, He will take control and run our life and our business for the glory of God.

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# *Test Check List For Elders*

*The one to be used before the Judgment seat of Christ may not be very different from this one.*

**By Roy LeCraw**

**Attorney**

**Elder in North Avenue Church, Atlanta, Ga.**

## **These 6 For Yourself:**

1. Are you absolutely sure, beyond doubt, that you, yourself, are born again? John 3:3. (There may be some session members missing in "that day.")

2. Is your faith foundationed upon Christ Himself or upon anything less? 1st Corinthians 3:11. (True faith is not concerned about WHERE it is going. It only wants to know WHO is leading.)

3. Are you hot, lukewarm or cold? Revelation 3:15-16. (The most despicable term "spue thee out of my mouth" is applied to the lukewarm church-members.)

4. Are your prayers mostly petitions for you and yours or are you calling upon the Lord in a sincere effort to discover His will? Jeremiah 33:3. (The prayer that brings joy in heaven is "Lord show me what you would have me to do and I'll do it.")

5. Are you living a "separated" life or are you conforming to the world? (Could you be picked out of a lineup as being Christian?) 2nd Corinthians 6:17.

6. What kind of a sermon does your daily life preach? Ephesians 4:1. (The minister preaches to the congregation with words but the Elder's sermon is preached with the life he lives and the service he renders.)

## **And These 6 Concern Your Attitude Toward Others:**

7. Are you the Priest, the Levite or the good Samaritan? Luke 10:30-35. (Some Elders "pass by on the other side," but remember, our every act is "for the record.")

8. Are you setting an example to the congregation by Tithing? Malachi 3:7-10-11 also Luke 11:42, (God's Finance Plan is the minimum Tithe. An Elder's non-tithing could cause a "brother to err.")

9. How about the simple duties such as prayer meeting and Sunday night attendance, visiting the sick, working in the Sunday School, etc.? Revelation 14:15. (One thing we do take with us when we leave this earth—the record.)

10. How about the second great commandment to Christians. "Thou shalt love thy neighbor as thy-

self"? Matthew 22:39. (This is a vital test. Are you meeting it?)

11. Rate yourself honestly as a criticizer and a self appointed judge of others. Read carefully first that searching verse Romans 2:1.

12. Can you give yourself a passing grade on I Thessalonians 5:14. "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."?

I dare you to use this check list as a yardstick for measuring your effectiveness as an Elder or as a Deacon in the Presbyterian Church.

# *Knowledge And Ignorance*

**By Gordon H. Clark, Ph.D.**

**Professor of Philosophy in Butler University  
Indianapolis, Indiana**

*This is the third of a series of articles written by Dr. Clark for the Journal. Others will follow.*

On one occasion I gave a series of (supposedly popular) theological lectures for the congregation of a brother minister. After one service when most of the people had gone home, one of the women with the pastor remained for conversation. Going beyond the limits of the lecture I continued by arguing that the phrase, "He descended into hell," might well be omitted from the Apostle's Creed. True, I had no conscientious reason for not using it, for Christ did indeed suffer the pains of hell for our redemption. But because of the real danger of fanciful interpretation of I Peter 3:19, I thought the omission might be wise. The woman resisted this line of argument with a determination that at first puzzled me. I finally came to understand when she very politely undertook to give me a gentle rebuke. When a group of the most learned and devout Christian scholars, she said, give careful consideration to the formulation of a Creed, it borders on rashness to attempt alterations.

The woman's statement is highly commendable, particularly in the present century when creeds are held in little honor. But unfortunately this woman did not know that the Apostle's Creed was not the result of learned discussions, as was the Nicene Creed, and that from the earliest times to the pres-

ent it has been recited in different forms. On this point the woman was unfortunately ignorant.

To most people such ignorance will appear to be a matter of little importance. "It will not cause the woman to lead an evil life; there is little danger that she will come to believe in purgatory; and even if she entertains fanciful interpretations of I Peter 3:19, what harm will it do?"

Now it must be granted that the illustration gives a rather minor instance of ignorance. It is hard to imagine any great harm resulting from the lack of this one piece of information. On the other hand, do we not all admit that, in general, ignorance is undesirable? And is it not possible that the lack of several pieces of information, even if each by itself is minor, could result in a moderate amount of harm?

Let us choose another illustration. Not long after the conversation with that woman, I was studying the relation of the church to the state. It is an important problem. Now, of course, I am not as other men, or even as this ignorant woman; I study twice in the week, and give attention to all the books I possess; and this I have done from my youth up. But when I read *Aaron's Rod Blossoming* by George Gillespie, and some other works by that remarkable young man, I could only lower my eyes from heaven to earth, smite on my breast, and cry, God be merciful to me an ignoramus.

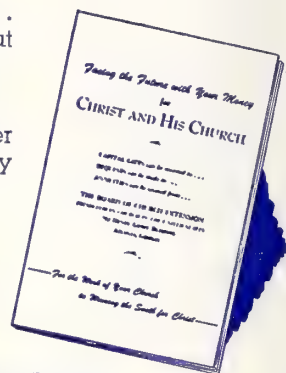
The course of church history, like the charts of the stock market, has its peaks and depressions. After the deep abyss of Romish ignorance and superstition there came a great discovery of God's truth in the sixteenth century. At an astounding rate new knowledge of the divine revelation was discovered by the leaders and taught to the populace. The culmination of those times of refreshing is enshrined in the Westminster Confession. But since then there has been a fairly steady process of forgetting. What in that day was a compendium for children, the Shorter Catechism, is today more than ample for a seminary graduate requesting ordination of Presbytery. And is there any twentieth century Jenny Geddes ready to throw her stool at some prominent neo-orthodox moderator? Does our present day Mrs. Geddes know what neo-orthodoxy is? For that matter, does she know what orthodoxy is?

From the time of the apostles to the present moment, there has been no revival of true religion remotely approaching the Protestant Reformation. The conspicuous difference between that age and all others is the amount of Biblical information. Even in the Middle Ages there must have been, and in modern times too there undoubtedly are, men of zeal, humility, and devotion. But the Reformers knew the Scripture in great detail and understood its implications. They took great pains to teach exactly what God had revealed. Would not a rediscovery of this truth today produce results similar to those of the Reformation? And what

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### Are We A Christian Nation?

J. EDGAR HOOVER, Chief of our F.B.I., reveals some very shocking facts in *Crimes in America*. He says that: "People spend eight times more hours at movies than at Sunday School; Only one out of 12 persons in our country attends Church; Seven out of eight children quit Church and Sunday School attendance before they reach 15 years of age; Fifteen million sex magazines are printed monthly and read by one-third of the American People; There are more barmaids in this country than college girls; One million American girls have venereal disease; One hundred thousand girls disappear every year into white slavery; One million illegitimate babies are born annually; There are almost a million illegal abortions performed annually; Our nation harbors three times as many criminals as college students; A major crime is committed every 22 seconds, an aggravated assault or rape every hour; a murder every 40 minutes; There are sixty suicides in our nation daily and three out of ten who start as light drinkers end up drunkards."

—Civic Bulletin.





**DR. JOHN B. WRIGHT**

## **FORTY YEARS WORTH OF A LAYMAN**

Here is a thumb-nail sketch of a 20th Century Barnabas. It is written by a fellow townsman. Outpost work like this results in saved souls, the building of Christian character and the establishment of self-supporting churches. It is not a conspicuous work, does not make the headlines in the daily paper, but is the kind which counts for Jesus Christ and wins the most coveted of all commendation from the lips of our Lord, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

Yes, it costs something; it means much sacrifice of home life and missing one's Sunday afternoon nap; and for a man whose week days are crowded with his secular business, those Sunday hours at home are priceless. But it brings its sure reward in the satisfaction of knowing that a certain community is growing in a fuller knowledge of the Bible and of the Lord Jesus Christ because YOU are giving self and time and thought and prayer to it.

The Lord must have had men like this in mind when He said, "Ye are the salt of the earth."

### **The Sketch:**

Forty years is a good while. Eighty years is longer still. Dr. John B. Wright, Eye, Ear, Nose and Throat specialist of Raleigh, N. C., has been making a weekly visit out to what was known as Myatt's Chapel for nearly forty years.

Quite recently the Church celebrated his eightieth birthday, which was September 4th, by presenting him a set of resolutions from the Session and a Bible from the Men of the Church. All felt that there was little that could be done to adequately express their true appreciation for such a distinguished record of outstanding Christian service, over such a long period of time.

When Dr. Wright came to Raleigh from Lincolnnton late in 1914 he brought with him his church letter. He also informed Dr. W. McC. White then pastor of the First Church of his deep interest in outpost work. Dr. White had commenced a short time before, this, his first chapel out in the country. He told Dr. Wright that he would like for him to go out to Myatt's immediately, and he promptly agreed. He has been going ever since. So now, he is in his fortieth year of notable service to this church and community. He first taught a group of boys that had a habit of loafing on Sunday afternoon, but who became actively interested under his leadership. Next he taught the adults. At first he became an elder in the First Church, but later joined Myatt's and was elected an elder there. He is not only highly respected in the church and community but greatly beloved by all the people, many of whom have followed his leadership since childhood. What he has meant in this unique and long period of service only eternity can tell.

The latest major undertaking of the Earnest Myatt Church was to break ground recently for the John B. Wright Educational Building. This new addition to the church plant will fill a long felt need in the prosecution of the work in housing a growing Sunday School. We can truly thank God for the stalwart character plus the Christian teaching and example of Dr. Wright. We realize that we have been blessed beyond words.

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# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson No. 77

# MAN TO MAN

A speaker at one of our laymen's conventions some years ago said, "Unless you are building your life around some impelling spiritual objective, Jesus Christ is losing." He might have added, "But for you the loss is nothing less than tragic." There are literally thousands of laymen in the Southern Presbyterian Church, who to all appearances have no spiritual objective. "A vast multitude of nominal Christians in disuse, registering zero in the vital service they might be effectively doing. This is not taking into account the positively bad who have given themselves over to evil; but the *negatively good*—respectable citizens, *but of no force in the kingdom of God.*" (Columnist Brisbane).

If there ever was a wide open field for person to person service it is in personal evangelism—individuals to individuals. Indeed, if evangelism in our church seems to be bogged down—and if it requires an average of 26 church members a whole year to win one soul to Christ (as shown by reports to the General Assembly last Spring) the term "bogged down" is not an exaggeration; if progress seems to be exceedingly slow, it is largely attributable to the fact that laymen are not working at the job. The picture is even worse when you consider that a great proportion of the "additions on profession of faith" consist of very young people coming in through the Sunday school and the converts received in special evangelistic services. A safe guess would be that 75% of "additions" come through these two activities. If that be true, then the average would be 100 laymen in twelve months winning one soul to Christ. Gentlemen, that is not right. We are evidently leaving this matter of "witnessing" to the preachers and the faithful women Sunday school teachers.

There is no doubt but that a business or professional man has an angle of approach that is not available to pastors and evangelists. People are not surprised when ministers speak to them about their souls. They say, "It is their business—it is the way they make their living—they are paid for it." They may not say this, but they think it; but let a business or professional man interrupt his busy program

and take time out to go to see his neighbor about his soul's salvation, or speak to his clerk or his boss on this subject—that is out of the ordinary, and is bound to cause one to stop and think, possibly as he never thought before.

Andy Gump may be credited with at least one sensible remark: "One satisfied customer who tells his neighbor will sell more goods than a whole page advertisement." And if a man has discovered something that gives him a peculiar satisfaction he just naturally likes to tell about it, which leads to the question whether you have really come into the full enjoyment of your relation to Jesus Christ. If not, then your first business is to make a full surrender and let Him show you what it is to be a real Christian. By your silence it is quite possible you are giving the impression that you are "a dissatisfied customer." You may be surprised to know how many unsaved people are forming their opinion and governing their (non) action by listening to your silence!

Not only are your unsaved friends and acquaintances suffering a tragic loss by your failure to witness to them, but you yourself are missing a great wealth of satisfaction. You are actually uncomfortable in your church relationship. One of the happiest men I ever knew was the proprietor of a large and growing business. He worked hard from morning till night—and often late in the night. Yet he found time to do a great deal of personal work. Every man and woman in his employ were Christians; he had seen to that. Their spiritual status was his first concern, and if they did not know his Master he lost no time introducing them to Him. He won many of his business acquaintances to Christ. I asked him one day how in his busy business life he managed to win so many. He is a modest fellow and did not like to take credit to himself, but when I insisted, he told me this: he said that before leaving his bedroom in the morning he always read a few verses in his Bible and had a little time of prayer. In that prayer he would say, "Lord tell me to whom you want me to speak to for you today. Lord you know how busy I am; when I reach my office this morning my desk will be piled high with business, some unfinished and some new business; but in the course of the day if there is some one I should witness to, make it plain to me and give me the grace and the loyalty to do it." He said hardly a day passed but some customer, or prospective customer would come in for an interview, and if he let the man talk, sooner or later he would begin telling of some personal problem. Right there it would seem that the Lord said, "Well, here's your man; tell him how I have helped you with a somewhat similar problem." It is not hard to do when you get into the habit of it.

The opportunity will always open up if you are looking for one.



## *Guidance For Family Living*

**Background Scripture:** *Proverbs 4; 6:20-7:27; 17:1; 19:13, 14; 31:10-31. Devotional Reading: 1 Corinthians 13.*

Guidance for Family Living might be summed up in one word: LOVE; the sort of Christian Love which is described for us in our Devotional Reading, (1 Cor. 13). In this familiar and most beautiful chapter, The Hymn of Love, Paul describes what has been well called, The Greatest Thing in the World. All other gifts are worthless without it; eloquence, prophecy, knowledge, faith, generosity, martyrdom. When you separate Love into its component parts it is like taking the white light and breaking it up into all the colors of the rainbow. Love includes patience and kindness; it excludes envy, boasting, and pride; it makes us courteous and unselfish; it is not easily provoked, and thinketh no evil. It never rejoices in iniquity, but always in the truth. It beareth all things, believeth all things, hopeth all things, endureth all things. It is a permanent possession; Now abideth faith, hope, love, these three; but the greatest of these is love.

Christian love is needed everywhere; it is absolutely indispensable in the Home. When this tie binds all the members of the family together we have the ideal Home, closely akin to Heaven.

In a practical Book like Proverbs it is natural for this subject of Family Life to be treated. In our lesson we have both sides, the good and the bad, vividly portrayed, for a Home can be very much of a heaven, or very much of a hell. A man may be blessed and happy, or he may be miserable. We see the two extremes, and all the varieties between the two.

### *I. Two Homes Contrasted:* *Proverbs 17:1; 19:13, 14.*

In these three verses we have two "snapshots" of two homes: the first, "a dry morsel and quietness"; the second, "A home full of feasting with strife." The very poor can have happy homes, if there is peace and quietness, while the rich may be miserable, if there is quarreling. With one stroke of the pen the writer makes us see clearly that happiness does not depend upon the abundance of good things to eat, but upon the condition of the heart.

In the second picture we see another contrast; a foolish son and a contentious, "nagging" wife, make a miserable home. A foolish son is the ruin of his father. Have we not all seen vivid illustrations of this? "A prudent wife is from the Lord, far better than wealth. Many a husband can vouch for the truth of this simple statement. In our day we seem to think that happiness in the home depends upon our income; if a man is making a good salary, then we presume that he will have a happy home. It takes more than money to make a home.

### *II. A Good Father and a Good Mother:* *6:20 - 7:27.*

"The commandment of thy father and the law of thy mother, (teaching of thy mother, R. V.). Here is authority and love combined. These are to be bound upon our hearts and tied about our neck. How important is such parental instruction! Those of us who can look back and remember such fathers and mothers have reason to be very grateful to God, for there are some who cannot. These early impressions and teaching never are completely erased from our memory. When we walk, they lead us; wherever we go, they are with us; "For the commandment is a lamp and the teaching is light, and the reproofs of discipline are the way of life" (R. S. V.). It is a wonderful blessing to have parents who will teach and discipline.

"To preserve thee from the evil woman, and the smooth tongue of the adventuress." The memory of a good mother and her teaching has kept many a man from the snares of the "strange woman." There were two streets in the city near my boyhood home which might have been called, "Saloon Street," and the "Street of Strange Women." How carefully our mother warned us of the dangers of both!

Verses 6:23 - 7:27 contain one of the most solemn warnings of the Scriptures. It describes for us the Way to Hell (Sheol, or Death), for there is no surer path to destruction of body, mind, and soul, than the way of the "adventuress" with her enticing words.

There is a break between the two sections—7:1-5—in which we are urged to "keep my commandments and live," to pursue the path of wisdom and life. The object of this instruction is to keep us from loose women. Many a victim has she laid low; yea, all her slain are a mighty host. I saw a striking article in Good Housekeeping Magazine entitled "Unchastity is a Sin." The writer speaks the truth. There are so many today who try to palliate this terrible sin. It is very rarely that the truth of Bible

teaching is proclaimed. Why not tell our young people the truth? Why not impress upon them the fact that some things are wrong? The Word of God reveals sin in all its blackness, and tells us the dire consequences of our sins. We are to hate evil in all its forms and flee from it as we would from a terrible plague.

A good father and a good mother, by their example, and by their teaching, can do much to save the youth of our land. Woe to the fathers and mothers who neglect their duty and their opportunity! There are sad broken homes where not only is there no instruction in righteousness, but the father and mother set the example in unfaithfulness and impurity. A judge, in pronouncing sentence upon a young girl said something like this to the parents; Turning to the mother, he rebuked her thus: You thought more of your poodle than of your daughter, and neglected her while you petted the dog. Then turning to the father, he said, You were so busy making money that you had no time to look after your child. The blame for juvenile crime should often be laid on the father and mother, who are indifferent, and even set the evil example for their children.

Perhaps Solomon is thinking of the sad wreck of his own home, and the shame of his own departure from God. Out of his own bitter experience he could, by the inspiration of the Holy Spirit, write these solemn words of warning to all fathers and mothers. This whole section presents a vivid contrast; the Home of the good father and mother is a foretaste of heaven; the house of the harlot is a house of hell.

### III. *A GOOD Wife:* Proverbs 31:10-31.

"A good wife is from the Lord"; all of us can say, Amen.

This is one of the most beautiful chapters in the Bible. I have used it at the funeral services of several splendid Christian mothers. A daughter said to me after one such service, I never knew my mother to say a mean or ugly thing about anyone. A son said, Where did you get such a beautiful poem, so true of my mother. I wish to briefly notice some of the verses in this description of the "Virtuous Woman."

"A good wife who can find? She is more precious than jewels" (R.S.V.). I am sure that there are millions of men who will heartily agree with this statement. The best earthly gift that God has given us is such a wife. "The heart of her husband trusts in her." There is never the shadow of a doubt about her faithfulness to her marriage vows. This should not be a one-sided affair, however. It ought to be equally true that the heart of the wife trusts in her husband. I read of such a woman, and even when circumstances seemed to point to guilt on his part, she refused to even suspect him. Her trust was amply rewarded for he was completely innocent. He knew that his wife trusted him implicitly and never

betrayed that trust. Such mutual faith is a fine foundation for a home.

She does him good and not harm all the days of her life. Many a man owes his success in business to his wife, as she keeps the home and looks after his interests in every way. She is a true "help-meet"; industrious, thrifty, wise. She works with her hands; she looks well after her household; she invests her money wisely; she provides for the future needs of her family. (I think of the many things I have seen stored away in pantry and closet and cellar, in some of the homes I have visited). Her husband is known in the gates as he sits among the elders of the land. Many a man in some place of responsibility owes much of his success to his wife.

In her tongue is the law of kindness. Her children rise up and call her blessed. I have seen this over and over again in my ministry. Her husband praises her. This is another of her rich rewards.

What is the secret of her character? What makes her more precious than jewels? Not outward beauty, but beauty of heart; A woman who fears the Lord. God grant that America be filled with such women!

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## Church News

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### *A New Building For Petal*

Hattiesburg, Mississippi. — The Petal Presbyterian Church has completed an annex at the cost of \$8,000, including the lot. It has been named The Williams Educational Building, in honor of Rev. and Mrs. Howard S. Williams who were the "spark plug" in the building project. Mr. Williams has been the supply pastor for Petal the past three years.

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### *Montgomery Presbytery*

At a Called Meeting of Montgomery Presbytery on September 27, 1954, Rev. George M. Ogilvie was dismissed to Abingdon Presbytery that he may become pastor of the First Presbyterian Church of Pulaski, Virginia; Rev. Howard C. Leming, from Pee Dee Presbytery, was received that he may become Minister of Education at the First Presbyterian Church of Roanoke, Virginia. Rev. James C. Long became pastor of the Bethesda Presbyterian Church of Lynchburg, Virginia, September 19, 1954.

—E. W. Smith, Stated Clerk.

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### *Dr. John A. MacLean To Eastminster Church*

Richmond, Va. — Dr. John A. MacLean, pastor of the Ginter Park Church has accepted a call to the Eastminster Church, Melbourne, Fla., and will take up his duties there about November 1st next.



YOUTH PROGRAM FOR OCTOBER 24

## Foreign Missions At Home

## DEVOTIONAL:

Hymn: "Safely Through Another Week"

Prayer

Scripture: Matthew 25:31-46

Hymn: "In Christ There Is No East Or West"

Offering

Hymn: "O Zion, Haste, Thy Mission High Fulfilling"

## PROGRAM LEADER:

Most Presbyterians are well aware that our church is missionary minded. We know that we have a Board of World Missions, and we know that through the work of this board our church is carrying the Gospel to people of other lands who live in spiritual darkness. We have also heard of the Board of Church Extension, and we know that its work is to extend the witness of the church in our home land. We used to call this part of the church's work "home missions." We generally think of foreign missions as preaching the gospel to people of other nationalities in foreign lands, and we think of home missions as taking the gospel to people of our own kind in our own land. Our Board of Church Extension does a task which is neither foreign missions nor home missions. It is called the Foreign Language Work of the Board of Church Extension, and it is truly foreign missions at home. Our speakers will tell of what our church is doing to minister in the name of Christ to people of other nationalities who live in our midst.

*First Speaker:*

The Rev. Dayton Castleman, Director of the Chinese Presbyterian Mission in New Orleans, has said that he hoped for years to be a missionary to China. The Lord did not see fit to send Mr. Castleman to China, but He did bring some of the Chinese people to New Orleans, and Mr. Castleman is their minister.

The mission work among the Chinese in New Orleans began seventy-two years ago. Of the 138,000 Chinese people in the United States only eight per cent are Christians, but in New Orleans thirty per cent are Christians. This indicates the success of our mission there. The program of the mission includes evangelism, education, worship, and wholesome social activities for these Chinese Christians. In May 1953 a new educational building was dedicated. This building is the first unit of a proposed physical plant which will make possible a larger ministry to the Chinese people of New Orleans. The mission has been successful not only in witnessing to local people, but also to the crews of Chinese ships which put in at New Orleans.

*Second Speaker:*

Just fifty miles north of New Orleans, near Hammond, Louisiana, is the Hungarian Presbyterian Church. This foreign language work was begun in 1907. Since 1921 the pastor of the church has been the Rev. Alexander Bartus, who is a son of the mission. Throughout the years this church has provided for its colony of Hungarian people a well rounded church program in their own language. The success of the work is indicated by the fact that Mr. Bartus was selected as the rural minister of the year in 1951. The Hungarian Church is no parasite, expecting to be supported always by someone else, for in 1946 it was instrumental in organizing an English-speaking church in a nearby community.

*Third Speaker:*

Another of our foreign language projects is located in the north-west corner of our General Assembly. It is the Italian Mission of Kansas City, Missouri. This work was organized in 1908, and since 1918 has been under the direction of the Rev. J. B. Bisceglia (pronounced bi-sail'-ya). The mission had a small beginning, but it now provides a program for the spiritual and social life of Italian people in two communities of Kansas City. In 1951 Christ Presbyterian Church was organized with three hundred people of the mission making up its membership. The Presbyterian mission is the only Protestant work among the Italian people. Every effort is being made to reach all ages for Christ. The program includes nursery schools, social centers, and recreational opportunities in addition to the normal educational and evangelistic program of the church.

*Fourth Speaker:*

The work which is most closely related by nature to the Italian mission is the Ybor (pronounced ee'-bor) City Presbyterian Mission of Tampa, Florida. Ybor City is the Latin Quarter of Tampa. Its people come from Italy, Cuba, and Spain, and they are largely employed in the local cigar factories. The director of this mission is the Rev. Walter B. Passiglia (pronounced pe-seel'-ya), a son of the Italian Mission in Kansas City. The program of the Ybor City mission is quite similar to that of the Kansas City mission, except that services at Ybor are conducted in three languages: Spanish, Italian, and English. Although most of the thirty-five thousand inhabitants of Ybor City have a Roman Catholic background less than twenty per cent are actually churched. This should reveal the great opportunity and challenge of the mission. The fact that eight young people from the mission have vol-

unteered for full-time church service indicates the effect the mission is having on the people.

*Fifth Speaker:*

The other foreign language project of the church is located at another corner of the General Assembly. It is the Emmanuel Center in Baltimore, Maryland. Emmanuel Center is a mission to the Jews which our church operates in cooperation with the Presbyterian Church U.S.A. The center is under the direction of the Rev. Ludwig R. Dewitz. The activities of the mission include a day nursery, children's groups, adult Bible classes, visitation, and a periodic letter which is mailed out to some 800 persons. Many Jewish people have shown a keen interest in Christianity, but progress is slow due to the persecution which is visited upon Jews who accept Christ as their Messiah.

## BOOKS

All books reviewed in this department may be secured, postpaid, by ordering from The Southern Presbyterian Journal, Weaverville, N. C.

**TWELVE SERMONS ON THE PASSION AND DEATH OF JESUS CHRIST.** Charles Haddon Spurgeon. Zondervan Publishing House. Price \$2.50.

Spurgeon's unusual gift with words made it possible for him to picture before his listeners the very scenes he was describing. This compilation of twelve of his best sermons on the atonement of Christ are as up-to-date as they were the moment they were preached. The dramatic scenes of our Lord's last days upon this earth are vividly pictured to us in this series of unforgettable sermons.

**MISSIONS AT THE CROSSROADS.** Dr. T. Stanley Soltau. Van Kampen Press. Price \$2.50.

"The indigenous church—a solution for the unfinished task" is the theme of this new book by Dr. Soltau, former missionary to Korea.

Dr. Soltau shows that the Lord is working in mighty miracles through His church today which will result in carrying to the uttermost parts of the earth the glorious news of salvation. The question is raised, what will happen to foreign missions as the various countries close their borders to the missionary? He believes the answer is found in the indigenous church with the national Christian leaders directing the work and making the decisions upon which the whole future of the Christian movement in those lands will depend. How to create the indigenous church on every mission field is outlined by the author who has made these principles workable during his years in Korea.



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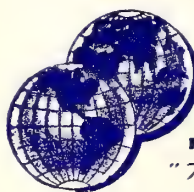
An ideal way to perpetuate one's Christian influence, or the memory of a loved one, is to establish an endowment or memorial fund with the Board of World Missions.

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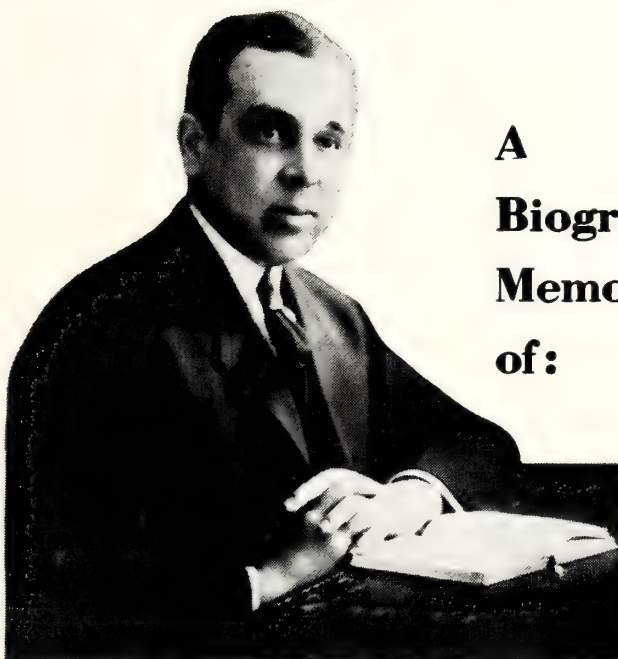
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## EDITORIAL

### A Discerner Of The Thoughts And Intentions Of The Heart

The Bible is often spoken of as "an ancient Book," which it is. But, it is also the most modern Book in all the world for it is vitally relevant today, and, if one wishes to pursue this line of thinking, it is also the only Book in all the world which tells us of tomorrow.

However, this is to call the attention of all of us to the book of Proverbs and its marvelous relevance to the problems, temptations and moral questions of 1954, or any year.

For many years we read one chapter in Proverbs daily, (there are thirty-one chapters so there is one for each day of the month), and recently we have been doing this again, along with other regular study. It is simply amazing how this book, written nearly three thousand years ago, is suited for our needs right now. In it young people will find a code of behavior which is explicit and which will show them how God would have them meet the problems they are called upon to face every day.

Parents, praying for God's protecting and guiding hand for their children, will be well advised to urge upon them the daily reading of this wonderful book. The explicit lessons to be found therein can, under the blessing and help of God's Holy Spirit, enable them to take a stand for the right and to have a reason in their hearts for saying yes to righteous ways and no to that which is evil.

There has recently come to our hand, from the author, a study of the book of Proverbs entitled, "The God-Centered Life—The Proverbs of Solomon," by Dr. Martin A. Hopkins. Originally published in Chinese this little book is a topically ar-

anged and briefly annotated study of the teachings to be found in Proverbs. It may be purchased from the author, (2620 Hillegass Ave., Apt. 1 - Berkeley 4, California), or from P. O. Box 351, Athens, Georgia. The price is 35 cents per copy; or three copies for \$1.00.

We recommend the above booklet, and, most of all, we recommend the consistent and daily reading of the book of Proverbs itself. The reader will find his own heart searched out, sinful and righteous ways clearly defined and in an increasingly vital way he will understand the words: "*Thy word have I hid in mine heart, that I might not sin against thee.*"

Taking Proverbs into one's heart will also bring new meaning to the words of the writer to the Hebrews: "*For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intentions of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*"

—L. N. B.

### The Propriety And The Value Of A Congregational Vote On Union

The propriety of a congregation expressing itself on the union issue is indicated in paragraph 45 of the Book of Church Order thus: "They (the deacons) shall have the care of the property of the congregation, both real and personal, and shall keep in proper repair the church edifice and other buildings belonging to the congregation. In matters of special importance affecting the property of the church, they cannot take final action without the consent of the congregation."



Now under the Presbyterian Church, U.S., as this statement thrice indicates, the congregation owns the local buildings. The congregation holds these edifices in fee simple and buys, sells, mortgages, or otherwise alienates them as its judgment directs. The papers executed by a congregation of our denomination are accepted without question by title lawyers as the basis of loans. This is the historical American Presbyterian position in use until 1865. In 1838 the Old School Assembly enunciated this principle that the local groups or congregations own their own properties. Our several Southern Presbyterian congregations acted upon it in 1861 taking their congregational properties with them out of the USA and into the CSA denomination. The Old School Church made no protest. Our General Assemblies in the days in which our Southern Presbyterian Book was being written repeatedly repudiated the position taken by the USA Church in 1866 in the Walnut St. Decision, and in opposition thereto, affirmed and reaffirmed its loyalty to the action of the Old School Assembly of 1838, recognizing this local ownership. Our paragraph 45 carries this doctrine today.

On the other hand, the Plan of Union provides that after the merger is fully consummated a local congregation can only sell or mortgage its local property with the advice of the Presbytery of jurisdiction. This means that a good title lawyer will not approve a loan upon the local properties of a congregation unless the presbytery is first consulted and unless that presbytery acts favorably upon the advice requested. This means a fundamental change in the ownership of local properties. Accordingly it is "a matter of special importance affecting the property of the church" and final action on it "cannot" or certainly ought not to be "taken without the consent of the congregation."

Now, the writer is aware of other provisions in the Book of Church Order and of the historic position of our denomination as to the difference between a representative and a delegate. (One wonders, however, whether the advocates of Church Union who are now insisting that a representative cannot be instructed, since he is not a mere delegate, have noticed that after the union he will be demoted to a delegate, PLAN OF UNION p. 142, par. 4—who can be instructed.)

Under the gracious reign of Christ our King, our representatives now vote their consciences, each in the presence of his Lord and King. Their votes cannot be absolutely determined by their constituency. Thus a vote by a congregation would not legally bind the Pastor or the Elder of that con-

gregation as to their presbyterial votes. But it would have tremendous moral suasion and weight in the community. A strong congregation that is strongly against union and so votes makes its weight felt against union. Otherwise the votes of its minister and elder for union would convey to the community and presbytery the implication that this strong church was for union. Further, there is such a thing as courtesy, recognized even in the political world, and Christian consideration in the Church. The other day in a Session of a South Carolina congregation a fine elder was nominated for alternate in the approaching meeting of presbytery. He stated that he was not sure he agreed with the position of his congregation and asked to have another elected in his place. In my own presbytery of North Alabama, we voted some years ago against membership in the Federal Council, and then elected as commissioners two ministers who had voted the other way. When some asked about this "inconsistency," the answer was: "We have no better men in the Presbytery than Dr. H. and the Rev. Mr. H." When the story reached Dr. H., he replied, "Do you know how we voted in the General Assembly? Well, I will tell you. We had a conference and decided that since you brethren had treated us like gentlemen, we would act that way. You had passed no resolutions to tie our hands, but you had voted against membership in the Federal Council. So we voted in the Assembly the way the Presbytery had voted."

No, the vote of the congregation will not tie the hands of Minister or Elder, but Christian courtesy will rest upon each. And under that suasion many who are not in full accord with the decision of the congregation will either ask to be excused from representing the Church this time, or else vote the will of the congregation.

Finally, if the presbyteries and the assemblies vote union (which at this writing seems most unlikely) and if the congregation has to sue in the civil court for its local property, the fact that it acted under the provision of our Book of Church Order, paragraph 45, and voted against a union that would change the ownership of the local properties will weigh heavily with the civil court. And a strong adverse vote in such a congregational meeting may turn the tide in the civil court in favor of continued ownership by the local congregation.

—Wm. C. R.

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1. A going concern is one that pays attractive and satisfactory dividends. The Southern Presbyterian church yields annually more than fifty million dollars, from the free will offerings of the people, to carry on its great work in the conversion, and training of its people to serve God on earth, and preparing them for the glories of heaven hereafter.

2. A going concern is one that has abundant assets to insure its permanency and stability, not only for the present but for its future progress and expansion. We have assets in *Man-Power*: 3,068 ministers, 3,776 churches, 26,664 Ruling Elders, 31,748 Deacons, and 756,884 private members, many of whom are all time workers and leaders in the church.

We have assets in *Material Resources*: On the congregational level we have churches, manses, and recreational buildings amounting to millions of dollars in value. On the Presbytery and the Synod level, we have schools, colleges, seminaries, orphan homes, homes for the aged, Conference grounds like Montreat, Massanetta, Mo. Ranch, and other places like them. We have hospitals at home and abroad in mission lands as well as other equipment—amounting to hundreds of millions of dollars. Some of our equipment and endowment funds are due to the faith, vision, prayer, and self denial of our forefathers and mothers of two or three generations ago, who have gone to their heavenly reward. Our Godly ancestors loved, believed in, lived for, and, out of their deep poverty they gave in such a way as would make us ashamed of ourselves for doing so little. This is our sacred heritage and should be regarded as a sacred trust.

We are asked, in the plan of union, to give up 100% in a going concern for 15 to 20% control with no compensation whatsoever. What sound and sane business man would consider such a proposal? Less than 51% is no control at all. The property belongs to the church and not to the pastor. He has received and holds his position, just as an elder or a deacon, by the will of the congregation. I appeal to the business men, the elders, the deacons, the men and the women of the church to inform themselves and to protect and defend our God given heritage.

—J. E. F.

## The Church And The United Nations

This *Journal* has been asked to further the cause of the United Nations by giving publicity to the special literature forwarded to us for "United Nations Day," October 24th.

Elsewhere in this issue is to be found a copy of the President's proclamation, and also a release

from our Board of Women's Work.

It is our judgment—although we readily admit that we may be wrong—that there is little in the United Nations which is worthy of the support of the Church. It is significant that in neither of the articles referred to above, is God even mentioned.

Man's desire for peace is both natural and worthy. In fact it is a phase of his inherent mechanism for self-preservation. But, man does not simply will to have peace, nor can he have it on his own terms. Furthermore, peace is not the *most* desirable thing in this world. There are times when *righteousness* must come first and woe to that man or nation who compromises with evil for the sake of "peace."

Let us face this sobering fact: The United Nations is a combination of nations which, from its very inception, refused to recognize Almighty God—for fear of offending godless Russia. At no place in either the charter, or in official deliberations, is God and His rightful place in the affairs of men, acknowledged.

In the second place, the United Nations includes in its membership Communist nations which have officially defied God.

Finally, in execution of its functions, the United Nations has only too often proved to be a snare and a delusion. It has unwittingly and unwillingly, but none the less truly, furthered the Communist cause in the world. It has given official recognition to and added incalculable prestige to Russia and her satellites.

Finally, there is not one good thing accomplished by the United Nations which could not have been accomplished, and at far less cost in both money and principle, by our own nation alone, or in combination with those other nations founded and run on Christian principles.

Furthermore, basic American laws are endangered by the right of the United Nations to make laws which take precedence over our own laws. It is significant that American soldiers, now serving under the United Nations abroad no longer enjoy the protection of American legal procedures but find themselves under alien laws, laws which reverse our procedure by saying a man is guilty until he is found innocent.

Several years ago the writer boarded a plane in Beirut for Pakistan. Six of the fellow passengers were agents for the United Nations. All had United Nations *passports* and all gave the impression of being of the adventurer class. All seemed to have rather drastic political beliefs, very partisan in their outlook and rather contemptuous of any national ties. Yet all these people were being supported largely by American funds.

Only this week those thousands who are now working for the United Nations were officially ad-



vised that their allegiance is to the United Nations first and to their own countries second. It is a strange day in America when American citizens are advised that their primary allegiance is to some other organization, rather than to their home country.

It is so easy for Christians to feel a sympathetic interest in and desire for peace but to fail to see that just as the builders of the Tower of Babel had "right motives," nevertheless they were actually defying God; so today nations may work for peace but deny the one source of real peace—the Prince of Peace.

Some day we may find we have been trying to promote a mirage, and even worse, to have been hosts to a Trojan horse of the worst kind.

—L. N. B.

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## Positive Proof

By Paul D. Hastings

Reidsville, N. C.

One of the most important facts in the Union Issue now before our Church that those who think such a Union unwise for our Southern Presbyterian Church have been pointing out is that there has never been in the past nor is there at the present time a spontaneous desire for Union at the grass roots of our Church among the Laymembers. The entire Union movement has been developed and forced upon our Church on the General Assembly level by a small but influential group of men, mostly ministers, working through the Committee on Co-operation and Union, as this Committee is about 90 per cent composed of some of the strongest pro-union men in our entire Church. In the September 20 issue of the *Presbyterian Outlook* was a list of the chairmen of the pro-union group in each Synod. This list consisted of twelve ministers and four Laymen. It was amazing to find the name of S. J. Patterson, Jr., head of the Division of Men's Work in our Church, listed as chairman of the pro-union group for the Synod of Virginia. Certainly the overwhelming majority of the members of our Church will agree that it is entirely out of order for the head of any Division in our Church to take such a position on either side of this most controversial issue.

The first seven Presbyteries to vote on Union voted 366-50 against Union. This overwhelming vote and the fact that in the last three Presbyteries, which voted openly so that it was known who voted for and against Union, not a single elder in the entire Presbytery voted for Union in Harmony and Congaree Presbytery; and only three elders voted for Union in Florida Presbytery. All of this should convince the members of our Church that the Laymen are absolutely and vigorously opposed to the proposed Union. What kind of a Union would result in the Laymembers of our Church being carried into it against their desires and protests?

If this group of influential ministers who have forced this issue upon our Church have not given this important matter the time and study necessary to get informed as to all that is involved in the proposed Union for our Southern Church, then this should cause the members of our Church serious concern.

But, if these men have given the matter the necessary time and study and are informed as to the more liberal views, beliefs, policies, and programs of the leadership which controls the Northern Presbyterian Church and yet they, themselves, are not concerned about these things and continue to agitate for Union, then this should be a matter of even more concern to the members of our Church.

It is becoming clearer all the time that the real issue which we are faced with in our Southern Presbyterian Church isn't the Union Issue but that this is just a surface indication of a much more serious doctrinal issue which we will be faced with after the Plan of Union is defeated. We should face facts when they are clear and obvious!

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## The Trinity

By Gordon H. Clark, Ph.D.

Professor of Philosophy in Butler University  
Indianapolis, Ind.

In the ecclesiastical controversies of this decade little reference is ever made to Chapter II of the Westminster Confession. Is this because the Trinity is a dead letter? Or does it indicate unanimous acceptance? Or does the controversy merely seem to leave the matter untouched, while in reality the doctrine of the Trinity is very much involved?

To some people in some churches the Trinity is a dead letter. The hymn book of one denomination has rewritten "Holy, Holy, Holy," so as to exclude all reference to "God in Three Persons, Blessed Trinity." A defense that is offered for such disconcerting editing is that the doctrine of the Trinity is based more on pagan Greek philosophy than on the Scriptures. But such a defense can be credited only by those who are ignorant of the extensive Scriptural arguments in the writings of Athanasius. Some ignorance of Greek philosophy also helps.

Can it be said then that in the Presbyterian church, whatever may be the case with other denominations, the second chapter of the Confession is unanimously accepted? Before this question can be answered in the hoped-for affirmative, a distinction should be made between the first two sections of the chapter and the third. Only in this last are the trinitarian distinctions mentioned. The first two sections describe a basic monotheism, which, with many proof-texts from the Old Testament, could be largely and perhaps altogether accepted by a devout Jew. As a summary of the Biblical teaching concerning God's attributes, His righteousness, His glory, His

knowledge, His sovereignty, these two sections form an excellent guide for Bible study. Though their wording was framed in the seventeenth century they will never become a dead letter for believers in the one true and living God.

The trinitarian third section is very short. In fact, those who wish to rewrite the creeds would do better to consider expanding here rather than contracting anywhere. The doctrine of the Trinity centers in the deity of Christ. The personality of the Spirit and the relations among the Persons are included, but surely it is not incorrect to say that the deity of Christ forms the center.

Can it be said now that present controversies in Presbyterian churches do not call the deity of Christ into question. Presbyterian ministers have denied the inerrancy of Scripture; some of them refuse to affirm the Virgin Birth; some deny that Christ "arose from the dead with the same body in which He suffered" (Conf. VIII iv); but do not all Presbyterian ministers believe in the deity of Christ?

The paragraph above asks two questions, which may appear to be the same, but which are not. The second question is, Do all Presbyterian ministers accept the deity of Christ? In answer it may be said that there is little evidence to prove even a few cases of unbelief at this important point. In view of the doctrinal laxity of our age it would not be surprising if some Presbyterian ministers repudiated Christ. Some might even be atheists or communists. Of course they would have been hypocrites and perjurers at their ordination, but this is quite possible, for the Presbyterian ministry would be a very valuable vantage point for a communist. But there is little evidence of any widespread rejection of Christ's deity.

However, it would be wrong to infer, in answer to the first question, that the present doctrinal laxity, the controversies over union, the ecumenical obsession, and all the ferment of our age, leave the deity of Christ untouched and do not call it into question.

An attack against a citadel is not always frontal. Sometimes the outer defenses are first put out of commission, one by one; sometimes the foundations are undermined; sometimes the supplies are cut off. This is not to suggest that any of those who differ with us on matters of union intend to weaken their testimony to the deity of Christ. It does not even imply that all those who deny the Virgin Birth are conscious enemies of trinitarianism. The ecclesiastical situation is similar to the political, where many Americans have advocated this or that part of communistic propaganda without knowing its source and aims.

But put the question this way: if the Virgin Birth is not an historical event, and if the body of Christ did not come out of the tomb, and if the Scriptures are often in error, and if, in comparison with the organization of a super-church, all of these doctrinal matters are insignificant, what

hope is there of long maintaining the deity of Christ? Let those answer who have been trying to satisfy themselves with a minimum of Christian doctrine. The rest of us will nourish our souls with the help of the complete Confession, all thirty-three chapters of it.

## — LETTERS —

FIRST PRESBYTERIAN CHURCH  
SPRING AND COLLEGE STREETS  
MURFREESBORO, TENNESSEE

RALPH M. LLEWELLYN  
MINISTER

October 5, 1954

The Southern Presbyterian Journal,  
Weaverville, North Carolina

To the Editors,

As the time draws near for a vote on the matter of union, it seems to me that one thing needed on both sides of the question is a spirit of fairness toward the other side.

Many of those opposed to union have not been fair in assuming that all who favor it represent the liberal viewpoint in theology, or that they are indifferent to the essentials of the Christian faith. They have not been fair in their representations of the other two churches involved. Nor have they been fair in rushing the vote on the question contrary to the recommendations of the General Assembly.

On the other hand, many of those who favor union have not been fair in assuming that all who oppose union represent a bigoted, non-cooperative, Pharisaical viewpoint. They have often indiscriminately classified all who oppose union as belonging to a continuing church movement. They have on occasion left the impression that one who opposes union is something less than Christian.

Let's be fair in our discussions on both sides of the question. Let's be zealous for facts. Let's recognize that a man may sincerely feel that union will promote the Kingdom of God, that another man may just as sincerely feel that organic union is not essential to the spiritual unity that should prevail among all Christians, and that both men may be earnest Christians sharing a common devotion to the cause of God's Kingdom.

Ralph M. Llewellyn

*From A Pennsylvania Presbyterian Pastor:*

I send you this to assure you of my continued appreciation of your JOURNAL. Its invariable loyalty to the Lord and His Word, and its ably edited position on current problems in Church and Nation have been not only courageous but wise and marked with Christian restraint. We have read it carefully every week, and always with edification.



# J. GRESHAM MACHEN---

## *“Valiant-For-Truth”*

By Rev. John R. Richardson, D. D.

J. GRESHAM MACHEN

*A Biographical Memoir*

BY NED B. STONEHOUSE

Wm. B. Eerdmans Publishing Company

Grand Rapids, Michigan

Price \$5.95

“It is not possible for anyone to be indifferent to what Dr. Machen has to affirm. He may agree, or he may disagree; in the latter case he will be compelled to gird up the loins of his mind. But always he will be moved.” Thus spake Dr. John B. Hutton, the distinguished editor of the British weekly on March 4, 1926.

The above statement was written by Dr. Hutton in introducing a series of articles written by British theologians concerning their evaluation of Dr. J. Gresham Machen. The Editor related that he first heard Dr. Machen in Grove City, Pennsylvania, and for grandeur and vastness his lectures seemed to be on a level with “A Dream” in Jean Paul Richter’s “Flower, Fruit and Thorn Pieces,” and the closing passages of John Henry Newman’s “Apologia.”

Commenting on Machen’s “What is Faith,” Dr. Hutton continued, “It is a book of controversy in the highest and most honourable sense of that word. It will do us all an immense service, in the way of helping us to state to ourselves what it is we have come to mean. For these are bad days for the Church when we avoid the deepest questions, when we content ourselves with saying that there is truth everywhere, on one side perhaps as much as on the other. As Frederick Denison Maurice long ago reminded his age: ‘It was not the real mother of the child who said, ‘Let us divide it and give her a portion and me a portion.’”

With penetrating insight Dr. Hutton put his finger upon the salient characteristic of Machen—it is not possible for any one to be indifferent to him. Machen was such an intellectual and spiritual giant that people were bound to appraise his personality and what he had to say.

In a little more than 500 pages Dr. Stonehouse has given us a captivating picture of the real Machen. For almost two decades the biographer has been gathering and sifting the material for this

volume. Dr. Stonehouse knew Dr. Machen intimately as a friend. He studied under him at Princeton and was Machen’s associate for more than seven years, commencing with the founding of Westminster Theological Seminary. Later he became Machen’s successor in the field of New Testament.

John Gresham Machen was born in Baltimore July 28, 1881. His father came from a prominent Virginia family. His mother was a member of the distinguished Gresham family in Macon, Georgia. Arthur Machen, the father, was a successful lawyer in the city of Baltimore. Both parents were devout Christians, members of the Franklin Street Presbyterian Church of which the late Dr. Harris E. Kirk was pastor. In mature life Machen often paid tribute to the instruction in the Bible that he received at his mother’s knee. At 12 years of age his knowledge of the contents of Scripture surpassed that of the average theological student. He was carefully instructed in the Westminster Shorter Catechism and committed to memory the questions and answers. To this he later attributed to a significant degree, his love of the noble tradition of the Reformed Faith.

Gresham Machen matriculated at Johns Hopkins University in 1898. He excelled in Greek and was greatly impressed with the renowned professor Gildersleeve who easily stood out as one of the giants in American university education and second to none in the history of American classical scholarship.

Upon the advice of his pastor, Dr. Harris E. Kirk, Gresham enrolled as a student at Princeton Theological Seminary. Here he was quickly influenced especially by Drs. Patton, Warfield, and Armstrong. He was introduced to the old Calvinistic Theology without modification. He was influenced by the faculty’s unswerving fidelity to the theology of the Reformation. He was alert to the virility of Calvinism expressed by Dr. Patton at the Princeton Centennial Celebration in 1912.

On this occasion Dr. Patton affirmed that "if Calvinism should die and be buried, and in the centuries to come, the theological paleontologist should dig it up and pay attention to it, he will be constrained to say that it at least belonged to the order of vertebrates."

Following Machen's graduation from Princeton, he took post-graduate work in Germany where he studied at Marburg University and Gottingen University. During this period he went through agonizing doubts. He was tremendously agitated by German Liberalism. In time the Lord dissolved his doubts and he was called to teach in Princeton Seminary. He expected to teach just one year but the one year lengthened into 23 years of service. It was at this institution that Machen gained worldwide recognition as a brilliant professor and writer.

At the meeting of the Board of Directors of Princeton Theological Seminary May, 1926, the Board elected Dr. Machen to succeed Dr. William Brenton Greene in the chair of Apologetics and Christian Ethics. Such elections had always been confirmed by the General Assembly. Due to Dr. Machen's uncompromising defense of supernatural Christianity and the Reformed Faith he became an object of hatred to liberals and some middle-of-the-road ministers. His enemies began to circulate all sorts of false reports in regard to his character in order to prevent the General Assembly's confirmation of his election. Some went so far as to accuse him of drunkenness, a charge that was completely without foundation. Another malicious rumor was circulated to the effect that he had received his money from investments in brewery and distillery stocks. In respect to this slanderous allegation, Dr. Stonehouse said he was, through the courtesy of the family, given access to the wills and other documents that bear upon the subject of the Machen wealth. After investigation he said he could testify "that the inventories showed among the family assets there has never been a single share of brewery or distillery stock." He found that the Machen wealth came from two sources. His father was eminently successful in his legal career. The second source was through investments made by his father in purchasing certain parcels of land in the city of Washington in the 80's. As these were sold over a period of decades, a substantial sum of money accrued. We mention these facts because of this outrageous gossip that has been spread in certain portions of our Southern Presbyterian Church. It also serves as an illustration of the lengths that people will go to seek to discredit a stalwart defender of the full-orbed Christian faith. Dr. Stonehouse remarked that despite all malicious false witness, Machen "bore this trial with such self-denial and patience and with such single-minded dedication to the cause of truth that the nobility of his character shone forth the more brightly because of the ignominy that was heaped upon him."

Simultaneously with the vituperative criticisms of Dr. Machen there were many Christian leaders who did not hesitate to commend him and come to his defense. Among the contemporaneous tributes bearing upon Dr. Machen's character, personality, and scholarship was one by Dr. T. H. Lipscomb, Southern Methodist minister, who heard him lecture and preach during the summer of 1926. Dr. Lipscomb wrote:

"We had expected to find him a thorough scholar and a thorough Christian, with what super-additions of genius and grace we knew not. To our delight and increasing joy we find him endowed with an intellectual clarity and felicity of expression which causes to flow forth into the minds even of unlearned hearers a sparkling stream of pure truth, quickening and convincing, out of a mass of detailed knowledge from which most scholars bring forth only negations or inconclusive theories. His mental idiosyncrasy in this regard is quite marked—hitting the nail on the head, causing the sparks to fly; and in the light of vindicated truth driving error from the field. We recall, as we think of him, Bunyan's Mr. Valiant for Truth, and we would that the ten thousand silver trumpets might sound to do him honor—they will, some day, if not now, as he, too, crosses over into the Celestial City. Then woe to those who have said, 'let not such light of truth which also refutes and condemns error—shine among us. We must be tolerant and considerate of error nowadays.' A graduate of a Northern theological seminary myself (Drew '03), and having heard many of the ablest scholars of Europe and America, we affirm frankly and sincerely that we know of no man in any church so eminently qualified to fill a chair of 'Apologetics and Christian Ethics,' provided you want the chair filled, the Christian faith really defended, and Christian ethics elucidated and lived. For, let me add that Dr. Machen is a humble saint, as well as a rare scholar, not a 'saint of the world,' who stands for nothing and against nothing, but a saint of God who loves truth, seeks truth, finds truth, and upholds truth against all adversaries, however mighty. . . ."

Another vigorous word of defense came from Dr. Francis L. Patton. He wrote to a member of the Board on October 1, 1926:

"In considering this matter it must be remembered that what a man can make of himself depends largely on what God has already made him, and that Dr. Machen began life with an endowment of a very unusual nature. Besides that, he has benefitted by superior educational advantages. He is an assiduous student, has a wide range of information and a commanding style. He is learned, logical and eloquent. He is well-trained in all the departments of theological study, and is an enthusiastic defender of the Confessional system of the Reformed Churches."



“ . . . In order to defend Christianity, one must have a definite conviction in respect to what Christianity is; and no man, I think, is better acquainted than Dr. Machen is with the current forms of minimizing theology, which, in some respects, are the most insidious foes of Christian faith, inasmuch as the gist of their teaching seems to be that the fruits of Christianity will continue to flourish after the axe has been laid at the roots of the tree that bears them.”

“ . . . I confidently say that any seminary in any part of the world might well be proud to claim that man as a member of its faculty. . . .”

Another word of appreciation came from the students at the Seminary. Meeting as a Students' Association on November 16, on the eve of the first meeting of the Assembly's investigating committee, they passed without a dissenting vote a resolution which expressed “unbounded confidence in Dr. J. Gresham Machen as a scholar, as a teacher, as a gentleman, and as a Christian.”

Dr. W. P. Armstrong spoke for the Faculty commending Dr. Machen and offered a significant personal statement concerning his relation with Machen and the work of the New Testament Department in which they had been associated for twenty years, and in the more intimate sphere of personal friendship “where friendship removes restraints and motives may be judged by knowledge of the disposition of feeling and thought from which they spring.”

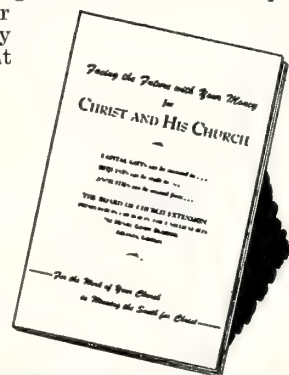
From Dr. Armstrong's statement we quote: “During all these years my association with him has been close and our personal relations have been altogether delightful. He has been like a member of my family whose respect and affection he has won from the youngest to the oldest. We have labored together not only in the work of our Department but in the Faculty and in the Church, holding as we do similar views concerning the purpose of the Seminary and concerning the public policy of the Church. Ever sensitive to the high obligations of his calling, he has never been willing to sacrifice principle to expediency, but while devotion to principle has brought him into debate with those with whom he differs, he has been mindful always of the proprieties, as his writings will testify. Thinking clearly and of strong convictions, he has not hesitated to state issues with precision; but though his methods of presenting his opinions have seemed to some to be severe, and have been characterized as harsh, they have never descended to the level of personalities. And the dominant motive in all his activity has been no other than zeal for the Gospel as it is set forth in the Scriptures and expounded in our Confession of Faith. Moreover his zeal has been unselfish. He has never spared himself. He has not sought personal advantage or preferment, neither has he abated his response to duty by any consideration of consequences. Even in that trying time when his election

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was before the Committee of the General Assembly, the unselfishness of his devotion to the Seminary was manifested in the telegram which he sent to his friends in Baltimore asking that his name be withdrawn from consideration, if by doing so the interests of the Institution could be served.

“Knowing him as I do, I feel that he has been misunderstood and misjudged, not so much among scholars who generally have recognized and have expressed their respect for the ability with which he presents his point of view even when they differ from it, but rather in the ecclesiastical sphere where his attitude toward the public policy of the Church has aroused opposition. But here also I am confident that his course has been guided by principle; and where he has opposed persons, he has done so because of their relation to an issue which for him was determined not by the persons but by the principle involved.

“Distressed as I was and am by the decision of the Assembly, I am grateful for the opportunity of testifying to my warm personal regard for my friend and associate, to my knowledge of the high and unselfish motive which has guided his public activity, to the eminent qualities which have distinguished his work as teacher and writer both in the scientific and in the more popular fields of theological literature, to his fine sensibility for and response to the nobler values and standards of personal intercourse, and to the devotion and con-

secration of his talents to the service of that cause which is cherished here and which is above every other cause."

Dr. Wistar Hodge of the Princeton Seminary also quickly came to Dr. Machen's defense. He stated: "What I desire especially to speak of is Dr. Machen's exceptional personal qualifications for this Chair. I have known him intimately for some twenty years. His love and zeal for the truth of the Gospel, his high-mindedness, and his scrupulous fairness toward those holding opposing views have won my admiration. His Christian disposition, and the Christian life he has lived among us these past twenty years, has won my highest regard, and above all his personal qualities have won my love.

"But perhaps above all that has called forth my admiration for Professor Machen, is his spirit of Christian patience and forbearance in the midst of the most bitter attacks and unfounded slanders—attacks—the bitterness and groundlessness of which are so far as my knowledge goes, without parallel in the history of our Church."

Referring then to Erdman's letter to *The Presbyterian*, Stevenson's and Erdman's speeches at the Assembly, and to charges of alumni at the Assembly, he went on to say that Machen "has borne himself in the midst of these slanders with amazing Christian patience, and that while in his case this patience is a virtue, silence and patience on the part of myself and his colleagues, I would regard as ignoble. . . . If the time has come when a man cannot make a bold and noble defense of the Truth without being subjected to abuse, then indeed the darkness of mediaeval intolerance threatens to overwhelm the Presbyterian Church, and to stifle its witness to the Truth of God."

Commenting upon the theological position of the Seminary, Dr. Hodge showed that what was at stake was not the preservation of a distinctive or peculiar Princeton theology as distinguished from other brands of Calvinism, but simply the Calvinism of the Confession of Faith. He observed:

"It has sometimes been mistakenly supposed that there is a 'Princeton Theology.' Drs. Alexander and Hodge repudiated this idea. Princeton Seminary has always taught and upheld the theology of the Westminster Confession—the majesty and sovereignty of Almighty God, the total inability of fallen man to save himself, and that the whole of salvation is to be ascribed to the power and grace of God. This is simply the pure and consistent form of evangelicalism which says, with Paul, 'by grace have ye been saved, through faith and that not of yourselves; it is God's gift.'

"This generic Calvinism has been taught in Princeton Seminary under the specific form of the Covenant Theology, so richly developed in the Westminster Confession, and grounded in the Scripture statement, 'I will be your God, and ye shall be my people.'

"The newer modifications of Calvinism have passed away, and this pure and consistent form of Christian supernaturalism and evangelicalism alone stands as an impregnable barrier against the flood of naturalism which threatens to overwhelm all the Churches of Christendom. 'Soli deo gloria' may well be called the motto of Princeton Seminary, as it is of all true theology and religion."

The Board of Directors of Princeton Seminary gave an overwhelming and enthusiastic endorsement of Dr. Machen. Vigorous in his defense, the Board declared:

"The criticism of Dr. Machen by those who oppose him is based on his relations with those with whom he disagrees on matters of the seminary's policies and doctrinal positions. The Board contends that in any disputes which have arisen in connection with the policy and position of the Seminary in which he has expressed himself that he is in agreement with the policy and position of the Directors."

"We hold that Dr. Machen has been sorely tried by charges that are false and misleading and we call attention to the fact that those with whom he differs in the church at large, especially in the scholarly world, emphasize his excellent spirit in controversy."

While commending Dr. Machen, the Board criticized President Stevenson. Turning to a review of the office of the president, the Directors observed that many of the troubles of the Seminary were due to his administration, and declared that in view of the ever widening breach between him and the faculty and Directors, "his usefulness is at an end." The Board did not act on this matter, however, as it hoped that he would voluntarily resign. Such a hope was not well-grounded. Dr. Stevenson stayed on and Dr. Machen was sacrificed upon the altar of fidelity to the Reformed Faith. As a result of the treatment that Dr. Machen received, Dr. Wistar Hodge declared in the *New York Times* that the action of the Assembly in refusing to confirm Dr. Machen to the Chair of Apologetics was one of the darkest pages in the history of American Presbyterianism and an act of gross injustice."

Following the Assembly's action, Dr. Machen received various invitations to serve in other institutions. Many years before he had declined insistent overtures from Union Theological Seminary in Richmond and Presbyterian Seminary in Louisville. Now in the fall of 1926, Dr. Machen was approached again from the South, this time it was from Dr. Richard Gillespie, President of Columbia Theological Seminary. Acting for the Board, Dr. Gillespie visited him at Princeton and urged him to consider acceptance of the chair of New Testament. Although tempted to accept, due to his sense of responsibility in the crisis of Princeton Seminary, he felt compelled to decline. On November 23, 1926, Dr. Gillespie wrote to him, "It is a great



disappointment to our faculty and to the few representatives of the Board with whom I have had the opportunity to talk, that you could not give favorable consideration to the overtures which I made." Dr. Machen's relations with Columbia Seminary, however, continued most cordial and in the spring of 1927 he fulfilled an engagement to deliver the Smythe Lectures at that institution. His theme was "The Virgin Birth of Christ." This material was later published in one of his greatest books.

Seeking to maintain the purity of witness of the Northern Presbyterian Church Dr. Machen felt that a new seminary that was entirely loyal to the Reformed Faith should be started. On July 18, 1929, he became the father of Westminster Theological Seminary. In his opening address before the Seminary, Dr. Machen set forth the basic principles that should regulate the new institution. He asked, "Why does this Seminary open its doors? Why does it appeal to the support of Christian men?"

"The answer is plain. Our new institution is devoted to an unpopular cause; it is devoted to the service of One who is despised and rejected by the world and increasingly belittled by the visible church, the majestic Lord and Saviour who is presented to us in the Word of God. . . . No Christ of our own imaginings can ever take His place for us, no mystic Christ whom we seek merely in the hidden depths of our souls. From all such we turn away ever anew to the blessed written Word and say to the Christ there set forth, the Christ with whom then we have living communion: 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

Machen went on to speak of the Bible as being therefore the centre and core of that with which Westminster Seminary would have to do and set forth the chief elements of the curriculum in that background. In stressing the central importance of systematic theology, he spoke of the unqualified commitment of the new institution to the Reformed Faith.

With the publication of *Rethinking Missions* late in the year 1932, a new and climactic phase of the doctrinal struggle that engaged Machen's powers was opened up. Machen had always been interested in missions and decided to have a strong Reformed witness on the mission field. After several unsuccessful attempts had been made to purge the mission operations of the Northern Church of Modernism, the Independent Board of Missions was set up. In view of the precedent of Independent Union Seminary of New York there apparently was no effective way to destroy Dr. Machen because he fathered Westminster Seminary. Now, because of his efforts on behalf of the Independent Board of Missions he gave his enemies a technical ground for decapitation, which they did not hesi-

tate to use. The 1934 Assembly issued a mandate requiring him and his associates to disassociate themselves from this movement at once. Mr. W. H. Fry of the *Philadelphia Evening Bulletin* wired Dr. Machen for a statement in regard to the Assembly's action. To this Machen replied by wire:

"Action of General Assembly yesterday attacking Independent Board for Presbyterian Foreign Missions does not necessarily mean new denomination because action is quite contrary to the constitution of the Presbyterian Church in the U. S. A. and is therefore invalid. I shall of course not obey any such order and shall continue to be a member of the Independent Board. The meaning of the Assembly's action is that every officer and member of the Presbyterian Church in the U.S.A. is ordered by the General Assembly either to support the official Board, which is carrying on modernist propaganda, or else to separate from all missionary endeavor. No Christian man can do either of these two things without being disloyal to Christ. We may ultimately be put out of the Presbyterian Church in the U. S. A. But the spread of the Gospel that we preach will not thereby be checked. Now as always it remains true that the Word of God is not bound."

Dr. Clarence E. Macartney prepared for *The Presbyterian* (issue of July 19) a rousing call to action, entitled "Presbyterians, Awake!" He declared:

"I am one of those who believe that our last General Assembly, through 'the frailty inseparable from humanity,' erred grievously, deeply and dangerously in the action which it took towards those who are associated with the Independent Board for Presbyterian Foreign Missions. I am not a member of that Board, nor did I take part in the organization of it. But the action of the General Assembly in dealing with this Board affects me and every other Presbyterian minister, and every officer and communicant of the Presbyterian Church, because it involves questions of conscience and liberty in the Presbyterian Church under its Constitution. . . .

"The action of the General Assembly, leaving out for a moment all questions as to the Constitution, was in its spirit and tone harsh, severe, unscriptural and un-Presbyterian. It savors more of a papal bull than of the deliberations of the General Assembly of a free Protestant Church. . . . It has not been the custom in past ages for Presbyterians to be frightened or intimidated or suppressed by such threats or condemnatory measures. Indeed, it has been the glory of our Church that its members have ever claimed liberty of conscience under the Constitution and under the Scriptures, and have scorned and denied every attempt to put them in ecclesiastical irons.

"The action of the General Assembly was unjust and unconstitutional in that it amounted to a sen-

tence upon ministers and laymen within the Church without a hearing and without a trial . . . violates the constitutional liberties of churches, sessions and individuals in the matter of their contributions to the work of Christ's kingdom . . . would compel sessions and individual members to contribute to a regularly established board or agency of the Church even when, in their opinion, such board or agency was not faithful to the Gospel, to the Scriptures, and to the Constitution of the Church . . . would unlawfully bind the conscience of those who feel that they cannot contribute through the boards of the church . . . in effect amends the Constitution by adding to the subscription vows of candidates for licensure and ordination a vow to support the boards of the Church.

"Can it be possible that this unspeakable position has been declared and defended within our Presbyterian Church? . . . Is it possible that the morale of the Presbyterian Church has sunk so low that it will bow to this unjust and unconstitutional decree?

"The Assembly's severe act will not win contributions to the Board of Foreign Missions, but, on the contrary, will alienate many contributors. You cannot bludgeon Presbyterians into giving to any cause. The Christian method of giving is cheerfully, freely, from the heart, not in answer to an ukase of the General Assembly. . . . The act of the General Assembly, if an attempt is made to enforce it in the Presbyteries, will sow the dragon's teeth of strife, and will result in contention and bitterness in the ecclesiastical courts, and also in the civil courts.

"Are godly men to be harried, disciplined, censured, persecuted, because they have banded together as Presbyterians to do a good work, and to give the Gospel to the heathen? God forbid! It is unthinkable!

"If we are to enter upon an era of inquisition and persecution, is it not strange that the ones singled out for trial and discipline should be those ministers and laymen who love the Holy Gospel of our Lord Jesus Christ and desire to give it, uncorrupted and unchanged, to a lost and perishing world? Presbyterians, awake!"

Because Dr. Machen was unable to conscientiously comply with the Assembly's mandate, he was brought to trial by the Presbytery of New Brunswick on December 20, 1934. The Presbytery's commission did not accept or hear any arguments concerned with the Auburn Affirmation, with the question of the soundness of the Board of Foreign Missions, or with history of the Princeton - Westminster controversy. Thus it ruled out much of the argument that Machen was prepared to present in defense of his position. Dr. Stonehouse remarks:

"But these rulings were still mild compared with the amazing ruling that *it could not accept or re-*

*gard any arguments questioning the legality of the Assembly's mandate. Thus with one stroke Machen was denied the right of having his day in court to prove that the order which he disobeyed was an unlawful order.* It remains almost incredible that a Presbyterian court should thus have flouted the most elementary principles of justice. That it happened can only be attributed to a shocking disregard of the basic Protestant principles that God alone is Lord of the conscience and that the Scriptures are the only infallible rule of faith and practice by which all controversies are to be judged."

Since Machen was not accorded an opportunity of defense, the verdict of "Guilty" rendered on March 29 had already been foreseen. The judgment was that he should be suspended from the ministry. So one of the most extraordinary developments in modern church history came to pass.

The verdict on Dr. Machen's case was manifestly so unjust that fair-minded men, though they disagreed with him theologically, deplored the action of New Brunswick Presbytery. For example, Dr. Albert C. Dieffenbach, the Unitarian editor of the column "Religion Today" in the Boston *Evening Transcript*, reviewed the case at great length under the title, "The Amazing Trial of J. Gresham Machen." Dr. Dieffenbach wrote:

"Strangest of all church trials in modern times is that which has just convicted Prof. J. Gresham Machen of disobedience to the authorities of the Presbyterian Church. Here is a man of distinction in scholarship and of unquestioned devoutness who for twenty years and more has declared that those who control the power of his communion have repudiated the authentic and official Presbyterian faith in favor of a modernistic emasculation of the pure Gospel of the Bible and the Reformation. It is a dramatic situation, extraordinary for its utter reversal of the usual situation in a judicial doctrinal conflict. It amounts virtually to this: one man is declaring that in administrative effect, his whole church has become heretical."

Dr. Daniel Russell, moderator of the Presbytery of New York, gave out a statement which was published in the metropolitan press, criticizing the verdict and declaring that "the representation that no doctrinal issue was at stake was untrue, since there are doctrinal matters that run into the heart of the entire problem." And he deplored the fact that Machen was not permitted to discuss them in his defense.

Dr. Samuel G. Craig, a stalwart in the Presbyterian Church, U. S. A., insisted that this was a case impossible to judge without taking doctrinal matters into consideration which the church courts refused to do. He wrote:

"Is it not a doctrinal question to ask whether the authority of the General Assembly is superior to that of the Word of God? Are doctrinal matters not involved when it is asked whether the



Board of Foreign Missions is pursuing a policy friendly to the Modernist Auburn Affirmation? . . . The cry 'the issue is administrative not doctrinal' is the same false cry that was raised in the Princeton Seminary case and even more misleading in this instance than in the former."

Analyzing the trial in the *Banner*, Professor R. B. Kuiper denounced the trial from several points of view. He declared:

"The Machen trial is a notable revelation of the intolerance of so-called liberalism and its abettors. . . . Un-Presbyterian leaders are refusing to tolerate a good Presbyterian in the Presbyterian ministry.

"The Machen trial affords a striking revelation of the destructive influence of liberalism and liberal leanings on Christian ethics. . . . Here was a minister on trial with his very ecclesiastical life at stake. Might it not be expected that the court would grant him every possible opportunity of defense? Surely the court would lean backward to give the defendant a square deal. Did it? It leaned far forward to deprive him of a square deal. It deliberately destroyed his defense beforehand."

Dr. Clarence E. Macartney spoke for many devout Presbyterians when he said that the action was the saddest tragedy which has befallen the Presbyterian Church in the United States of America in half a century." Then he added:

"The suspension of Dr. Machen will cause astonishment and sorrow to thousands of earnest believers in the Presbyterian Church and in all churches.

"Only once in a generation or two does such a man as Dr. Machen arise in the church. His ability has shed renown upon our church and his suspension will weaken its witness to the truth. It is our church which will suffer by the suspension. No church, in this day of revealed religion, can afford to lose believers in the gospel like Dr. Machen."

During the brief recess from academic teaching at the Christmas vacation, Dr. Machen fulfilled an engagement to speak in a number of churches in North Dakota at the invitation of their pastor, Rev. Samuel J. Allen. On this trip he was stricken with pneumonia and was taken to the hospital. On New Year's Eve Mr. Allen visited him and offered prayer. Machen told him of a vision he had had of being in heaven: "Sam, it was glorious, it was glorious." And a little later, "Sam, isn't the Reformed Faith grand?" The next day he dictated a telegram to his colleague John Murray which was his final word: "I'm so thankful for active obedience of Christ. No hope without it." He passed into glory with this triumphant Christian Confession at 7:30 p.m. on January 1, 1937. He departed from this life with his eyes upon Christ as his living hope and his body was returned to Philadel-

phia for the funeral service and immediately afterward it was transferred to his native Baltimore for burial.

Dr. Stonehouse closes this magnificent and inspiring biography with this sentence: "May these pages help to arouse in a generation that did not know him a bright vision of the significance of a life that came to be marked by steadfast faith in the Crucified One and by complete abandon in commitment to the service of God."

This reviewer would like to express his personal appreciation to Dr. Stonehouse for the inspiration he has given him through this biography. May God help us to be as faithful to the trust committed to us in our day as Dr. Machen was to the trust committed to him—faithful unto death.

# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson No. 78

### "The Christian Life Is Too Hard"

*The first men that our Saviour dear  
Did choose to wait upon Him here,  
Blest fishers were and fish the last  
Food was that He on earth did taste:  
I therefore strive to follow those  
Whom He to follow Him hath chose.  
—Izaak Walton, in The Compleat Angler*

Izaak Walton was a happy fisherman. He spiritualized the art. He wrote a book 300 years ago (*The Compleat Angler*) whose philosophy and wit were so intriguing that demand from all over the world made reprintings necessary over the course of 23 years. Not many books have an enduring reception like that. Sir Izaak also cheerfully sings this in his *The Compleat Angler*:

*O the gallant fisher's life!  
It is the best of any:  
'Tis full of pleasure, void of strife  
And it's beloved by many.  
Other joys  
Are but toys;  
Only this  
Lawful is;  
For our skill  
Breeds no ill  
But content and pleasure.*  
\* \* \*

*And upon all that are lovers of virtue,  
and dare trust in His providence:  
and be quiet: — and go a-angling.*

Now a fin fisherman's thrills and satisfactions, so cleverly extolled by Sir Izaak, are but a faint illus-

tration of the thrills and satisfactions experienced by a fisher of men. Yet the unbeliever will tell you, "The Christian life is too hard." It is because he has never really tried it. He does not realize that his non-Christian life is a far more difficult program to follow, involving many baffling problems, and there's nothing to live for beyond the grave. He is without real liberty; he is cramped in the straight jacket of circumstances. Emerson said, "The best test of the measure of a man is in relation to great movements, great problems and great tasks. A small man will be overwhelmed by them, or else unconscious of their presence and significance; but

a man with red blood in his veins will rejoice in that it is his to relate himself to the great things God is doing in the world." Once a man can have the faith to turn loose the transient and unprofitable things of a worldly life (seeking thrills, with headaches the morning after) and enlist in the service of the Master Fisherman, he enters upon a soul satisfying experience which will cause him to wonder why he had not made the shift before.

Jesus says, "I am come that they might have life, and that they might have it more abundantly."

—John 10:10

**Come along, Brother, let's go fishing!**

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## SABBATH SCHOOL LESSONS

LESSON FOR OCTOBER 31

REV. J. KENTON PARKER

# *The Dignity Of Work*

**Background Scripture: Proverbs 6:6-11; 12:24, 27; 13:11; 14:23; 15:19; 18:9; 24:30-34. Devotional Reading: Ephesians 4:11-16.**

When I first went to Korea I was told that I would "lose face" with the Koreans if I insisted on working in my garden; that all manual labor was supposed to be done by the "Coolie" class, and that "gentlemen" did not work with their hands. This may be the feeling in some parts of the East, but it was certainly not the prevailing idea among the Hebrew people. In the Book of Proverbs we have many verses which emphasize the importance and dignity of work, and the folly and sin of laziness. In the Ten Com-

mandments we have the injunction, "Six days shalt thou labor, and do all thy work." Paul tells us in Ephesians 4:11-16 that there are many kinds of gifts in the Church. These were bestowed for the equipment of the Church, for the work of ministering, for the building up of the Body of Christ. In I Corinthians 3:9 he calls us fellow-workers with God. Jesus said, My Father works hitherto, and I work. We know that our Saviour worked with His hands in the carpenter shop at Nazareth. Paul also says in II Thess. 3:6, and 10 to keep away from any brother who is living in idleness, and that If any man will not work, let him not eat.

Let us now turn to our lesson and see what the wise man has to say about The Dignity of Work.

### *I. The Sluggard:* 6:6-11.

The sluggard is told to consider the ant. Often in Proverbs we learn valuable lessons from insects and animals. (See chapter 30:24-31). The ant is a busy, industrious, and provident little thing. By instinct it knows that Winter is coming and stores its food in the Summer. We speak of some people as "living from hand to mouth," laying up nothing for a rainy day. In these modern days the Government takes upon itself the problem of Social Security, and tries to make people do what they should do for themselves. We also have all sorts of Insurance. We are fast approaching a "Welfare State."

The sluggard likes to sleep; he spends most of his time in bed, or in a drowsy condition. There are those who do not get enough sleep, and become nervous wrecks, but it is usually because they try to turn night into day and wear themselves out in foolish and sinful pleasures. They unfit themselves for their daily work. God expects us to get the right amount of refreshing sleep, but He does not want us to become sluggards. The sluggard is in for poverty and want. We must work if we are to have the necessities of life.

### *II. The Slothful and the Diligent:* 12:24, 27.

What sort of men usually rise to places of power and influence? Not those who are slothful, but those who are diligent. Paul, in Romans 12 speaks of the Christian who is "not slothful in business." Men do not ordinarily rise to positions of power unless they apply themselves. The wise man is stating a general rule, and there may be exceptions, but usually the slothful become slaves of the diligent. In verse 27 we are told that the slothful man does not take care of what he obtains; he will not roast that which he has taken in hunting. I have seen farmers who would not harvest a crop after they raised it.

### *III. The Getting of Wealth:* 13:11.

"Wealth hastily gotten will dwindle, but he who gathers little by little will increase it." (RSV). We



often hear people say, He got his money the hard way, and he takes care of it. There are some people who are called "lucky" because they get rich quickly by some lucky gamble in the stock market, or perhaps are unexpectedly left a fortune. As a rule such wealth will "take wings and fly away." The man, however, who has had to work hard and save the pennies, will know the value of money, and take care of it, and add to his savings. This does not mean that a man should be a miser, or stingy, but frugal and thrifty.

#### *IV. Toil or Talk:*

14:23.

"In all toil there is profit, but mere talk tends only to want." I have heard people talk a great deal about how a thing should be done, but they never do it. It is easy to talk—if we have the gift of gab. It is not easy to toil. Hard work, however, is worth more than mere words. In Pilgrim's Progress there is a character called "Talkative." The world and the Church may both be divided into two classes; those who toil, and those who talk. "In all toil there is profit." Those who toil have good appetites. They see the work of God prospering. The apostle Paul speaks of laboring day and night.

#### *V. A Thorny Path, or a Level Highway:*

15:9.

Some people live among thorns and briers; they are too lazy to cut them down. The sluggard never clears the path he travels; he is content to be scratched and worried by the briers in his path. I have seen farms where the roads and paths were all overgrown with weeds and bushes, the ditch banks were never cleared. This is not as serious on a farm as it is in a man's life. The thorns and briers will choke the Word so that it cannot bear fruit. A man may be kept miserable by the pet sins which he allows to stay in his pathway. A lovely well-kept, clean highway is a wholesome sight. We see the road men two or three times a year cleaning the sides of our highways. Let us keep the weeds and bushes and briers cleared out of our path; let us not be sluggards.

#### *VI. Slackness Destroys:*

18:9.

He that is slack in his work is brother to him who destroys. To be careless and neglectful in our work is the same as destroying it. The man who fails to work his cotton destroys it just as surely as if he had plowed it up. I have been noticing the workmen who are building our new house, the brick masons, the carpenters; how carefully they are to get everything right.

Let us apply this to our spiritual lives. God works in us a great salvation, but we must *work out* that which He works within. The man who grows slack in his Bible study, in his Prayer life, in his attendance at Church, is destroying his spiritual strength and fruitfulness. How shall we escape if we neglect so great salvation, is usually applied to

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accepting the offer of the gospel, but the context appears to mean neglecting to make full use of it; we must go on to perfection. Paul tells Timothy not to neglect the gift that God gave him.

#### *VII. The Field and the Vineyard:*

24:30-34.

The field of the sluggard and the vineyard of the man without sense. There are many such vineyards and fields. Turn to Isaiah 5 for the description of the vineyard of the Lord of Hosts, even Israel. God planted Israel in a very fruitful hill. He cared for His people and did everything He could for them. He expected Fruit, but His vineyard was all overgrown; He looked for righteousness and justice, but there was nothing but oppression and a cry. He came seeking grapes, and there was nothing but wild grapes. They did not have sense enough to take care of that which God had given them.

God has given us a beautiful land. He has protected and prospered us. Are we taking care of our Land? Is America so void of understanding, so utterly lacking in sense, too lazy and indifferent, to look after our rich heritage? I have known men who inherited fertile fields and allowed them to wash away. Let us apply this to our own lives. Many in America are selling their birthright for less than a mess of pottage; they are throwing their lives away in sin.

Everywhere we look we see ruined nations. Iniquity has been their ruin. How did this ruin come? Neglect, sluggishness. People were "at ease" when they should have been on guard. Again, let us apply this to our own lives.

"Awake out of sleep," the apostle says. Our precious heritage can be destroyed while we slumber and sleep. The enemy is always awake, and watching for the opportunity to destroy us. In Pilgrim's Progress there was an arbor where travellers were lulled to sleep. Be sober, be vigilant, says Peter; watch and pray, said our Master. We are living in the enemy's territory; if we sleep, we are at his mercy, and the devil has no mercy.

A field is to be cultivated. Our hearts are like a field. We must break up the fallow ground and sow the right kind of seed. We must keep out the weeds and grass. We are God's "tilled land."

A vineyard needs constant care. I attended a meeting of Presbytery once where grapes were grown. Are we caring for our own vineyard?

## Small But Important

Hymn: "Now The Day Is Over"

Prayer

Scripture: I John 3:16-18

Hymn: "Dear Lord And Father Of Mankind"

Offering

Hymn: "Take My Life, And Let It Be Consecrated"

### PROGRAM LEADER:

(Whether you take a special offering for the equipment of the Negro nurseries, or designate a part of your youth budget for this work, be sure to have a prayer of dedication for the gift you send.

This project affords opportunities for group activity. You could collect and re-condition used toys for the nurseries, or you could make picture books by pasting pictures from used Sunday School leaflets on cloth pages. If your group decides to undertake one of these activities, write to Mr. William I. Reeves, Division of Negro Work, Board of Church Extension, Atlanta, Ga., and tell him what you have done. He will advise you as to where to send your toys and books.)

The title of our program, "Small But Important," could refer both to the project and to the people it involves. Our undertaking to provide some equipment for Presbyterian Negro nurseries is not a very large project, and the children who attend those nurseries are not very large people, but we believe that both the project and the children are quite important. Our speakers will explain why it is necessary for our Presbyterian Church to provide and equip these nurseries for Negro children.

### First Speaker:

Just a few years ago it was taken for granted that every Southern Negro was deeply religious. That is no longer true, if it ever was. Today more than half of the Negroes in the South profess no faith at all. Perhaps the easiest way to explain this situation is to recognize that in recent years Negroes in the South have been moving from rural areas to the cities and their churches have not moved with them. Most of the Negro churches are located in the country, and the majority of the Negro people live in the cities. This is certainly true of our denomination.

Another fact that deserves our attention is that most of the city dwelling Negroes live in what we ordinarily call slum areas. Statistics have indicated that slums are the breeding places of crime. We have, then, a two-fold reason for taking an interest

in Negroes who live in our Southern cities: (1) they are very inadequately churched, and (2) the kind of communities in which they live makes it especially important that they have the wholesome, saving influence of the church in their lives.

### Second Speaker:

A great many thoughtful Southern Negroes are fully aware of their need for more wholesome influences. A very faithful and efficient Negro janitor was discussing race relations with the minister of the white church where he worked. The young Negro was very definite in his desire that the two races should maintain their separate school systems, but he also expressed a strong concern that his children should be provided with recreational facilities and opportunities like those which the white children enjoy. An older Negro woman, appearing on a nation-wide telecast, expressed the same sentiment. She spoke very frankly of the demoralizing influence of "back alley play grounds." Her plea was not for racial intermingling, but for a healthy, wholesome environment for the young people of her race.

We do not believe that souls are saved by good surroundings, but God's faithful servants can find many wonderful opportunities to witness to the saving power of the Gospel through social service. Our foreign missionaries have found that a social or physical ministry often opens the door to spiritual opportunities. The unchurched Negro people of our cities will know that we are sincerely interested in their souls, if we show a concern for their social and physical needs. Children and young people are usually easier to reach for Christ than are adults, but adults can often be won through their children.

### Third Speaker:

In the light of what the last speaker said, our Presbyterian church is acting wisely in providing Christian day nurseries for Negro children in several of our Southern cities. We are touching the present generation through their children, and we are shaping the character of a future generation of Negro people in the lives of the children themselves.

I believe we are agreed that these nurseries afford our church a very fine opportunity to do some practical witnessing and effective evangelism. We are convinced that it is an important work, though small. Is it evident to other people, especially to the Negroes themselves, that we think it important? One of the surest ways of proving to others that we consider this to be an important project



is in making full provision for its success. This is where the young people's financial objective comes in. If we will provide adequate equipment for these nurseries, the kind of equipment that would do credit to any nursery anywhere, we will not only be helping those who direct the work do a better job, but we will be proving to everyone that we think this is an important opportunity to serve Christ. If it seems important to us, it should naturally draw a greater response from the people who are served by it.

## **Women's Work**

### **"Ambassadors For Christ"**

**(Based on II Corinthians 5:17-21)**

Stewardship is not the spasmodic act of periodic giving; it is a way of life. Stewardship is a profession, a living confession.

One of the challenging professions is that of an ambassador. As a representative of a nation, he carries heavy responsibility, high esteem and much authority.

In Christendom, too, ambassadorship is an important position. Our text tells us four things about our ambassadorship.

#### **I. We are Ambassadors with authority.**

"We are ambassadors for Christ as though God did beseech you through us."

We are not ambassadors by an assumed authority. Just as it takes the highest power of the land—Congress itself—to appoint an ambassador of our nation, so it takes the highest power in heaven and earth—Jesus Christ—to call us to ambassadorship. "Ye have not chosen me but I have chosen you. . . ." With Christ himself calling us, we cannot refuse to serve.

#### **II. We are Ambassadors with a message.**

"God was in Christ reconciling the world unto himself."

An Ambassador is given a message to convey to the country to which he is sent. It is not his own message, but the message of the authority that sends him. He remains an ambassador only as long as his message remains compatible with the authority behind him.

As Ambassadors for Christ, we are given a message. It is to be told and to be lived. We cannot change it, color it, or ignore it and remain an ambassador. In our contacts with those not in the church, our words and our lives must reflect that we are God's, through Christ. No matter what our service in the church, whether a teacher in the Sunday school, a member of the choir, an officer on the church council, our service must simply be the

reflection of the truth that we have been reconciled to God in Christ.

#### **III. We are Ambassadors with a responsibility.**

". . . and hath committed unto us the word of reconciliation."

With many possibilities open to him, God chose to commit this greatest news in the world to men. We have heard the Gospel because someone told us—the minister, our parents, perhaps friends. The question is most pertinent: what have we done with the good news of reconciliation we now possess? Have we told anyone? Will the chain break with us? We have a dual responsibility. 1. We must personally use every opportunity to tell those with whom we come in contact of the saving grace of God. Nothing can take the place of our personal witness. 2. We must recognize that the world Christ died to save is larger than our sphere of influence. Of our means we will give a portion to make possible the ministry of others in our community through our local congregation, and in many communities no matter how far removed. The work of American missions is merely the witness of reconciliation in new areas of this land; foreign missions do the same work in other lands; our educational program basically makes possible a constant flow of trained persons who can make this representation in our behalf; welfare and charitable works bring the impact of the gospel to persons in special categories of need.

Our gifts can be the medium for our Ambassadorship if they grow from the desire to express our love to Him who so richly loved us and to discharge our responsibility to Him who has called us to so important a work. But our gifts lose their effectiveness unless we first give ourselves to personal witness.

#### **IV. We are Ambassadors with an expectation.**

"If any man be in Christ he is a new creature."

We can expect to see changed lives, new personalities, a better social order. And if enough of us took our ambassadorship seriously, we could even see peace in the world change from a wish to a reality. But as ambassadors we must use a potent power. Not "democracy"—which has no more latent power for good than is inherent in the people who constitute it; not "money"—which has proved its ineffectiveness in changing the hearts of men; not "education"—which without the moral fibre of God's word, instead of making people good, only makes people more intelligently bad. The only proven power is the Word of God. Bringing that to men so that through the Word Christ may dwell in them, we may expect to see creatures emerge from the old, saved souls emerge from the lost.

In this day, we dare not underrate our authority, ignore our message, shirk our responsibility or de-

spair of the promises of God through which we have a great expectation as Ambassadors for Christ.

—George S. Schultz,  
In Stewardship FACTS.

## The Two Keys By Miroslav Tomash

Translated from the Czech by Andrew Slabey

It is long ago since I bought it in Prague. It traveled with me across the boundaries and shared with me the fate of a refugee. Its former beautiful blue covers fell apart, and so I decided to bind it anew myself. But what with? Only the black lining of my overcoat was available. But why did I constantly drag it along with me? I didn't understand it; the thing was only a hindrance, but I didn't have the heart to part with it. The book reminded me of home. Really, why did I buy it anyhow, this Protestant Czech Bible, when I'm not a Protestant myself?

Fate blew me with my Kralitz Bible into Italy. I found myself in a prison for war prisoners. The prison was the former cloister of St. Peter at Cardena. I still recall with horror the long hall—it was really two corridors—which served as bedroom and living room. There was a pile of filth, and so many insects that they moved the bed covers. And even more the pangs of hunger.

It was just at Christmas time. I don't know how I came upon a can of meat. Maybe some friend sent it to me. But what good is a can, if you have nothing to open it with? I placed it on the shelf beside the book and gazed at this uncommon pair. To both these things I lacked a key. The Bible was of no use to me, for I had no interest in its contents, and the can also was of no use to me, although I had great interest in its contents.

On the next day, when they let us out into the courtyard, I searched with eyes and hands for something that could open the can of meat. The dump was covered with poor hungry folks who were picking over the garbage for half-spoiled bits to put in their mouths or pockets. They looked at me hatefully, thinking I wanted a share of their loathsome supply. I had luck; in a moment I found a real key to open the can!

I am not going to describe how eagerly I attacked my can. After I fed myself on its good contents, I gazed at the book which remained alone on the shelf. And then a thought flashed through my heart: "Don't you also need a key to that?" But such a key is not to be found in the dump! I took the book in my hand and freely turned its pages. I read a section here and a section there, but from it all I had only a confusion in my head. Then I came to the Gospel of John and began to read carefully its first verses. And as I read my eyes were wonderfully opened and light entered my mind. At last I had a key—a key which at once began to open the

contents and the meaning of this Book for me. Since that time it is for me a "can" of Divine truths, the fountain of strength and food for my soul, without which I would weaken and perish.

On that day I found two keys: one which opened for me a can of meat, and another which gave me the knowledge of God and of the Lord Jesus Christ.

—From Bible Society RECORD.

## United Nations Day — Oct. 24

### Building For Peace

#### The United Nations Is A Beginning

It is an old story, because man's longing is old. It is a new story because it is happening today. But more important, it is every man's story.

Nine years ago, on 24 October, the United Nations came into being. But the men who signed the Charter were not merely entering into a legal agreement between states. They were trying to answer an anguished world, they were expressing man's deepest hope—the right to live in peace and human dignity.

The purposes to which they pledged collective effort were simple: Peace, Security, Human Rights, Law, Freedom. They were all essential; without one, the others could fail. They are old words, but they are on the side of life, they mean civilization.

Today, sixty nations and their two thousand million people are committed to them.

They are committed to an ideal which has become a necessity and to a method of achieving it; committed because of man's instinct to live.

We talk of the "shrinking world" and "interdependence" but at the same time we are conscious of differences between groups and nations and interests. The United Nations is the proving ground of our beliefs, the place where all may—and must—learn to "practice tolerance and live together as good neighbors."

When we do, our very differences can mean strength; and the building for peace, still at ground level, will rise as high as the hopes of man . . .

The United Nations does not provide peace, it cannot itself offer the essentials of life or ensure human dignity. But it is the expression of man's will to live, and it is the means man has devised to achieve a sane and decent world. Given the faith and the will, it can make these hopes real.

But the United Nations is only as strong as the will of its Member states to unite their efforts. And the Member states are only as strong as the will of their people. And the people are you and I—everybody.

The United Nations, born of man's anguish and longing, lives through his will and his hope. He is



involved in it, and is finally responsible for it—the Charter is an expression of his faith in life. That is the meaning of United Nations Day. The United Nations is what he wants and what he will make of it.

It is only a beginning.

#### THE WHITE HOUSE

### UNITED NATIONS DAY — OCT. 24

By the President of the United State of America

#### A Proclamation

WHEREAS the United Nations represents man's most determined and promising effort to save humanity from the scourge of war and to promote conditions of peace and well-being for all nations; and

WHEREAS this Government believes that the United Nations deserves our continued firm support and that its success depends not only on the support given it by its members but equally on that of the peoples of the member countries; and

WHEREAS the General Assembly of the United Nations has resolved that October 24, the anniversary of the coming into force of the United Nations Charter, should be dedicated each year to making known the aims and accomplishments of the United Nations:

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, do hereby urge the citizens of this Nation to observe Sunday, October 24, 1954, as United Nations Day with community programs that will demonstrate their faith and support of the United Nations and create a better public understanding of its aims, achievements, and problems.

I call also upon the officials of the Federal, State, and local Governments, the United States Committee for United Nations Day, representatives of civic, educational, and religious organizations, agencies of the press, radio, television, and motion pictures, as well as all citizens to cooperate in appropriate observance of the day throughout our country.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DONE at the City of Washington this twenty-fourth day of June in the year of our Lord nineteen hundred and fifty-four, and of the Independence of the United States of America the one hundred and seventh-eighth.

(s) Dwight D. Eisenhower.

By the President:

John Foster Dulles  
Secretary of State.

### Mississippi Synodical

The Mississippi Synodical of the Presbyterian Church, U. S., adjourned Wednesday afternoon closing a two-day meeting in the First Presbyterian Church of Tupelo. More than 200 delegates and visitors were in attendance.

Following the meeting of the Executive Board Tuesday morning, the afternoon session presided over by the President Mrs. Richard Bolling of Cleveland, included reports of the general officers and committee chairmen and the introduction of special guests.

Dr. McFerran Crowe, President of Belhaven College, Jackson, conducted the Bible Hour on both days.

At the Tuesday evening session Rev. Day Carper of Mission Haven, Decatur, Georgia, was the speaker. Rev. Mr. Carper, Missionary on leave from the Belgian Congo in Africa, told of the vast possibilities and undertakings of the church in that area where the Presbyterian Church is at work. A special communion service followed with Dr. S. E. McFadden of the local church in charge, assisted by Dr. Richard Bolling of Cleveland.

At the Wednesday morning session the five Presbyterian Presidents gave reports as follows: Mrs. Maury McIntyre, Greenwood, Mrs. Richard Penny, Corinth, Mrs. H. R. Barber, Gulfport, Miss Nell Caldwell, Hazlehurst, Mrs. R. L. Orr, Byhalia. Highlighting this session was an address by Dr. Charles E. S. Kramer, President of Assembly's Training School, Richmond, Virginia. Mrs. William Boyle, Missionary to Japan, now in Rural Retreat, Virginia, explained the Birthday Objective for 1955.

Wednesday afternoon Miss Annie Tait Jenkins, member of the Board of the Women of the Church, Atlanta, Georgia, conducted a Special Planning Session.

New officers for 1955, installed by Dr. R. A. Bolling, Synod's Chairman of Women's Work are as follows: President, Mrs. R. A. Bolling, Cleveland; Vice-President, Mrs. W. L. Harbison, Greenville; Recording Secretary, Mrs. Carl Cothran, Greenwood; Corresponding Secretary, Mrs. R. L. Wiley, Cleveland; Treasurer, Mrs. R. H. Maffett, Jackson; Historian, Mrs. A. S. Brumby, Starkville; Parliamentarian, Mrs. A. P. Miller, Columbia.

The invitation of the First Presbyterian Church of Laurel was accepted as the meeting place for 1955.

**Minister desires interview with pulpit committees seeking pastor. For further details write c/o Box A, Southern Presbyterian Journal, Weaver-ville, N. C.**

# Church News

New Monmouth Presbyterian Church,  
Route 1, Lexington, Va.,  
September 27, 1954.

To the Editor of

*The Southern Presbyterian Journal*,  
Weaverville, N. C.

Sir:

I have been glad to see statements in the *Journal* urging that members of local congregations as well as of presbyteries study earnestly and prayerfully both sides of the union question.

The 1954 General Assembly directed the appointment of a Committee "representing proponents and opponents of union to prepare a pamphlet setting forth in a clear-cut manner the issues involved in the matter of union, which should be made "available to the church membership at large." The present Moderator, Dr. Wade H. Boggs, appointed a Committee of four: Rev. Frank H. Caldwell of Louisville, Ky., Rev. Guy T. Gillespie of Jackson, Miss., Rev. James A. Jones of Charlotte, N. C., and Rev. John R. Richardson of Atlanta, Ga.

I wish to pay my tribute to the ability, fairness, dignity and restraint with which this special committee has prepared the pamphlet, "Statement on Issues Concerning Presbyterian Union." The main arguments pro and con are gathered within the covers of one little book. Copies are being mailed to all ministers and elders in our Assembly and extra copies may be ordered, at five cents per copy, from the General Assembly office.

Here is excellent material for those who wish to study both sides of the vital question now before our Church. I certainly hope that it will be widely used and appreciated.

Sincerely yours,

Frank W. Price.

## *Presbytery Of Central Texas*

The Presbytery of Central Texas met in its Stated Fall Session, September 28 and 29, 1954, at the Westminster Presbyterian Church, Waco, Texas.

Ruling Elder Morris S. Collier, representative from the First Southern Presbyterian Church, Austin, was elected Moderator. Mr. Collier's address is: 5303 Wasson Road, Austin 4, Texas.

At present the Presbytery is made up of 36 churches and 36 ministers. In attendance at this meeting of Presbytery were 30 ministers and 27 elders. Three visiting ministers and four visiting Ruling Elders were introduced to the Presbytery. Miss Geneva Giese, Director of Christian Education for the Presbytery was also present.

Ministers received into the Presbytery were: C. P. Owen who is the Director of Church Extension and E. S. Sansom who is the pastor elect at Mart.

The Committee on Church Vocations, H. B. Streater, Chairman, presented Mr. Hayes R. White, a candidate for the ministry who was transferred from Albemarle Presbytery to Central Texas Presbytery. Mr. J. H. Robertson was received under the care of Presbytery as a Candidate for the Ministry. Miss Eleanor Sanders was approved as a candidate for Lay Service. There are now 14 candidates under the care of Central Texas Presbytery.

Seven Churches of the Presbytery are without either a resident pastor or a stated supply.

## *Dallas Presbytery*

Camp Lake Dallas — With 63 Presbyters on hand the Presbytery of Dallas paused at the beginning of its meeting for an inspirational memorial service led by Thos. W. Currie in memory of our Retiring Moderator Elder Robert J. Bullard. . . . Daniel A. Baker was elected Moderator . . . The General Assembly's "Forward With Christ" program was adopted. In lieu of a special committee to guide our churches in this program Presbytery called upon its various regular committees to furnish this guidance under the direction of Presbytery's Council . . . The Committee on Annuities and Relief was asked to report at the January meeting, regarding insurance coverage during all meetings concerned with Presbytery work and travel connected with such meetings . . . Important reports were heard from Presbytery's Committee on Stewardship, Education, and World Missions . . . The Camp Board was authorized to proceed so far as their finances permit, with necessary improvements at the newly purchased camp site consisting of 76 wooded acres, 5½ miles west of Lewisville . . . The Stated Winter Meeting will fall on Tuesday, January 25, 1955, at the Northridge Church in Dallas, beginning at 9:30 A.M. . . . H. Kerr Taylor was named as nominee for Moderator of that meeting . . . Docketed for the January meeting is our vote as to whether we desire to unite on the basis of the "Plan of Union."

—Submitted by the Office of the Stated  
Clerk of The Presbytery of Dallas.

## *Davidson College*

Davidson, N. C. — Prof. Samuel D. Maloney, a native of Knoxville, Tenn., is an assistant professor of Bible at Davidson College and one of the new members of the faculty.

Mr. Maloney was graduated from Davidson College in 1948 and from Union Theological Seminary, Richmond, Va., in 1951. His residence work was under the Thomas Cary Johnson Fellowship at Union Seminary in 1952. Until his appointment at Davidson, he served as pastor of the First Presbyterian Church, Red Springs, N. C.



## *New Orleans Presbytery*

Rev. James T. Anderson will begin his new duties as pastor of Slidell Presbyterian Church, Slidell, La., on October 5th or 6th.

This was announced today by Rev. C. Knox Poole, Chairman of the Commission on The Minister and His Work of New Orleans Presbytery, and Mr. Ray Perry, chairman of the Slidell pulpit committee.

Rev. Mr. Anderson has served the First Presbyterian Church of Winder, Ga., following his graduation from Columbia Theological Seminary at Decatur, Ga. The new minister will be joined shortly by his wife and their six-year-old son.

## *Southwest Georgia Presbytery*

Southwest Georgia held its Fall Meeting in The First Presbyterian Church of Tifton on October the 6th. Rev. William B. Clemmons, of Columbus, was elected Moderator. The Lord's Supper was administered by Rev. E. M. Weaver and Rev. William B. Clemmons, the retiring and incoming moderators.

James B. Spencer was received from Montgomery Presbytery as a candidate and preached the opening sermon at the request of the retiring moderator. Charles M. Stowe was received from King's Mountain Presbytery. Both these young men, recent graduates of Columbia Seminary, were licensed. A commission was appointed to ordain and install Mr. Stowe as pastor of Cordele and another commission was appointed to ordain and install Mr. Spencer at Dillon. Mr. Spencer will also be chapel pastor of Thomasville First Church.

Hal Hyde and Dr. James M. Carr from the Board of Church Extension in Atlanta addressed the Presbytery on the needs of a church survey in urban and rural churches and a committee was appointed to make the survey and carry out other suggestions made by these speakers.

A committee was set up to investigate securing a camp site for Presbytery activities with Rev. Brooks Colquitt, Executive Secretary of the Presbytery, as Chairman.

The "Forward With Christ" program was approved and a committee appointed to promote it. The special committee on The Plan of Union urged the reading of the plan itself, and the official pamphlet prepared by the direction of the moderator of the Assembly rather than propaganda material from other sources.

The First Church of Thomasville was given permission to extend a call to Rev. Alvin A. Gardner, who has been studying in Scotland. He expects to be on the field in a few weeks. Rev. Dr. C. H. Nabors has been supplying the First Church of Thomasville as supply. An increased budget for benevolences was adopted. The Winter Meeting of the

Presbytery will be held at The Presbyterian Home for the Aged at Quitman on the 18th of January and a week later an adjourned meeting will be held to vote on the plan of union.

## *Still They Come*

Decatur, Ala. — The Session at its regular meeting September 26, 1954, passed the following resolution:

WHEREAS it is the desire of the Session of the First Presbyterian Church of Decatur, Alabama, to make known its attitude concerning the proposed union of the Presbyterian Church, U.S. (South), the Presbyterian Church, U.S.A. (North), and the United Presbyterian Church of North America; and

WHEREAS, we hold in deep affection and esteem our brothers-in-Christ of these other two churches; but

WHEREAS, it is our belief that this proposed union threatens the absorption of our southern church and the loss of our identity due to no provision being made for regional administrative autonomy, and threatens the distinctive and wholesome contribution of the more conservative theological and social emphasis of our denomination; and

WHEREAS, we believe that the present day ecumenical trend toward bigness and oneness will not necessarily result in more souls actually being saved for Christ or in a more effective witness to the unity of the church or in the impact of the church on the divided and sinful world,

THEREFORE, BE IT RESOLVED: That the Session of the First Presbyterian Church of Decatur, Alabama, does hereby declare itself as opposed to such proposed union,

BE IT FURTHER RESOLVED: That this resolution be published in our Church Bulletin for the information and guidance of the members of our Church.

## *Revival At Rock Creek*

Rev. Charles W. Solomon of Montreat, N. C., conducted a revival meeting at the Rock Creek Presbyterian (U.S.A.) church of Erwin, Rt. 1, Tenn., the week of August 29, 1954. The Rev. Robert S. Williamson is the pastor. Mr. Frank Lambright, a layman from Asheville, N. C., preached the first night in the absence of Mr. Solomon.

The people were truly revived, and God answered many prayers. Six accepted Christ as Saviour and Lord for the first time. Of these, four are grown men, one of whom is 69 years old. Seven Christians made a special act of rededication, and four expressed their desire to unite with the church by letter.

At the close of one service, called "Family Night," almost the entire congregation came forward to rededicate themselves to the Master and promised to build and rebuild a family altar. The use of visual aids by Mr. Solomon was of great interest to both young and old.

The church at Rock Creek was organized in 1950, and is in a growing community. It has a membership of 74 and a church school enrollment of 103. All services are held in the church school unit, as the people look forward to building their new sanctuary.

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### MEN'S RALLY

The Men of Paris Presbytery met at Camp Gilmont on Tuesday evening, Sept. 28, for their Fall Rally, with their President, Mr. Gilbert Reeves of Tyler, presiding. The following officers were elected for the coming year: Dr. Robert Baker of Commerce, President; Mr. V. G. Strong of Mt. Pleasant, Vice President of Northern District; Mr. C. E. Rees of Kilgore, Vice President of Southern District and Mr. Glen Ford, of Tyler, Secretary and Treasurer. The inspirational address was delivered by the Rev. Jack B. McMichael, Regional Director of Christian Education for the Synods of Oklahoma and Texas.

### DEATH NOTICE

The Rev. C. Fred Hancock, honorably retired minister and foreign missionary, died on September 29, 1954, in the Greeg County Hospital of Longview, Texas, as the result of injuries sustained in an automobile accident. Mr. Hancock's last pastorate was the Graham Memorial Church of Hallsville, Texas.

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### Paris Presbytery

The Presbytery of Paris met on Tuesday, September 28, 1954, in the Chapel at Camp Gilmont for its stated Fall Meeting. The retiring Moderator was the Rev. Chalmers G. Long of Bonham First Church. The opening message was brought by Mr. Swanson Yarbrough of Tyler who gave an excellent report on the 1954 meeting of the General Assembly. Mr. Yarbrough was elected Moderator of the Meeting and the Rev. Robert B. Brannon, Jr., of Hallsville was elected Temporary Clerk. The Sacrament of the Lord's Supper was administered by the Rev. H. H. Hunter of Winnsboro and the Rev. David M. H. Richmond of Lone Star. The elements were distributed by the following Elders: Frank Weaver, E. C. Williams, Lee Norton and Robert L. Waite. Twenty-four ministers and twenty-one ruling elders were present.

The Rev. Earnest A. Jupiter was examined and received into the membership of the Presbytery by transfer from a Baptist denomination. Mr. Jupiter is the first Negro Minister to be a member of Paris Presbytery in recent years. He is to be the Pastor

of the Harrison Street Presbyterian Church of Longview, Texas, when it is organized on Sunday, October 10, as a result of a petition requesting organization which was presented to the Presbytery at this Meeting.

The Christian Education Committee which had been requested by Presbytery to prepare a declaration concerning segregation presented the following statement which was adopted by Presbytery by a vote of 26 to 8: "We believe that the time has come in our Presbyterian Church when there should be no segregation on the adult level, including leadership training and inspiration, in order that all leaders in the churches and missions of Paris Presbytery can have the necessary training and inspiration for doing an effective job in the local church."

The following Commissioners were elected to attend the 1955 meeting of the General Assembly: Rev. C. M. King of Wake Village, Rev. W. H. Benchoff of Marshall, Elder Conrad Vernon of Longview and Elder Bruce McMillan of Overton.

The Forward With Christ program was endorsed and the Presbytery's Work Committee of Presbytery was charged with the task of promoting this work. Local Churches were urged to approve this program.

The Rev. Walter Lazenby, Jr., preached the doctrinal sermon on the topic "The Holy Spirit and the Saved." The Rev. Jack B. McMichael was named as Moderator-in-Nomination for the Stated Winter Meeting which will be held in Tyler, Texas, on Tuesday and Wednesday, January 18-19, 1955.

—Dan E. Goldsmith, Stated Clerk,  
Cecil H. Lang, Jr., Permanent Clerk.

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### New D. C. E. For First Church, Florence

Florence, S. C. — Miss Ann Pitts has been appointed Director of Christian Education for the First Presbyterian Church here. Miss Pitts is a native of Seneca, S. C., a graduate of Agnes Scott and has just concluded a four year engagement as D.C.E. at the Eastminster Presbyterian Church of Columbia, S. C.

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### Merger Debates

Augusta, Ga. — On Monday evening, October 4, at the Greene St. Church, Augusta, the church union issue was debated by Dr. Jas. A. Jones and Dr. Charles G. McClure. Another good attendance was recorded at the Vineville Church, Macon on October 6 when Dr. S. Wilkes Dendy spoke in favor of union and Dr. Robert Strong opposed the merger.

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### Change of Address:

Rev. M. E. Melvin, D.D., from Melbourne, Fla., to Camden, Mississippi.



## World Mission Receipts

Budget for 1954 .....	\$2,874,900.00
Receipts to date .....	1,600,329.13
Percentage of annual budget received to date .....	55.66%
Balance needed for year .....	1,274,570.87

### Books For College Library

Montreat — A large number of books have been donated to the Montreat College Library in recent weeks, librarian Virginia W. Buchanan announced.

Largest of the gifts was that given by Mrs. Guy Withers of Washington, D. C.

Other contributors included Dr. George R. Norris of Danville, Va.; Dr. Alfred Crago, Montreat; Mrs. R. McFerran Crowe, Jackson, Miss.; and Mrs. Ira Holt, Montreat.

#### Change Of Address:

Rev. and Mrs. Earl S. King, Sr., from A. P. C. M., Kasha, Belgian Congo, to Mission Haven, 235 Inman Drive, Decatur, Ga.

## The U.S. Government's Plan For Social Security For Ministers

(This is published for information for our ministers)

Among the 10-million more persons who can begin to earn social security protection for the first time on January 1, 1955, are our ministers.

Beginning January 1, 1955, clergymen, Christian Science practitioners, and those members of religious orders who have not taken a vow of poverty may now, at their own, individual election be covered by social security under the same terms as other self-employed persons.

To obtain coverage, the individual minister, Christian Science practitioner, or member of a religious order must file a certificate with the Director of Internal Revenue indicating his desire to be covered by social security. In general, he will have 2 years in which to make his election, but once made, it cannot be revoked. The clergyman must continue to report his earnings and pay the social security tax for every year in which he has \$400 or more from services performed in the exercise of his ministry or in the exercise of duties required by his order. Net earnings in excess of \$4200 in the year are not taxable for social security purposes. The present tax rate is 3 percent of net earnings up to a total of \$4200. When the net earnings are less than \$400, no tax is payable.

Although many clergymen and members of religious orders may actually work as employees of a church or organization, their salaries will be considered self-employment income for social security

purposes. The church or institution with which they are associated will not be involved in any way.

The amount of a retired minister's benefit will be figured by first finding his average monthly earnings from his official social security record. From his average earnings, using a formula given in the law, the amount of his retirement benefit is figured. Benefits to other members of the family are figured from the amount of the minister's monthly benefit. For example, a minister retiring after 65 whose average monthly earnings have been \$300 would have a retirement benefit of \$98.50; if his wife is 65, she can receive \$49.30. The two together would have a retirement income of \$147.80 monthly. Should the minister predecease his wife, she would have a widow's benefit amounting to \$73.90 monthly for as long as she lives and remains unmarried.

If a minister with an average monthly earnings of \$300 die at any age, leaving a qualified widow and two minor children, the following benefits would be provided:

A lump-sum payment to the widow, amounting to \$255; and a monthly benefit of \$197.10 to her and the two children until the eldest child becomes 18. When the eldest child becomes 18, the benefits would be reduced to \$147.80 monthly, payable until the younger child became 18. When the younger child becomes 18, all benefits cease until the widow reaches age 65. If she has not remarried, she can become entitled to a widow's monthly benefit of \$73.90, payable for the remainder of her life, or until she remarries.

For full information, consult your nearest Social Security Administration District Office.

## BOOKS

All books reviewed by this department may be secured, postpaid, by ordering from *The Southern Presbyterian Journal*, Weaverville, N. C.

"MISTRESS OF THE WHITE HOUSE - THE STORY OF DOLLY MADISON." By Helen L. Morgan. The Westminster Press. Price \$2.00.

Little did Dolly Payne know her childhood dream of "someday living in a big house with white pillars and making everyone happy" would actually come true.

The author describes the life of a brave and poised fourteen year old from the Virginia plantation in strict Quaker rearing, to the White House as Mrs. Madison. There as president's wife she discards her father's rules against extravagance and frivolity.

There is interesting reading in the history and customs of these times. One sees vividly portrayed men of note such as suave Aaron Burr, democratic Tom Jefferson, the Washingtons and others.

—E.C.S.

# Multiplication By Division

When churches *colonize* the cause of Christ is furthered in a community.

Right now one Presbytery in Texas is considering dividing into two for the sake of efficiency.

Right now one Presbytery in Florida is dividing into three in order that a more effective work may be done for the cause of Christ.

The proposed Plan of Union represents just the opposite philosophy. Organic union and centralization of power and authority do not — in the judgment of many — further the cause of Christ, rather, they hinder it.

At this late date—NOT ONE VALID ARGUMENT HAS BEEN ADVANCED FOR THE PROPOSED UNION WHICH HAS NOT BEEN COUNTERBALANCED MANY TIMES BY ARGUMENTS AGAINST THE PROPOSED UNION AND FOR THE PRESERVATION AND CONTINUATION OF OUR CHURCH AS A SEPARATE ORGANIZATION.

*Send For Samples Of Literature*

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. DENDY, Secy.

WEAVERVILLE, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

OCTOBER 27, 1954

L. U. N. C.  
Carolina Room

## THE VOTE ON CHURCH UNION

	FOR UNION	AGAINST UNION
MISSISSIPPI PRESBYTERY VOTED ON OCTOBER 19th — — — —	7	28
MERIDIAN PRESBYTERY (Miss.) VOTED ON OCTOBER 19th — — — —	6	67
EAST MISSISSIPPI PRESBYTERY VOTED ON OCTOBER 21st — — — —	12	41
AUGUSTA-MACON (Ga.) VOTED OCTOBER 21st — — — —	12	32
SEVEN PRESBYTERIES ALREADY VOTED AND REPORTED —	50	363
TOTALS FOR 11 PRESBYTERIES — — — — —	87	531

# THE SOUTHERN PRESBYTERIAN JOURNAL

The Journal has no official connection with the Presbyterian Church in the United States

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Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor

Asheville, N. C.

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## EDITORIAL

### The Burning Need

The most glorious thing which could happen in and to the Church of Jesus Christ would be a mighty outpouring of the Holy Spirit with the necessary accompaniment of His cleansing and power.

That which is so sorely needed in the Church as a whole is equally needed in our particular part, the Southern Presbyterian Church.

And that which is needed in the hearts of so many Christians, both lay and clergy, is desperately needed in the heart of this writer. This is not a question of pointing the finger of either scorn or accusation but rather of heart-searching. With the Psalmist we *must* pray: "*Search me, O God, and know my heart: try me, and know my thoughts,*" but we dare not continue with the words: "*And see if there be any wicked way in me,*" for we do *know* that such is the case. Rather we would pray; "*Show me the wickedness of my own heart,*" - "*and lead me in the way everlasting.*"

As earnestly as we debate the question of proposed union, pro and con, *that* is not the issue of primary importance. Some consider it vital, others consider it a symptom of an underlying misplaced emphasis which is abroad today. But surely all of us *must* agree and face the fact that our great need—the matter of transcending importance—is neither to defeat union nor to vote it into effect. What we *all* need is a transforming experience with the living Christ whereby being cleansed by His precious blood and filled with His Holy Spirit we shall be enabled to go forth with the spiritual power by which alone our lives can count for Him.

Let us face this fact. An unbelieving world needs the witness of believing, cleansed, humble, Spirit-filled and militant Christians.

We need the searchlight of God's Holy Spirit, directed into the deepest recesses of our own hearts, to search out the unbelief, the impurity and the pride which lurk there because of our failure to completely surrender to Him. We need our lovelessness transformed into a burning love for the souls of men and an active concern for their human welfare. We need the eyes and the heart and the hands and the feet which Christ has transformed by His Own living presence.

Somewhere along the line we *must* come face to face with the somber fact that much which is called "Christian" today is more a shadow than a reality, because while we have given Him lip service we have reserved to ourselves certain areas in our minds, wills and hearts which we have never surrendered to Him.

This editorial is directed at the writer more than at any one else, but, it is written with a prayer which comes from the depths of his heart. We need to have restored to us the joy of God's wonderful salvation in Christ. We need, through surrender to Him, to be upheld and strengthened by His Holy Spirit. THEN we will be the instruments in His hand which He can use to teach transgressors His ways. THEN we will be used to convert sinners to Him.

If we are honest with ourselves we will admit that few of us have any real spiritual *power*. We can go through a routine. Yes. We can follow a program. Of course. But, can we talk to a man or woman who is a sinner and desperately needs the Savior and win that one to Him?

How often, rather than being an instrument, a witness to the glory of God, we prove to be stumbling blocks to those who need Him. It is from this tragic situation that we all need to be delivered. We need to return to the day of Pentecost to



see how and why the early disciples went out to turn the world upside down:

*"But ye shall receive power, AFTER THAT THE HOLY GHOST IS COME UPON YOU: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."* —L. N. B.

## A Hard Saying By Gordon H. Clark, Ph.D.

Professor of Philosophy in Butler University  
Indianapolis, Ind.

Times of great religious awakening are characterized by a zeal to understand God's word. People study the Bible. Not only are its obvious teachings scanned, but its deeper doctrines are carefully examined. However, when the love of many waxes cold, and when unbelief comes in like a flood, the discouraged faithful are satisfied to defend a few vital doctrines. Sometimes it is even said that Christians ought not to go too deeply into the Scriptures. It is presumptuous, useless, and divisive.

Such an attitude is not commended in the Scriptures themselves, nor was it the practice of the reformers and Westminster divines. The Bible says that all Scripture is profitable for doctrine, not just some. And the reformers did not draw back from the difficult passages on predestination, foreordination, and God's eternal decrees. Really, these passages are not difficult to understand, though many people find them difficult to believe. But if they are God's words, then we should study, believe, and preach them.

The Westminster Confession, summarizing the Bible, asserts in Chapter III that God from all eternity did ordain whatsoever comes to pass. Obviously, if God is omnipotent, if nothing can thwart his will, and if he decided to make a world, then all his creatures and all their actions must be according to his plan.

This is easy to understand, but many people find it difficult to believe that God planned to have sin in the world. Does Chapter III of the Confession mean that God commits sin? And even in the case of a man's doing something good, does it mean that God makes the man do the good act while the man willed to do something evil? These questions have perplexed many minds, but the first question is, What does the Bible say? If the Bible talks about foreordination, we have no right to avoid it and keep silent.

Summarizing the Scriptures, the Confession says here that God is not the author of sin; that is, God does nothing sinful. Even those Christians who are not Calvinists must admit that God in some sense is the cause of sin, for he is the sole ultimate cause of everything. But God does not commit the sinful act, nor does he approve of it and reward it. Perhaps this illustration is faulty, as most illustrations are, but consider that God is the cause of my writing this little article. Who could deny that God is the first or ultimate cause, since it was he who created mankind? But although God is the cause of this article, he is not its author. It would be much better, if he were.

Still more difficult for many people to believe is the third section. It says, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." And the next section adds that the number of each of these two classes is so certain and definite that it cannot be either increased or diminished.

Easy to understand; difficult to believe? But the main question is, Do the Scriptures teach this? If they do, as every ordained Presbyterian minister has affirmed, and as the proof-texts amply show, then the doctrine should be taught. But if the Scriptures do not teach this, and if predestination is false, what becomes of our assurance of salvation and the perseverance of the saints? If God has not from all eternity decided to preserve me in grace, do I have any spiritual power in myself to persevere to the end? And if I have such power, would not salvation be achieved through my own efforts and by my own merits, rather than by God's grace?

This doctrine of the eternal decree underlies, not only the doctrine of the perseverance of the saints, but also that of effectual calling, the necessity and nature of regeneration, the gift of saving faith, and in short the whole gospel.

In the United States not much has been heard in recent years about the sovereignty of God. In England there is an association called the Sovereign Grace Union, dedicated to the purpose of proclaiming salvation by grace, one hundred per cent grace, the grace of God, apart from all human merit. No doubt loyal Presbyterians believe in sovereign grace too, after a fashion; but would it not be better if we dusted off our Confessions, used them as a guide in our Bible study, and then proclaimed the message with heavenly enthusiasm?

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## POSITIVE PROOF

By Paul D. Hastings

Reidsville, N. C.

One of the most important facts in the Union Issue now before our Church that those who think such a Union unwise for our Southern Presbyterian Church have been pointing out is that there has never been in the past nor is there at the present time a spontaneous desire for Union at the grass roots of our Church among the Lay members. The entire Union movement has been developed and forced upon our Church on the General Assembly level by a small but influential group of men, mostly ministers, working through the Committee on Co-operation and Union, as this Committee is about 90 per cent composed of some of the strongest pro-union men in our entire Church. In the September 20 issue of the *Presbyterian Outlook* was a list of the chairmen of the pro-union group in each Synod. This list consisted of twelve ministers and four Laymen.

The first seven Presbyteries to vote on Union voted 366-50 against Union. This overwhelming vote and the fact that in the last three Presbyteries, which voted openly so that it was known who voted for and against Union, not a single elder in the entire Presbytery voted for Union in Harmony and Congaree Presbytery; and only three elders voted for Union in Florida Presbytery. All of this should convince the members of our Church that the Laymen are absolutely and vigorously opposed to the proposed Union. What kind of a Union would result in the Lay members of our Church being carried into it against their desires and protests?

If this group of influential ministers who have forced this issue upon our Church have not given this important matter the time and study necessary to get informed as to all that is involved in the proposed Union for our Southern Church, then this should cause the members of our Church serious concern.

But, if these men have given the matter the necessary time and study and are informed as to the more liberal views, beliefs, policies and programs of the leadership which controls the Northern Presbyterian Church and yet they, themselves, are not concerned about these things and continue to agitate for Union, then this should be a matter of even more concern to the members of our Church.

It is becoming clearer all the time that the real issue which we are faced with in our Southern Presbyterian Church isn't the Union Issue but that this is just a surface indication of a much more serious doctrinal issue which we will be faced with after the Plan of Union is defeated. We should face facts when they are clear and obvious!

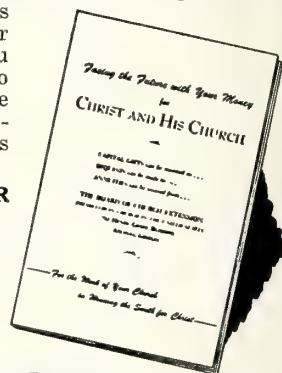
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## *A Pastor In United Presbyterian Church Gives His Reasons For Opposing Union*

Garrattsville, N. Y.—The following are the reasons why I do not favor the union of the Presbyterian bodies.

1. It does not seem to have been demonstrated that the recent union of some of the denominations has accomplished more than was accomplished when they were separate bodies. There have been a few unions recently of church bodies such as the Methodist, Evangelical, United Brethren, etc. The results since the union have not seemed to justify the union. Those who favor union of the Presbyterian bodies contend that so much more will be accomplished with union. But it has not been demonstrated by those unions which have been effected. The results since the union have not seemed to justify the union nor validate the arguments set forth for consummation of the union.

2. The United Presbyterian church would lose the power of self-determination which it now enjoys. The present policies of the Presbyterian Church of the U. S. A. would become the policies of the new church because of the balance of power held by those who were the Presbyterian U. S. A. church. The majority of votes cast in any poll after union would favor the desires and policies of those who previously constituted the Presbyterian church of the U. S. A. As some one has aptly expressed it, the United Presbyterian church would be "swallowed up." Who among us wants to be a Jonah?!!

3. The claim has been made that union is necessary for a more rapid promotion of the Kingdom of God but this is not supported by Scripture. The church of Acts 2 had only 120 members but it accomplished more accordingly than the church of today is accomplishing. The ratio of persons won to Christ to the size of the early church is greater than such a ratio is today. In Zechariah 4:6 we read, "Not by might (margin "army") nor by power but by my Spirit saith the Lord of Hosts." Also in I Samuel 14:6 we read, "... for there is no restraint to Jehovah to save by many or by few." While this does not refer to the question of church union yet the principle applies. God has never been and is not limited by numbers. Consecration and yieldedness to the Spirit are more necessary than great numbers. Some of Israel's greatest victories were won with a small number of combatants. God was the deciding factor.

4. The Presbyterian church of the U. S. A. is not as conservative as the United Presbyterian church. The United Presbyterian church has never had an Auburn Affirmation. The Presbyterian U. S. A. church gets many of its ministers from

radical Union Seminary of New York City. All of these influences would be operative in a union of the Presbyterian bodies.

5. The allegation is made that some of the promoters of union have ulterior motives and are seeking self-advancement and self-glory rather than the Kingdom of God. This charge may or may not be true but at least it is a possibility when one considers the temptations to which the flesh is susceptible. God looketh on the heart. A larger body makes possible positions of more prominence and this is a temptation for some.

—J. Ross McCloy.

## *Still They Come*

The Session of the Washington Georgia Presbyterian Church, believing that the greatest need of the Church today is not organic union but a spiritual revival, at its regular meeting on September 26, 1954, does deplore the action of the General Assembly recommending organic union of the various Presbyterian Churches. It believes that, if such union does take place, the identity of the Presbyterian Church U. S. will be destroyed and all its splendid work over the years will be completely overshadowed.

So be it Resolved:—

I. That it does not approve of the union with the Presbyterian Church U. S. A. nor union with any other body of the Presbyterian Church.

II. That it does approve of a spiritual revival and pleads for such a revival in all Presbyterian Churches; and it is ordered

III. That a copy of this Sessional action be spread upon the minutes of the Washington church, a copy to be sent to the Presbytery to be read at its next meeting and that a copy be sent to each of the Presbyterian church papers for publication.

B. G. Munro, Moderator.

A. L. Wright

A. W. Simpson

J. L. Vandiver

P. D. Howard

R. G. Stephens

C. N. Hodgson

## *Still They Come*

### *Session Of Central Church, Chattanooga, Speaks Out*

Whereas, the matter of organic union with the Presbyterian Church, U. S. A., and the United Presbyterian Church has been handed down by the General Assembly to the Presbyteries for final action, and whereas it seems wise to the Session of the Central Presbyterian Church, Chattanooga, Tennessee, to officially take its stand on the question.

While still believing in the unity of Christian fellowship between all who confess the Name of Christ as Lord and Saviour, we yet believe that the proposed plan of union presents certain radical departures from the historic position of the Presbyterian Church, U. S., in regard to both doctrine and government.

Therefore, be it resolved that the Session of the Central Presbyterian Church, Chattanooga, Tennessee, go on record as being opposed to the proposed plan of union. The Session of Central Presbyterian Church believes that no plan of union can be acceptable which departs from our standards of doctrine and government as set forth in the Westminster Confession of Faith and the Book of Church Order.

Be it also resolved that this resolution be made known to the Congregation of Central Presbyterian Church and that copies be sent to the Stated Clerk of Knoxville Presbytery and to the Editor of the Southern Presbyterian Journal.

—Louis H. Zbinden,  
Clerk of Session.

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### *Still They Come*

Mt. Airy, N. C., Oct. 3, 1954.—The matter of the Union of the Presbyterian Church U. S., the Presbyterian Church U. S. A., and the United Presbyterian Church of North America was discussed; and upon a motion of W. F. Carter, Jr., and seconded by J. Marion Burke, the following resolutions were unanimously adopted:

WHEREAS, it is the desire of the Session of The First Presbyterian Church of Mount Airy, North Carolina, to make known its attitude concerning the proposed union of the Presbyterian U. S., the Presbyterian Church U. S. A., and the United Presbyterian Church of North America, and

WHEREAS, it is our belief that this proposed union will lead away from and not toward a more conservative Bible teaching in the fundamentals: The Inspiration of the Scriptures, the only infallible rule of Faith and Practice; The coming of Christ in the Old Testament; His birth of the Virgin, begotten by the Holy Spirit; The miracles, His atonement for sin, original sin and all actual transgressions, the Bodily Resurrection from the grave and His coming again to judge the Living and the Dead and

WHEREAS, we believe the proposed plan with regard to the government of the church as far as women being Elders is concerned is not Scriptural; we believe they are neither elected to this office nor ordained, and

WHEREAS, the dividing of our people is causing much unhappiness.

Therefore, be it resolved that the Session of the First Presbyterian Church, Mount Airy North Carolina does hereby declare itself as opposed to the proposed plan.

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Farmville, Va., Oct. 6, 1954.

WHEREAS, it is the desire of the Session of the Farmville Presbyterian Church to make known its attitude concerning the proposed union of the Presbyterian Church, U. S. (South), the Presbyterian Church, U. S. A. (North), and the United Presbyterian Church, and

WHEREAS, We hold in deep affection and esteem our brothers-in-Christ of these two other Churches; and

WHEREAS, it is our belief that this proposed union threatens the loss of our identity, and threatens the distinctive and wholesome contribution of the more conservative theological and social emphasis of our denomination.

THEREFORE BE IT RESOLVED: That the Session of the Farmville Presbyterian Church does hereby declare itself as opposed to such proposed union.

BE IT FURTHER RESOLVED: That this resolution be published in our Church bulletin, once during the month of October, 1954.

Be it further resolved that a copy of the above resolutions be sent to the Association for the Preservation and Continuation of the Presbyterian Church U. S.

T. S. McCarty, Moderator.  
C. B. Taylor, Clerk.

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### *Plant City, Florida*

WHEREAS, the Session of the First Presbyterian Church of Plant City, Florida, desires to make public announcement of its attitude regarding the proposed union of the Presbyterian Church, U. S., (South), with the Presbyterian Church, U. S. A., (North), and the United Presbyterian Church of North America, and

WHEREAS, we hold deep affection and Christian love for and seek the closest fellowship with the membership of these other churches who cling to the old established historic faith and doctrines of Divine Revelation, but

WHEREAS, it is our belief that this proposed union, terminating the separate and distinctive life of our Southern Church, and its absorption into other churches, one with a much larger membership and which, as a church, is recognizing, teaching, and practicing some theological and social beliefs totally at variance with those dominant in our Southern Church, and

WHEREAS, we do not believe the consummation of the plan of union would increase the spiritual efficiency of the Southern Church or in



any way enable it to make a larger contribution towards the building of the Kingdom of our Lord in this world, and

WHEREAS, on the contrary, we believe such a union and the complete loss of identity of our Southern Church would neutralize its distinctive efforts, silence its distinctive testimony, cripple its efficiency, create discord and end our Southern Presbyterian Church as we know it today.

THEREFORE BE IT RESOLVED: That the Session of the First Presbyterian Church of Plant City, Florida, does hereby declare itself as opposed to such proposed union.

BE IT FURTHER RESOLVED: That this resolution be published in our Church Bulletin, and a copy be sent to the Southern Presbyterian Journal.

### *And Still They Come*

The session of Hopewell Presbyterian Church, Huntersville, N. C., at its regular scheduled monthly meeting on August 8, 1954, adopted the following resolution:

WHEREAS: it is the desire of the Session of Hopewell Presbyterian Church that each member of said congregation be better informed on this vital issue of union now facing our church, that they may be able to make an intelligent decision on the question, and that this decision be not based on Prejudice, Emotions, or Illusions, we as a Session hereby make known our attitude concerning the proposed union of Presbyterian Church U. S. (South), the Presbyterian Church U. S. A. (North), and the United Presbyterian Church of North America, and

WHEREAS: we love and esteem our brothers-in-Christ of these other two Churches, and in adopting these resolutions we would not claim that we in the Southern Church have something that they in the U. S. A. Church do not have, rather we would say; that some twelve hundred ministers in U. S. A. Church have something we do not need if we are to be a witnessing Church, and

WHEREAS: history makes us aware of the examples of large and powerful organizations, both of Church and State, we would urge all professing Christians that they be not tempted to put too great a faith in the power of a big Church and forget the lessons of the past, but let us hold fast to our faith in the Church as a Spiritual Body in unity instead of an organic union, which would cause a split in congregations and in some families, and

WHEREAS: this movement toward union has been largely a ministers movement, led by a few influential ministers in our Church over-zealous

in this ecumenical trend toward one large National Protestant Church, which would not give us greater witnessing power as a Church nor further the cause of Christ, which should be the mission of any Church.

THEREFORE BE IT RESOLVED: That the Session of Hopewell Presbyterian Church does hereby declare itself as opposed to such a proposed union.

BE IT FURTHER RESOLVED: That this resolution be printed, a copy of which shall be placed in the hands of each member of our Church for their information and guidance in this most important question.

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### *Davidson College*

Davidson, N. C. — Of the 845 students enrolled at Davidson College, more than one half the number have chosen business, medicine, or the ministry as their prospective vocations, it is announced by Registrar Fred W. Hengeveld.

Business and medicine each have a total of 160, and 118 students have chosen the ministry. Professions next in order are law and teaching. Twenty other selected vocations are listed, with 169 students still undecided as to their professions.

Twenty-two states, the District of Columbia, Africa, Denmark, Finland, and the Philippine Islands are represented in the student body. After North Carolina, South Carolina, Georgia, Florida, Virginia and Tennessee have sent the largest enrollment.

Since Davidson College is a Southern Presbyterian school, more than half the students are Presbyterians. However, 19 other church affiliations are listed in Mr. Hengeveld's 1954-55 report.

Enrollment by classes is as follows: freshmen, 250; sophomore, 229; junior, 176; and senior, 183. Of these, 111 are working toward A.B. degrees, and 727 toward B.S. degrees. There are seven special students.

Dr. Paul A. Marrotte is a new member of the History department at Davidson College, serving as an assistant professor. Before coming to Davidson in September, he was an instructor in the department of History at the University of North Carolina.

Dr. William A. Paton, Jr., B.A., M.B.A., is associate professor of Business Administration at Davidson College and is one of the 11 new faculty members.

From September 1952 until June of this year, Dr. Paton was assistant professor of Accounting at Penn State University, State College, Pa., and previous teaching experience included an instructorship of Economics and Accounting at the University of Kentucky, Lexington.

# The Presbyterian Men's Convention

By

Rev. John R. Richardson, D.D.

Approximately 7,000 Presbyterian men met in the International City of New Orleans October 15, to hear the challenge to rededication of their lives to Christ and His program. The official theme authorized by the 91st General Assembly was "In God We Trust." The dominant purpose announced by the Assembly's Men's Council was "to capture the attention and interest of Presbyterian men and impress North America with the central place of the Church in the life of our Nation."

No convention has ever been more ably planned. Every detail was carefully thought out. The entire Church program was superbly dramatized through platform presentations, and displays in the exhibit room adjacent to the Auditorium. The work of the Church was set forth most attractively in a panorama of eighteen colorful interpretations.

The music was of very high quality. The convention was fortunate in having Walter D. Eddowes, Minister of Music, First Presbyterian Church, Huntington, West Virginia, to lead the group singing. An added musical feature was the contribution of the Texas Men's Choir directed by Dr. Robert Wayne Bedford, Professor of Music and director of the Capella Choir, Austin College, Sherman, Texas.

## OPENING SESSION

The current Moderator, Dr. Wade H. Boggs, sounded the official convention call. The Moderator used as his subject, "The Greatness of Christ." Basing his message on Luke 19:1-10, he pointed out that Christ has the ability to change human life. In the course of his remarks he stated, "Christ was great in His Name—His Name is above every name. He was great in His Mission—to seek and to save the lost. We are here today to hear what Christ has to say to us as Christians and to give Him complete control of our hearts and lives. At the beginning of this meeting we need to be brought face to face with the greatness of Christ."

J. E. Dewes presided at this session. Words of welcome were given by Governor Robert F. Kennon. He pointed out that the State of Louisiana owes very much to Christianity; that while we endeavor to keep Church and State separate, "Democracy would be unworkable without the contributions of Christianity." In the absence of Mayor deLesseps S. Morrison, Mr. A. Browne Moore extended greetings from the City of New Orleans.

The devotional message for this session was given by Mr. Walter R. Humphrey, Editor of the Fort Worth Press, Fort Worth, Texas. He stressed the fact that the Bible is the pathway to faith, and used as his text, "Thy word is a lamp unto my feet and a light unto my path." From his own Christian experience he indicated how Christians ought to use this lamp.

The key-note address was delivered by Governor Theodore R. McKeldin of Maryland. Governor McKeldin is an Episcopalian and a Lay Reader of the Episcopal Church. For some years he has served as superintendent of an Episcopal Sunday School. In the Governor's formal address he discussed the principle of separation of Church and State. He averred that this separation is not a repudiation of religion but merely admits of the fact that all men fall into error, including the most religious, and no man should have physical power to force his errors of faith on others. The power of the State is physical and extends over material things. Continuing this thought he declared "It is Christianity that first made the boundary between the realms of God and Caesar clear and inviolable. That is why it is under Christianity that political freedom made its earliest and most complete development. . . . God has granted no man freedom to do what in his heart he knows is wrong. Marxism, with its denial of moral responsibility, seeks to abolish this condition on which we hold our freedom."

"Therefore, Marxism has culminated, not in true liberty, but in tyranny of the most ruthless kind. It was bound to be so, for the assertion that we are or ever can be relieved of moral responsibility is the most appalling lie spawned by the Father of Lies; and it is not only declared in Holy Writ, but proved by all history that only 'the truth shall make you free.'"

Following the Governor's formal message he gave an informal message relating to his experiences as a Christian in the affairs of State. Incidentally, he stated that he is a total abstainer and never indulges in alcoholic beverages. He castigated liquor as Public Enemy No. 1. Many favorable comments were expressed concerning this key-note address.

## FRIDAY AFTERNOON

The first speaker for the afternoon session was Everett Mitchell, well known as Master of Ceremonies of the National Farm and Home



Hour, Chicago, Illinois. Mr. Mitchell's subject was "Faith in the Home." He began by averring "today more than ever before the world needs faith in one's home. I have read many definitions of the word 'home.' I have one of my own, 'Home is where the heart is' . . . man is born a helpless infant with nothing but a small cry to attract attention, and God in his wisdom gave us fathers and mothers to heed that cry. It is faith in the parents that prepares man to take his place in the world . . . after completing my world travels I have come to the conclusion that what the world needs is men who will stand up and be counted; men who when they speak of God and Christ will speak out and not let their words be buried in their throats so that they will not be audible; men who put first things first, and that means God first, last, and always."

The second afternoon speaker was Dr. James I. McCord, Dean and Professor of Systematic Theology in the Austin Theological Seminary, Austin, Texas. Dr. McCord discussed the subject, "Faith in the Bible." He pointed out that faith involves more than mere assent, it means to speak or live what we believe. He said that we have faith in the Bible because it witnesses to God's activity on our behalf. He further stated that our faith in the Bible stems from the fact that in it we find the living truth that makes men free. He elaborated upon the liberating effectiveness of the Bible, observing that wherever it has gone into the language of the people its liberating effects can be seen in every area of living.

Dr. McCord's conclusion was impressive and moving. He closed with this dynamic assertion, "Faith in the Bible—yes, here we must cast our first anchor. It is the Bible that keeps us from straying away from Jesus Christ. Here we meet Him and come face to face with God. Here we find what man is to believe concerning God, and what duties God requires of man. Here we hear the healing word that restores and makes whole. Here through the Holy Spirit we are brought into union with our Redeemer, and come to know 'the peace of God that passeth all understanding.'"

#### FRIDAY NIGHT SESSION

The Friday evening session began with a devotional message by Dr. Andrew Edington, President of Shreiner Institute, Kerrville, Texas. Dr. Edington spoke on the importance of prayer in the Christian life. He defined prayer as a means of communication between God and man. He noted that the philosophy of prayer is based upon the fact that "God reigns." He made the strong plea for a "listening" attitude in prayer. He said that God speaks to us in prayer and

we need to hear his voice and say with young Samuel, "Speak, Lord, for thy servant heareth."

The principal address of this session was given by Dr. George W. Crane, well known columnist and physician-psychiatrist. Dr. Crane is best known for his book "Psychiatry Complete" now used in more than 300 universities and colleges. It has been said that through his writing he "conducts the largest psychology class in the world."

Dr. Crane spoke on "Faith in Ourselves." He made a strong plea for laymen to launch out boldly as salesmen for Christianity. He listed twelve modern innovations in making the Church a greater aid to the more abundant living. Speaking as a psychiatrist he advocated that laymen should reach a more active partnership with God, so that at bed time we can say, "Heavenly Father, I must get some sleep, so will you please take over the night shift for me." As a result of this attitude the speaker assured his hearers that such a partnership would cause us to slumber soundly and free us from such ailments "as spastic colitis, high blood pressure, insomnia, and tensions. Even the acid secretion of the stomach declines so peptic ulcers will not burn us so severely."

While Dr. Crane offered some constructive suggestions for laymen to incorporate into the service-program of the Church, he brought in some fantastic notions in regard to other planets being inhabited, and that before long our planet would be sending missionaries to these planets. It was evident the speaker did not have the same concept of the Church as Southern Presbyterians, and some of his theological views were obviously at variance with sound Biblical theology. One is tempted to say to such a speaker, "Cobbler, stick to your last."

#### SATURDAY MORNING

Dr. Elfan Rees, advisor on Refugee Affairs of the World Council of Churches, was the main speaker at this session. Dr. Rees was born in Brechon, Wales, and graduated from Oxford University. He was ordained into the Congregational ministry in 1930. He spoke on "Faith in Freedom." He pointed out that the meaning of faith consists primarily in "being faithful unto." He elaborated upon freedom of worship, freedom of speech, freedom from want, and freedom from fear. He asked, "How faithful are you to these freedoms?" He said that a new faithfulness to these freedoms is essential if our world is to become fit to live in. He discussed at length the refugee problems, and told the audience there are more than six million refugees in the world today who do not know these freedoms, especially freedom from fear.

"Faith in our Country" was the subject of a panel discussion by two governors and one ex-governor. Former Governor Alfred Eastlack Driscoll of New Jersey began the discussion. After pointing out the problems before our country today he called upon Governor Francis Adams Cherry of Arkansas to give a definition of faith. Governor Cherry mentioned the different kinds of faith, and then showed how there is a basis for faith in our own country.

Governor Robert F. Kennon, the distinguished host governor of the Convention, a ruling elder in the First Presbyterian Church of Middle Louisiana, traced the operations of Christian faith from the time of President George Washington to President Dwight Eisenhower.

The conclusion reached by the governors was that from the earliest days our country has acknowledged God and His sovereignty. Our history shows that our way of life manifested in humanitarian interest is improving. We must demonstrate that our way of life really works and then others will want to follow our example.

### SATURDAY NIGHT

First Vice President of the Men's Council Ed. C. Hammond presided at the evening service. The devotional was given by Mr. Charles Bradford brought a very inspiring message and Cordage Co., Decatur, Georgia. Mr. Bradford brought a very inspiring message and sounded a spiritual note that added much to the spirit of the convention. Many of the delegates said his message was the high point in the entire program.

The principal feature of this service was a panorama entitled, "Faith in our Church." Dr. Edward D. Grant was the narrator. Others participating were Dr. James G. Patton; President, John V. Matthews; Chairman, J. E. Dews; and past president Royall R. Brown. This program spearheaded the "Forward with Christ" movement. This is a three-year program for the years 1955-1957. It was explained that this is a program and not a campaign or a drive. It is Christ-centered. It attempts to put the total program of the Church on such a basis and in such a package that it would be readily understood by the average layman. Nine charts were displayed illustrating the goals of this program.

### SUNDAY MORNING

The Sunday morning session began at 10 o'clock. President John V. Matthews presided. The devotional speaker was Lt. Col. Powell A. Fraser. His subject was "My Faith Strengthened Through Personal Work." He emphasized the thought that "sharing the Christian experience in personal work means sharing Christ in all phases of life and not in only a small segment of life."

The first of the two major messages was given by Evangelist Billy Graham. His text was, "Wherefore, Sirs, be of good cheer: for I believe God." Acts 27:25. Dr. Graham first gave a graphic picture of contemporary conditions which are leading many to despair. While recognizing that Communism is on the march and has under its control eighty million souls, he said we need to see Paul in the middle of the storm saying to us, "Be of good cheer and believe God. Put your faith in God and not the United Nations."

The heart of Dr. Graham's sermon centered around "The Biblical Doctrine of Faith." After illustrating how faith pleases God, and leads to salvation, he emphasized that the faith that is required today is "the faith that leads one to obedience." This message was Bible-Centered and delivered with a burning passion that thrilled the hearts of Christian believers.

The second speaker of the morning was Dr. Louis H. Evans, Minister-at-large of the Board of National Missions, Presbyterian Church U. S. A. Dr. Evans' subject was "Three Cheers for the Future!" The thesis of Dr. Evans' message was that the Christian as he looks ahead to the future should do so with a cheerful, singing attitude. He made a strong plea for a happy Christian philosophy that goes beyond mere emotionalism, and has its roots both in history and theology. He observed that there are three things that enter into the Christian philosophy that make one cheerful. First is pardon. He said that our greatest problem is sin. Our greatest need is a cure for sin. We need to go to the pool of Christian redemption, to the healing waters of the Gospel. It is at this place that we find the pardon that produces good cheer. The second source of cheerfulness, according to Dr. Evans, is the experience of power to overcome the world. He explained that Christ overcame the world and he has placed at the disposal of his followers the same power. Finally, this cheer for the future, said the speaker, lies in a Presence. We are never asked to carry out His program without His presence. He closed his sermon with this stimulating thought, "The communists believe in their cause—more dynamically must we believe in our cause. . . . We must never allow ourselves to be sucked in by the fear, frustration, and futility of this world. We are His and His forever and the power and the Presence are imperishable. No matter what tomorrow may hold—we know who holds tomorrow. It and we are His forever. Three cheers for the future! He holds it in His hand."

Although we would like to have seen a stronger emphasis upon evangelism and world missions in this program, it is the writer's conviction that this convention will surely be a



great stimulation to all who attended its sessions to move "Forward with Christ."

It is our prayer that the Christian fellowship and experience received by this large number of Presbyterian men will lead to a greater love and loyalty to Christ and his blood-bought Church. May the vision of the New Orleans convention constrain all of us to pray, "Lead on, O King Eternal, we follow not with fears

. . . Thy cross is lifted o'er us, we journey in its light."

## The 1955 Evangelistic Campaign

Atlanta Ga.—Packets of promotional material for the Assembly-wide 1955 evangelistic campaign in the Presbyterian Church, U. S., will be mailed to every pastor in the denomination within the next ten days.

Manuals for use by local churches, brochures for the individual member, and descriptions of many types of promotional displays—for billboards, windows, cars, posters, bumper and window-stickers—will be included, Dr. Wm H. McCorkle, secretary of the Division of Evangelism, Board of Church Extension, announced today. Mailing of these modern and useful aids will begin by Oct. 20, the church leader said.

Slogan for the evangelistic campaign which will begin in January and run through the entire year, is "Find Life With God." Special emphasis for a concerted effort in evangelism will be placed on the days between March 7 and April 30, Dr. McCorkle pointed out. At this time every synod in the Assembly and most individual churches will take part in a program of exchange of leadership, which will effectively provide additional help for each local pastor during a week-long effort in visitation and preaching evangelism.

This effort will be backed up by a three-month long series of special broadcasts, prepared by the Division of Radio and Television, with the cooperation of leading Presbyterian evangelists from throughout the Church. The first of these 15-minute sermons, which will be made available in tape-recorded form to every presbytery and synod which can obtain time on a radio station, will be issued for use the week of January 2, 1955. The last of the fourteen sermons is to be prepared for use the week of April 3. All include music by the excellent Protestant Radio Center Choir.

The evangelism effort was set up for 1955 by the General Assembly of 1953, and reconfirmed by the Assembly of 1954, while incorporating the evangelistic plans in the newly adopted Forward With Christ program which begins in 1955.

The fourth step in the preparation for the largest coordinated evangelism effort in the history of the denomination will be the mailing of the packet of

materials. Samples and descriptions will cover material which will be available in any quantity needed by synods and presbyteries, on order from the Atlanta office of the Division of Evangelism.

The billboard sheets, designed for the standard size bill boards, are done in four lithographed colors, and bear in neat, attractive and dignified style an artistic representation of the slogan: "Find Life With God - Presbyterians Forward With Christ." Four-color posters with similar design for church bulletins and general public advertising will also be available. Bumper and window-stickers will be in two colors, and will be ready for use by individuals, while additional helps in literature are included in the new order blank to be mailed out.

Early purchase of these supplies and careful preparation for their use by synod, presbytery and local church chairmen of evangelism is urged by the Assembly evangelism head. This will give the best possible opportunities both for congregations and individual Christians, to reach the largest possible number of the unreached for Christ."

## Character Scholarships For Wheaton College Campus Student Workers

Wheaton college students who work at least eight hours per week for an entire semester on one of numerous campus jobs will be considered for character scholarships based on the number of hours worked and a ten-point rating by their immediate supervisor. The awards will consist of ten to twenty per cent of the semester's wage. The student must complete satisfactorily his assigned duties and his status must be that of a full-time student.

In announcing the awards, President V. Raymond Edman stated: "Whoever heard of college appointments such as an instructorship in janitorial research—a research fellowship on the scrub gang—or an associate professorship in the dining hall?" He went on to say, "Well, I have; in fact, I made them myself."

Dr. Edman, in setting up the supervisor's rating sheet, had in mind the importance for a student to learn punctuality, courtesy, cooperation, diligence, dependability, and efficiency in his employment as it is for him to be studious in library and laboratory. Good work habits are as valuable as study habits, and both must and can be learned.

Concluding his message to students and supervisors alike, Dr. Edman said: "This generation has not had all the advantages we had. (I use the word "Advantages" advisedly.) Many lads and lassies have not grown up on the farm or a small town as we did, and therefore have missed the customary chores of childhood. They have not known the soul-testing, character-building days of depression; but they too can learn the value and dignity of hard work. For that reason I want to help them with these Christian Character awards."

## *The Nation Is Paying A Ghastly Crime Bill*

The United States is still paying a ghastly crime bill. In fact, during the first six months of 1954 a new record was set in the number of major offenses against persons and property in this country — an increase of 8.5 per cent over last year.

During an average day in the first half of this year, according to the semi-annual report of the FBI, 35 people were feloniously slain, 48 rapes occurred and 252 other felonious assaults were committed.

Every day during the six-month period, 197 robberies and 1,454 burglaries were committed. In addition there were 3,683 larcenies and 608 car thefts daily.

Atlanta continued to be near the top in murder and non-negligent manslaughter. There were 38 violent deaths in the six months compared to 34 in 1953. Only in robberies and auto thefts was the number of crimes in Atlanta less than the year before.

The report by J. Edgar Hoover shows there were 1,136,140 major crimes committed in this country during the first six months of 1954.

The increase in crime is not limited to urban areas. In fact, rural offenses showed a bigger increase than did the cities.

These statistics are hard to believe. They show that the people of this country are the least law-abiding of any of the so-called civilized nations. For many years there has been an annual increase in the crime rate greater than the increase in population would warrant.

Every decent American should concern himself with these figures. Crime and its prevention are the responsibilities of each individual. Juvenile delinquency and all the rest of the multiple causes lie in the homes, churches, schools and communities.

The crime bill each year runs into billions of dollars. It is eating into the whole moral structure of the nation as well as its pocketbook.

—From Atlanta CONSTITUTION.

## *The 20,000th Child*

Atlanta, Ga.—With the treating of the 20,000th child, the Baby Clinic of Central Presbyterian Church in Atlanta continues in its 32nd year of Christian service through medical care to those who need it and cannot otherwise receive it. Four-month-old Wylene Johnson, daughter of Mr. and Mrs. Walter Johnson of near Jonesboro, Georgia, was brought to the Clinic for influenza treatment —thus, again exemplifying the splendid physical and spiritual work being done at Central Presbyterian's full-time "sideline."

In front of the Clinic, which began in 1922 as the downtown church's answer to changing needs about it, are the words: "Come thou with us and we will do thee good." Thousands of children whose parents could not afford to provide medical attention have accepted this invitation.

## BOOKS

HOMESPUN. Emmet Russel. Zondervan Publishing House. Price \$2.00.

This volume grew out of boyhood summers spent on an Iowa farm. Contacts there and elsewhere with Quaker relatives and friends and a grandfather's vivid stories about the War Between the States provides much of the material for this volume. It is a novel that is full of fast-moving and heart-tugging romance.

STORY OF THE OLD WORLD. John DeBie. William B. Eerdmans Publishing Company. Price \$4.95.

This volume is an outstanding text book prepared by the Educational Committee of the National Union of Christian Schools for later elementary and junior high courses in world history. It has been written by a professional educator. It surveys through Christian eyes the stream of human history from its beginnings in paradise to 18th century Europe and America. It is told in language that children understand and find stimulating to their imagination. More than 300 illustrations recalling the work-a-day life in the glorious past of a succession of many lands and peoples tell pictorially of the slow and inexorable buildup of history, and of our own deep roots in the past. Through this work the young student of the past with vivid understanding and through the Christian insights of the author gains a deepening sense of the hand of God which underlies history.

TRAIL OF GOLD. Elise Fraser. Scripture Press. Price \$1.50.

Both boys and girls, age ten to fourteen, will love these four stories. They are historically accurate although the characters involved are fictional. There is mystery aplenty in each one, too. The titles suggest gold — real gold — and it runs as a thread through every story but there is also a golden thread of Christian message woven right into each narrative.

CHRISTIAN DEVIATIONS. Horton Davies. Philosophical Library. Price \$2.75.

The author of this book is an English scholar who has prepared this volume as a defense of the historic Christian faith by distinguishing it from those systems which imitate Christianity yet distort it by misrepresentation or unwarrantable additions to the essentials of Christian belief. He deals with such deviations as Theosophy, Christian Science, Spiritism, Seventh Day Adventism, Jehovah's Witnesses and Mormonism.



# ANGLERS

(By the Editor of The Testament For  
Fishers Of Men)

## Lesson No. 79

**Snags: "Is it fair for God to  
condemn me for Adam's sin?"**

Yes, Brother, it is absolutely fair. No one has ever dealt so fairly with you as God has done. Remember this: in the same instant that you are condemned a way is provided, not only for your complete acquittal, but also for your justification.

When you ask, "Is it fair for God to condemn me for Adam's sin?" the indication is that you are in a state of rebellion. Rebellion against God is a heinous sin, and it is the sin that lies at the root of every other sin. The Shorter Catechism defines sin as "Any want of conformity unto, or transgression of, the law of God." "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin." (Isaiah 30:1)

As a matter of fact, Adam's sin is your sin and mine, because in a very real sense we are actually a part of Adam. Before Adam died in the flesh he transmitted himself into every succeeding generation down to this day, and the human organism of Adam has continued to live through the centuries, from seed to seed. Along with it comes Adam's sin and Adam's sinful nature. God created Adam a perfect man and stamped His own image upon him. But when Adam disobeyed God's clear command, he voluntarily committed the act which severed the spiritual bond that joined him to God. Thus forever afterward Adam and his posterity were alienated from God and under condemnation, the penalty being eternal death.

If you pinch off a tiny tip from the wide spreading branch of a tree, you hold in your hand a definite part of that tree, back through the branch to the limb and back through the limb to the trunk, and down through the trunk to the utmost roots. If it is an oak tree, you hold an oak twig; if an elm tree, you hold an elm twig. The nature and the identity of the rooted tree exists in the outermost twig and bud. If the root of the tree is diseased the twig has to suffer. It cannot live apart from the root. You have seen "family trees." The human race is a family tree. Adam is the root, and his disease is our disease.

But here comes in the Gospel - the Good News. God in His mercy and grace designed a plan whereby His separated child could be re-united with Him, for He "is not willing that any should per-

ish, but that all should come to repentance." (2. Peter 3:9) That plan involved the miracle of the "Virgin Birth" of the God-Man, whereby human flesh is joined again unto God, that in Christ Jesus we can be reconciled to God and again be able to say, "Abba Father." "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, for He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both in one body by the cross, having slain the enmity thereby . . . For through him (Jesus Christ) we both have access by one Spirit unto the Father." (Eph. 2:12-18)

So the body which the old Adam's sin caused to be separated from God can now be re-united to God through the new Adam who is Jesus Christ, God's beloved Son.

Imagine a man standing in the road looking at his car in the ditch, wrecked beyond any possible repair. Imagine a kind friend driving up beside the man in a brand new car and saying, "Get in and take the wheel; I am presenting you with this car." Imagine the man replying, "Thank you, but I prefer to remain right here until I can decide why I should have ever had such a wreck." He wouldn't be half so unwise as the sinner who refuses salvation because he thinks a merciful Heavenly Father is unfair—about anything!

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## LESSON FOR NOVEMBER 7

*The Splendor of Self-Control*

**Background Scripture: Proverbs 14; 15: 1-5; 16; 20:1; 23:29-35. Devotional Reading: I Corinthians 9:23-27.**

Our subject is The Splendor of Self-control. May I take the liberty of saying, that, while self-control is a good thing, there is something far better; The Splendor of a *Christ-controlled Life*. The life I now live, said Paul, I live by the faith of the Son of God Who loved me and gave himself for me. The love of Christ constraineth us; since One died for all, then all are dead, that they which live should live, not unto themselves, but unto Him Who died and rose again. It is no more I that live, but Christ lives in me. Do you have the mastery of Satan, a simple Christian was asked; No, but I have the Master of Satan, and He lives in me. I believe that the only wise and safe plan is to completely surrender to the One Who can control our lives. We preach not ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake. He is the only One Who can keep us from falling and present us faultless before the throne.

Let us proceed to study our Scripture for today and see some of the ways in which we should exercise self-control. We have our part to do, and we should see to it that our new self, our "new man," is in control, and not our old nature. Paul describes the conflict between the two in the seventh chapter of Romans, and closes with these words, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

In our Devotional Reading Paul reminds us that, "Every athlete exercises self-control in all things. They do it to obtain a perishable wreath, but we are running in the race to obtain an imperishable one; a crown of life." How careful we should be to bring our bodies into subjection and subdue them! Our bodies often lead us into sin. We have all the weaknesses of a nature which is totally depraved, entirely unable to save itself, every part of the natural man touched and tainted by sin. Our first step in Self-control is to be born again of the Spirit, and yield to the Spirit.

With all the Background Scripture to read and study, I wish to select certain verses which indicate the realms in which self-control is needed.

### *I. The Man Without Self-control:* 25:28.

In this verse we have a vivid description of such a man: He that hath no rule over his own spirit

is like a city that is broken down, and without walls. (A man without self-control is like a city broken into and left without walls R.S.V.). In the East, at the time this was written, such a city was in a pitiful condition; so is the man who has no control over himself. The greatest battle anyone has to fight is the battle with himself. Our jails and penitentiaries are full of men and women who have lost this battle: our cemeteries also.

One of the most dangerous things in the ocean is a derelict, or an iceberg, because they are drifting without anything to control them, floating at the mercy of wind and tide. They never reach any selected destination, and they are a menace to all the other ships that sail the high seas. Remember the case of the Titanic, and the terrible loss of life when she sank.

Sin has taken away our rudder, our self-control, and we have become slaves of appetite, passion, and pride. We drift here and there on life's sea, worthless, and a danger to others. One of the greatest prayers in the Bible is, Teach me Thy will; and one of our great Consecration Hymns says, Take my will, and make it thine; it shall be no longer mine. The only safe plan is to turn our wills over to the Great Pilot, and say to Him, Jesus, Savior, pilot me, over life's tempestuous sea.

### *II. Control Our Ways:* 14:12 and 15:25.

There is a way that seemeth right unto a man, but the end thereof are the ways of death. Christian and Hopeful saw such a path. It seemed better than the one they were traveling, but it led them to the castle of Giant Despair, and almost to their ruin. Jesus warned us about the two ways, one leading to life, the other to destruction.

A man can control his way; he can direct his steps; he can choose the right path; he can ask for the old paths wherein is the good way, and find rest for his soul. There are some people who will



follow the crowd, no matter which way the crowd is going. There is the way of the wicked and proud; there is the way of the slothful. There is the way of the upright, which is to depart from evil. Lot and Abraham separated; one went the way toward the plain, and Sodom; the other went to the hill country, and God. Every day we see people choosing the way they will go. I know some children in our community who are choosing the path to Sabbath School and Church; there are others who are going in the opposite direction. Oh that parents and older people would help them choose the right way and *go with them*. God help us all to be more faithful in helping them decide which way they shall go! If we will commit our way unto the Lord, He will direct our steps, and we will hear a voice saying, This is the way; walk in it.

### III. *Control Our Tongues:* 16:24; 25:11.

"Pleasant words are as an honeycomb, sweet to the soul and health to the bones. A word fitly spoken is like apples of gold in pictures of silver, (A setting of silver)"

Our tongues can be a great blessing or a terrible curse. I suppose that there is more harm or good done by this little member than by almost any other. We can let our thoughts run riot on such a subject. No greater contrasts can be found anywhere than in the use or abuse of the tongue. There are pleasant words, and very unpleasant ones; soft answers and harsh: the tongue of the wise, and the tongue of the foolish; the wholesome tongue, and the vile tongue; blessing and cursing, prayers and imprecations; preaching and blaspheming; hymns of praise in the House of God, and the unclean songs of the night club. James tells us that no man can tame this unruly member of the body. Only God can do this, and we should pray, Set a watch, O God, before my mouth; keep the door of my lips.

### IV. *Control Our Tempers:* 16:32.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." When an axe "flies off the handle" it is likely to kill someone. As long as we control the axe it is a useful tool, but when we lose control, it becomes dangerous. Most people who amount to much have tempers, but they must learn to control them. The most powerful and useful things in the world have to be controlled; steam, electricity; the A-bomb. God alone can give us victory over our tempers.

### V. *Control Our Hearts;* Our Thoughts, our Feelings: 14:30.

"A sound heart is the life of the flesh: but envy the rottenness of the bones." By "heart" the Scriptures usually mean the whole inner man, "the hid-

den man of the heart"; not only our feelings, but our thoughts and desires; all that is in the soul.

"A sound heart": if you go to the doctor and he examines you, and says, "Your heart is sound," it makes you feel better. "Keep thy heart with all diligence, for out of it are the issues of life"; both this life, and the life to come. Dr. Alexander Whyte is right when he says, "The heart is the man."

There are many diseases of the heart. Envy is one; it is rottenness of the bones. Pride is another; Pride goeth before destruction, and a haughty spirit before a fall. A Proud heart is an abomination to the Lord.

How can we have sound hearts? Only one way; we must give our hearts to the One Who can cleanse them from all sin and fill them with His grace.

### VI. *Control Our Appetites:* 20:1; 23: 29-35.

We usually apply Temperance Lessons mainly to Strong Drink, but there are other appetites which need to be controlled as well as the one for alcoholic beverages. Many a man is injuring his health by over-eating, or indulging in some harmful habit. One of the most dangerous is the use of narcotics. Then there are many desires of the flesh and of the mind which may well be called by the name appetite, such as the thirst for power, or notoriety, or fame, and the lower appetites which lead to immorality and uncleanness.

In many ways, the Number One curse of America is the Liquor Business in all its forms. It would be impossible to exaggerate the harm done by the sale and use of Beer, Wine, and Whiskey. There are so many different angles to this that it staggers our imagination even to try to measure the evils connected in some way with this whole business.

The selection in Chapter 23 is a vivid picture of the drunkard. The saddest part is these words: "When shall I awake? I will seek it yet again."

Who can break such a Habit, and enable us to control such an appetite? Only God can do this. He has broken the chains from many an alcoholic. He can give victory.

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A point often forgotten by parents is the susceptibility of young minds to anything promising adventure and enjoyment . . . We cannot expect religion to carry the fight against drinking when young people are constantly exposed to pictures of handsome opera or movie stars, drink in hand, appealing to them to be modern by using some brand of liquor. The desire to be up to date, which so typifies the average teenager today, has made the job of the liquor advertiser much easier.—George E. Denham, University of Idaho.

# Protesting For

Hymn: "A Mighty Fortress Is Our God"

Prayer

Scripture: Ephesians 2:1-9

Hymn: "My Faith Looks Up To Thee"

Offering

Hymn: "Lord, I Believe, Thy Power I Own"

## PROGRAM LEADER:

(An alternative way of presenting this program would be to ask your minister or adult advisor to speak to your group on the positive beliefs of Protestants. Another way would be to invite some well informed person to your meeting and have the young people prepared to ask questions about Protestantism.)

Sometimes it is said that Protestantism is a negative religion. It is true that the term "Protestant" seems to be negative. It implies that we are opposed to something . . . that we are protesting about something, and that is true. Protestants are protesters, but that is by no means the whole story. We are not opposed to things just to be different. We are protesting against some things because we are very definitely for some other things. Just as it is impossible to go in opposite directions at the same time, it is impossible to believe in a truth without being opposed to whatever denies that truth. We are Protestants because we have some very definite, positive beliefs, and we must protest against those ideas which are contrary to our beliefs.

One definition of a Protestant is that he is a Christian who does not belong to the Roman Catholic Church or to the Greek Catholic Church. That, of course, is a negative definition. It tells what a Protestant is not. Our speakers will point out some of the positive points of our faith . . . some of the beliefs which make it necessary for us to protest against contrary teachings of other churches.

## First Speaker:

One of the very basic beliefs of Protestants has to do with the full authority of the Bible. We do not believe that Martin Luther had any idea of starting a new church when he registered his first objections to the Church of Rome. Luther was convinced that the church was filled with many teachings and practices which were contrary to the teachings of Scripture, and he believed that the Bible should be accepted as the sole authority. The Roman Church placed the statements of their popes and councils on the same level of authority as the Bible, sometimes even higher. Luther protested violently against this, and we still protest FOR the sole authority of the Bible in matters

of faith and life. Our Shorter Catechism says, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." Luther hoped to lead the church back into subjection to Scripture, but when the high officials of the church refused to be corrected, there were many who chose to remain separate and to submit themselves to the teaching and direction of the Bible rather than to the Church of Rome.

## Second Speaker:

One of the most dangerous ways in which the Roman Church strays from the teaching of Scripture is with respect to salvation. In the Scripture which was read for us this evening, and in many other passages, the Bible makes it quite clear how we are saved. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Protestants believe that people are saved when they trust in Christ to save them through the merit which He earned on the cross. Martin Luther did not find satisfaction and assurance of salvation until he came to believe in this simple truth. He had tried to find peace through all of the works and acts which the church prescribed for the forgiveness of sins and the improvement of his soul, but peace did not come by these means. Because Luther and the other reformers believed that simple faith alone was essential to salvation, they protested against the additional requirements the church was making of people. We believe, with Calvin, that God is sovereign in salvation. God saves those who believe in Christ as Saviour, and we still protest any efforts of men to add requirements for salvation which God has not revealed.

## Third Speaker:

Protestants also have something very positive to say about the nature of the church. Even as the Bible teaches, we maintain that the church is the "body of Christ," and that it is made up of all people who have by faith accepted the salvation which God offers in Christ. We look on the church as a fellowship of believers, and not as a mediator between God and men. The Bible tells us there is only one mediator, and that is Christ (I Tim. 2:5). We believe in the priesthood of believers, which means that Christians have direct access to God through Christ (Heb. 4:14-16). Because of this clear Biblical teaching, the Reformers felt it was necessary to make open objection to the teaching of the Roman church that people could approach God only through the Church. The Bible teaches that all believers are



members of the church, laymen just as much as ministers. In the Roman church the lay people are just spectators, and the church is made up only of the clergy, or priests. The reformers protested because the nature of the Roman church was so different from what the Bible said the church should be. As Protestants, our main business is not opposition to the Roman Catholic Church, or any other church which differs from us, but when any church or organization denies those things which we consider to be Bible-taught truths, we are obligated to protest.

## Women's Work

### *New Orleans Presbyterial*

New Orleans — New Orleans Presbyterial will hold its annual meeting Nov. 19 at Gentilly Presbyterian Church, 3708 Gentilly Boulevard, for an all-day and evening session.

Registration will begin at 9:30 a. m. followed by call to order at 10 a. m. by Mrs. C. H. Hulbert, president. Mrs. Guy Belt will lead devotions at the morning meeting and Rev. Alex W. Hunter, new pastor at First Presbyterian Church, will bring an inspirational message. A partial slate of officers including the president and secretary will be elected that morning also.

A highlight of the evening service at 7:45 p. m. will be music by the Chinese Presbyterian Mission Choir.

### *What Is A Meditation?*

We are going to make a Meditation. This means that we take a subject, generally a passage or event in Scripture, and by dwelling on it make it the material of prayer.

A Meditation is not itself a prayer. It is a sort of technique which leads to prayer, turns our minds and hearts and wills toward God, and so helps our Communion with Him. When the actual meditation, the considering and applying of the subject, has led us into prayer, it has done all it has wanted to do—we can let it drop away and continue quite simply our converse with God and self-offering to God. . . .

We must, of course, begin by a few moments of quiet before God, proceed by reading the passage we have chosen, or otherwise thinking on this subject, then by picturing it as vividly as we can.

Remember that in such a meditation, we are using Scripture much as we use poetry—not so much because of the information it gives, as because of its suggestive power, the eternal quality in it, the fact that it opens up a path which brings us into the presence of God, of Christ, and so helps us to pray.

Well then, we think of the scene, the words or the figure we have chosen to dwell on. And having done that we stay quietly and gaze at the picture and watch and listen—realizing that what is said is being said to us and has a direct message and direct relation with our own lives.

We shall presently find ourselves praying, talking quite simply from our hearts to God, making our own acts of penitence, love and will and entering more and more deeply into the meditation, into communion with God; confessing the faults we have been shown and asking for things we need and, at the end, as a result of what we have learned, we sum it all up in a prayer of confidence, thanksgiving and love, and a resolution for the future.

*For Silent Meditation*

Scripture: Hebrews 5:7 --6:3.

Meditation.

Prayer.

—Evelyn Underhill.

## Church News

### The General Fund And Interchurch Agencies

STATEMENT OF RECEIPTS  
Jan. 1 — Sept. 30, 1954

#### THE GENERAL FUND

Budget for 1954 .....	\$716,899.00
Receipts to date .....	242,565.69
Percentage of annual budget received to date .....	33.83
Balance needed for the year .....	474,333.31

#### INTERCHURCH AGENCIES

Budget for 1954 .....	\$ 22,000.00
Receipts to date .....	9,066.74
Percentage of annual budget received to date .....	41.2
Balance needed for the year .....	\$ 12,933.26

—E. C. Scott, Treasurer.

### *New Orleans Presbytery*

New Orleans—Rev. Max Ecke, Jr., was elected recently as the new stated clerk of New Orleans Presbytery for a three-year term, beginning in January. Rev. Mr. Ecke, who is pastor of Claiborne Avenue Presbyterian Church of New Orleans, has served as permanent clerk of New Orleans Presbytery for several months. He will succeed Rev. Walter D. Langtry, pastor of Prytania Street Presbyterian Church of New Orleans, as stated clerk.

Rev. Fred Lorimer Reeves, of Eudora, Arkansas, has accepted a call to fill the post of field secretary of Church Extension for New Orleans Presbytery, according to Rev. Albert B. Link, chairman of the Presbytery committee on church extension. Rev. Mr. Reeves who has served as pastor of First Presbyterian Church in Eudora, Ark., since 1949, is expected to arrive here the last week of October to begin his new duties. He will succeed Rev. Thompson B. Southall, Jr., who resigned this position several months ago to accept the position of executive secretary of Concord Presbytery in Statesville, N. C.

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### ***"Strategic" Appointments***

New York, N. Y. — Dr. Frank P. Graham and Colonel Francis Pickens Miller, active laymen in the Presbyterian Church, U. S., yesterday were named to a 14-man advisory board to supervise a new program for advanced religious studies which will be inaugurated next year by Union Theological Seminary in New York.

Mr. Benjamin Strong, chairman of the seminary's board of directors, announced the appointments following an executive meeting yesterday. Outstanding laymen, and leaders in international affairs and world Christian organizations, are on the board.

It will be the business of the advisory board to assist Union Seminary faculty members in supervising the five-year religious program made possible last April by a grant of \$525,000 by the Rockefeller Foundation.

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### ***Institute Of Oriental Relations Adopts Presbyterian (Korea) Hospital***

New Orleans, La. — The Institute of Oriental Relations of New Orleans for the second consecutive year has adopted the Presbyterian hospital and medical center headed by Dr. Paul S. Crane at Chunju, South Korea, as its chief philanthropic object.

"The Institute knows of no work in the Orient more deserving than this," said Mrs. Clarence W. Chachere, Jr., new president. She cited especially the work being done with the amputees and war orphans and the long-range work of training native Koreans as doctors and nurses for the war-stricken country.

Last year the Institute raised \$250 for the hospital at Chunju and this year plans to raise even more than this, she added.

The Institute of Oriental Relations is a New Orleans philanthropic and cultural society.

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### ***Houston's Big Church***

Houston, Texas—The First Presbyterian Church here dedicated its \$2 million group of buildings September 12, at three special services. The main

sanctuary was opened for use on May 2, 1948, but the recent dedicatory services mark completion of all payments for the new church group.

Houston's First Presbyterian Church is the second largest and third oldest church in the General Assembly. The church, now with a membership of some 3,500 persons, was organized by five women and six men in 1839—115 years ago. Since its beginning it has helped establish every Presbyterian church in Houston, with only two exceptions. First Church started each of these new churches with a gift—not a loan—of not less than \$12,000, some receiving as much as \$60,000—plus many members from the mother church. It is from these smaller groups that many of Houston's Presbyterian churches—some of the largest ones—found their beginning.

The First Church group includes the main sanctuary which seats 979 people; more than 50 classrooms in the educational building; a chapel for adults which accommodates 150; a chapel for children which seats 100; a fellowship hall with dining facilities for 400; and a regulation-size gymnasium. Even now church officials are contemplating enlarging the educational building's facilities.

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### ***Overseas Relief***

New Orleans — Dr. Paul B. Freeland, of Nashville, Tenn., secretary of the Department of Overseas Relief and Inter-Church Aid with the Presbyterian Church, U. S., Board of World Missions, is one of two speakers slated to address the New Orleans Council of Church Women here October 1. Subject of his talk to be made at their annual Home Missions Institute is "Christian Witness Through Christian Service" in which he will highlight world needs and how they are being met through Church World Service, the relief agency through which most of the major Protestant denominations in the United States channel assistance to suffering peoples and churches abroad.

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### ***Pastor Installations***

New Orleans, La. — The Rev. Alex. W. Hunter was recently installed as pastor of the First Presbyterian Church in New Orleans. Dr. J. S. Land of St. Charles Avenue Church, presided over the installation service and asked the constitutional questions, and the Rev. Walter D. Langtry, Prytania Street Church, also of New Orleans, preached the installation sermon.

Knoxville, Tenn. — Rev. Harold M. Parker, Jr., recently was installed as pastor of Inskip Presbyterian Church here, having been officially received and examined by Knoxville Presbytery earlier. Mr. Parker had been supplying the Inskip pulpit since August 4. He came to Knoxville from Buechel, Ky., after serving a church there for four years. He is a graduate of Louisville Seminary.



## ***Dr. J. B. Mack Comes To The Division Of Home Missions***

Atlanta, Ga. — The services of the Rev. Joseph B. Mack, D. D., have been secured for six-months work with the Division of Home Missions, Board of Church Extension, which has offices here. Announcement was made by Dr. Claude H. Pritchard, acting Executive Secretary of the Board.

Dr. Mack, Superintendent of Home Missions for Knoxville Presbytery, began his new duties September 30. He will be on call to talk with and advise Church Extension Committees of any Presbytery regarding the Capital Gifts Plan—a long-range church expansion program which was officially approved by the 1953 and 1954 General Assemblies.

The Plan provides that (1) there be a survey in each Presbytery to determine the needs for new churches in that Presbytery, in the areas of Urban, Rural, and Negro Work, and (2) that there be a plan in every Presbytery to raise the funds necessary to meet the needs revealed. Each Presbytery is asked to conduct its own survey and campaign for the necessary funds, utilizing services of laymen co-operating with the program.

## ***St. Simons Church Dedicated***

The new St. Simons Presbyterian Church, St. Simons Island, Georgia, was dedicated Sunday, September 26, at 11:30 o'clock. The Dedictory service was conducted by the pastor, Dr. James Thornwell Gillespie. The message was delivered by Elder E. J. Gayner III of the mother church, the First Presbyterian of Brunswick, Ga. The keys were presented by Mr. J. D. Compton, and the offering was received by Mr. W. L. Wilkes. The choir of twenty-one members provided the music.

The church was filled to overflowing for the service, and a number could not be seated. Many occupied the chapel where a loud speaker had been placed by radio station WMOG. After the service the congregation and many visitors enjoyed a picnic dinner in the social room.

## **ALBEMARLE PRESBYTERY**

The fall meeting of Albemarle Presbytery was held at Pinetops on September 28. Rev. H. F. Chesnutt was elected moderator; Rev. C. D. Patterson, recording clerk for a period of three years. Among other important actions Rev. H. W. Dale was dismissed to Kings Mountain Presbytery and Rev. C. N. Foshee was received from Augusta-Macon Presbytery. A benevolence budget for 1955 was adopted amounting to \$129,760. The consideration of the question of church union was docketed as the first order of business of the mid-winter session of Presbytery to convene at the Washington First Church at 10 A. M., January 18.

Rev. C. N. Foshee was installed pastor of Rocky Mt. Second, October 10 by a Commission of Presbytery.

—J. W. Hassell, Stated Clerk.

## ***Town And Country Church***

Atlanta, Ga., Oct. 13 — Dr. James M. Carr, Secretary of the Town and Country Church Department, Board of Church Extension, will lead one of the seminars at a national convocation on town and country churches, October 26-28 at Salina, Kansas. He will be the only member of the denomination to have part on the National program being sponsored by the Department of Town and Country Church of the National Council of the Churches of Christ. Dr. Carr is a member of the Committee on Management of the National Council's Town and Country Department.

The Presbyterian minister will lead the seminar on the topic of Pastoral Counseling. About 1,000 persons are expected to attend the convocation, meeting this year for the eleventh consecutive year. Attending will be pastors of town and country churches, and lay leaders from rural and small town communities throughout the nation.

## ***Dallas Presbytery Church Program Planning Conference***

The Stewardship Committee of Dallas Presbytery has tried a new approach in its educational program this year. Instead of one or two large Stewardship Rallies for all sized churches, they have carried out a series of nine conferences with officers from two to six churches in attendance at each conference. In so far as possible, churches of comparable size have met together. These meetings have been of an informal nature.

First there was a short presentation of the program of the church on the levels of Presbytery, Synod and Assembly. This was illustrated with specially prepared slides. Following that, there was a panel discussion on methods of fund raising to meet program needs, climaxed by a strong inspirational message on tithing.

The conference in each instance was directed either by Elder Artie Barnett, Stewardship Chairman, or Rev. Allen H. Craft, chairman of the sub-committee on education and promotion. Various ministers and lay speakers were used.

—Cecil H. Lang,  
Executive Secretary

## **FAITH**

Have you noticed that man, refusing to accept certain religious concepts on the ground that he doesn't understand them completely, seldom has the remotest idea what makes his windshield-wiper work? He has the fullest faith in his radio, telephone, etc., without anything beyond a sketchy idea how they do what they do.

# To “Continue” What?

The Association for the Preservation and Continuation of the Southern Presbyterian Church is *not* an organization set up to bring about a “Continuing Church” as has been frequently reported.

Rather it is an organization devoted to the preservation and continuation of our Southern Presbyterian Church and its historic testimony.

It is our conviction that a *smaller, more cohesive and better acquainted* organization can do a more effective work for the Lord.

A large organization with centralized authority and resulting centralization of power does not commend itself to us as the best way to meet the present needs of the area in which, under God’s hand, and by His blessing we are working.

The proposed Plan of Union, if carried into effect, would we honestly believe, decrease the effectiveness of our witness in the South.

For *that* reason we hope to preserve and continue the testimony of the Southern Presbyterian Church, something greatly needed at this time.

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## EDITORIAL

### An Earnest Plea

Because we may differ from our Christian brethren on the question of Church union let us constantly remember that some of God's most faithful and earnest servants are on opposite sides in this matter.

A minister may be for union, his session may be against it. But, this should not cause division and strife, unless one side or the other approaches the matter in an unChristian way.

Reports have come to the writer from several places in the South, telling of acute difficulties which have arisen in local churches over the problem now facing the church, from *both* sides.

Certainly a minister is unwise who would try to keep his congregation from knowing both sides of the issue. Members of the congregation are equally unwise if they attack their minister, simply because he is for union, or vice versa.

If the writer were forced to choose between a pastor who is for union but who is at the same time preaching and teaching the whole counsel of God, or one who happened to be against union but who was failing to maintain the evangelical position he would *without hesitation* choose the former. It is what a minister believes and preaches and lives which makes or breaks his ministry, not how he votes, pro or con, on matters having to do with a matter of judgment.

Generally speaking, the ministers of our church have increasingly taken steps to see that the members of their congregations have the opportunity to hear discussions on both sides of the issue. Where they have failed to do so we think they have been unwise, but with all our heart we would urge that

you love your minister as a Christian brother and do not add to his burdens by carping criticism, either open or secret.

A happy solution of the difficult decision now facing our church will only be found as we ever seek to differ, if differ we must, in a spirit of love and mutual respect. Such an attitude is imperative, not only during the months immediately ahead but also in the future years.

Paul, writing to the Corinthian Christians about a vexing problem having to do with meat which had been sacrificed to idols, says: "*It is easy to think we 'know' over problems like this, but we should remember that while knowledge may make a man look big, it is only love that can make him grow to his full stature. For whatever a man may know, he still has a lot to learn, but if he loves God, he is opening his whole life to the Spirit of God.*" (Phillips)

We may differ sharply with our Christian brethren. We can do this honestly and frankly, but it *must* be done in love. Otherwise we will not honor Him.

—L. N. B.

### Shall The Smaller Govern The Larger?

#### A Study Of The Plan Of Union

In a careful study of Presbyterian Government, the 1953 USA Assembly acknowledged that majorities in that Church had erred in 1837 and in 1861. It further differed from the majority verdict of 1934 which placed the support of the officially authorized Board of Foreign Missions on exactly the same level with the Word of the Lord establishing the Lord's Supper. It warned that majority rule was not enough; the Assembly must seek the will of God, not the mere wish of the majority. The 1953 General Assembly, U.S., *unanimously*



requested the inclusion in the Plan of Union of the doctrine of the Kingship of Christ as found in our Book of Church Order. The inclusion of this doctrine in the Plan of Union would have given to that Plan what the 1953 USA Assembly was reaching for, namely, a mode which would seek the will of God rather than the mere wish of a majority. But the Plan of Union issued in 1954 disregarded both the major Assemblies and placed majority rule higher even than it now is in the Constitution of the USA Church, by making it the first article and cornerstone of the chapter on Church Government, p. 122. Compared with the two General Assemblies, the Joint Negotiating Committee and the combined Committees on Union are a small minority. Thus, this minority did not themselves yield to majority vote when they magnified majority rule to the nth degree in the Plan of Union. Rather a study of the two Assemblies and of the Plan of Union, 1954, looks like the smaller governing the larger.

More than that, the Radical Principles set forth as the criterion by which truth is to be decided, the opposite of what the Westminster Confession sets forth. In the Plan of Union the matter shall "be finally decided by the collected wisdom and united voice of the whole Church." Now the Westminster Confession teaches that synods and councils have erred and do err and are not to be made the rule of faith or manners. Instead of "Radical Principle" criterion that smacks of Romanism, the Confession declares that the final judge by which all controversies are to be settled and in whose sentence we are to rest "can be no other but the Holy Spirit speaking in the Scripture."

The Plan of Union has placed principles at the focal points in its Form of Government. Preliminary Principles are its first chapter and Radical Principles the opening paragraph of its chapter of Church Government. On the other hand, the Scripture is the opening paragraph of our Book of Church Order and the Kingship of Christ our great second chapter. Calvin based the Church on the everlasting throne of Christ and Doumergue summarizes Calvin's doctrine thus, "Toujour la Christocratie." The Westminster Assembly wrote as the Preface to the Form of Presbyterian Government what is now the opening paragraph in our chapter on the Kingship of Christ. If one wishes modern writers, Visser t'Hooft delivered the Stone Lectures on *The Kingship of Christ*. Oscar Cullmann first attracted attention with an article on that theme and in his sundry writings

ever stresses that, Jesus is Lord reigning at the Right Hand of God.

Perhaps, John Witherspoon and his colleagues had to start with preliminary principles, that is, with human reasoning to get a hearing by "the educated despisers of religion" in the eighteenth century. And there are some good things in the Preliminary Principles, however distasteful the Radical Principles are. But the whole idea of human principles means trying to rest the Church on our human justification as though it were a human institution. We are much stronger when we let it rest where God has rested it, that is, on the Reigning Redeemer and on His Word. The Reformed or Presbyterian Reformation began with the theses of Ilanz and Bern, "The Holy Christian Church, of which Christ is the only Head, is born of the Word of God, lives of the Word of God and hears not the voice of strangers." In the hour of her need, the Confessing Church of Germany echoed in the theses of Barmen this same note of the sole Word that we are to hear in life and in death, the Word of the Shepherd and King, Jesus Christ.

As a matter of fact the Bible Church is not primarily a democracy. It is first a Theocracy, I Cor. 12.28, or a Christocracy, Eph. 4.11, or a Pneumatocracy, Acts 20.28. And when one comes to the votes of the people, even then he does not properly have the idea of a majority will in a modern democracy. The vote of the Christian people is not democracy's right to choose her spokesman. It is not, as men sometimes facetiously say, the right of the rougher element to representation. Rather it is God trusting the priesthood of believers to choose the men who come nearest having the marks God has laid down in His Word for office bearers in the Church. And these ruling and teaching elders are commissioned to be representatives of the people but, as Calvin puts it, delegates of Christ. They are to vote not with their ears to the ground, but with their hearts uplifted to the sole King and the only Law-giver in Zion. To treat the majority will as the radical, the fundamental, the basic thing in Church government is to turn the Church upside down, to make the Word of God subservient to the will of man—to have the lesser seek to govern the GREATER.

—W. C. R.

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## PROVIDENCE

By Gordon H. Clark

The authors of the Westminster Confession compressed the doctrine of the Trinity into one section of five lines; but when they came to God's control over all his creatures and all their actions, they wrote two fairly lengthy chapters. The eight sections of Chapter III outline the Bible's teaching on predestination to life and foreordination to death, so that those who sincerely obey the Gospel may praise God in humility and be assured of their eternal election from the certainty of their effectual calling. Chapter V differs in that predestination is more specific and providence is more general, and also in that it considers God's controlling power during the course of history rather than his eternal plan itself.

The devout scholars who made these chapters so long must have done so under the belief, a belief amply justified, that the Bible has a great deal to say about God's sovereignty and that it is all important. Calvinism proportions its emphases to those of the Bible.

Not all Christians are Calvinists; some do not believe that "all things come to pass immutably and infallibly;" they wish to reserve some sphere in which man can be independent of God. It must not be supposed that these people are therefore lacking in sincerity and devotion or that they are outside the fold of Christ. But such is the clarity of the Bible in its teaching on God's sovereignty that Presbyterians cannot convince themselves that such people have a sufficient understanding to discharge the responsibilities of an ecclesiastical office. They stand in need of further instruction. They should study the prooftexts cited by the Confession.

For example: "He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand." (Dan. 4:35) "Whatsoever the Lord pleased, that did he" (Psa. 135:6). "Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11). And many other verses.

Because the doctrines of predestination and providence are sometimes misunderstood, the Calvinists, when they explain these doctrines, regularly try to absolve them of the charge of fatalism. Then too, because the words predestination, foreordination, and election are indisputably in the Bible, the non-Calvinists also try to rid the Bible of any appearance of fatalism. All of the latter and even some of the former succeed better in removing the predestination than the fatalism.

There is a technical and there is a popular view of fatalism. Scientists and philosophers are tempted to deny that the universe has a purpose. Natural processes seem not to be directed to any foreseen end. Such is the view of Spinoza, Bertrand Russell,

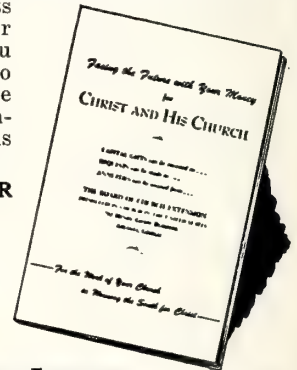
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and others. Obviously this is exactly the opposite of the Biblical doctrine of Providence. God sees the end from the beginning and controls all his creatures and all their actions so as to guarantee the planned result. In this sense the Bible is not fatalistic. A less scientific and more popular view of fatalism is that man should sit quietly by and do nothing to avert the tragedies which threaten him. Not very many people are tempted to believe such a theory. It is not much of a danger to Christianity. But if a few are so tempted, they can easily see that the Bible commands us to do various things. Adam was commanded to subdue nature to his needs. Abraham was commanded to leave his home. Christ, who was delivered up by the determinate counsel of God, went deliberately to his death. None of these sat idly by.

Now, no one denies that the Bible contains these commands and these actions. The Bible also teaches predestination and election. If a person is puzzled and thinks these two facts constitute an inconsistency, a puzzle, or a paradox, he ought at least to admit that the Bible so teaches. Therefore he ought to preach both and slight neither. Unfortunately his bewilderment is likely to reduce the force of his preaching.

But it is not necessary to remain bewildered. This is not to say that a man can become omniscient and solve all the problems with which he may be



confronted. It does mean, however, that the Bible itself, all of which is profitable for doctrine, contains enough information to show that action and volition by man are not inconsistent with foreordination by God. God decreed the peculiar status of the Jews, and he decreed to bring it about by Abraham's journey to Palestine. God decreed that Joseph would be sold as a slave in Egypt in order to preserve the family from famine. God decreed the death of Christ from before the foundation of the world, and therefore Christ steadfastly set His face toward Jerusalem. It was by means of, not in spite of, these volitions and actions that God had determined to accomplish his purpose.

The Christian should always remember that God is the potter and man is the clay; of the same lump God can make a vessel of honor and a vessel of dishonor. The Christian should also remember that God works in us, of His own good pleasure, both to will and to do. So remembering, the Christian will be a Calvinist and will praise God that his servants at Westminster constructed our Confession as a standard against error and as a bulwark of truth.

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## CHURCH PROPERTY

**Does Anyone Have The Legal Right To Vote For Anything That Will Affect A Church's Property Without Permission From The Congregation?**

PAUL D. HASTINGS

Is it legal under the Standards of the Presbyterian Church U. S. for a minister, elder, or anyone else to vote for anything that will affect the ownership or control of a local church's property without having first obtained permission to do so by a vote of the congregation?

Under Chapter XI, Par. 45 of our Book of Church Order in which is outlined the duties of the Deacons, they are given responsibilities among others: "They shall have the care of the PROPERTY OF THE CONGREGATION, both real and personal, and shall keep in proper repair the church edifice and other buildings BELONGING TO THE CONGREGATION." Then follows this restriction: "In matters of special importance affecting the property of the church, THEY CANNOT TAKE FINAL ACTION WITHOUT THE CONSENT OF THE CONGREGATION."

When anyone votes for the proposed Plan of Union they are voting for a change in the status of a local church's property in that the CONTROL of the property is taken away from the congregation and given to the Presbytery.

At the present time a local congregation has the right to buy, sell, mortgage, manage, lease or dispose of its property as it may see fit, without reference to any other ecclesiastical authority or agency. This is changed under the Plan of Union as follows: Chapter 34, Sec. 12, "A particular

Church SHALL NOT sell, mortgage or lease any of its real property used in connection with the work of the church, EXCEPT IN CONSULTATION WITH THE PRESBYTERY OF JURISDICTION."

We have asked lawyers what that phrase, "except in consultation with the Presbytery of Jurisdiction," means. Without exception they say that a local congregation, UNLESS IT FIRST GETS PERMISSION FROM THE PRESBYTERY, would not be able to give a clear deed of trust if they wanted to borrow money on their property or a clear title if they wanted to sell it.

Local congregations in our Southern Presbyterian Church at the present time both OWN AND CONTROL their property. Under the Plan of Union, although they retain the deed, the control is taken from them and given to the Presbytery. Again we ask, does any individual or group in our Church have the LEGAL RIGHT to vote for such an important change affecting the property of a local Church without HAVING FIRST OBTAINED PERMISSION FROM THEIR LOCAL CONGREGATION? Does it not leave the ones who do take the responsibility of so voting, without the permission of the congregation, open to any legal action which a local congregation might decide to take against them?

Another important fact which each of us should consider long and carefully before we vote to give the control of a local church's property to someone else is that in the merger of the Cumberland Presbyterian Church with the Northern Presbyterian Church some years ago, local congregations of some Cumberland Presbyterian churches who didn't want to go into the merger were put out of their own church which they had built and paid for themselves and these buildings were locked up and allowed to rot down unused by anyone. Would it not be wise for us to profit by what happened to these Cumberland churches and protect our local congregations and their property in every way possible?

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## PRESCRIPTION FOR HAPPINESS

By Willard D. Crunkilton

Moody Bible Institute

Over in England, many years ago, a little man was working on the highways with pick and shovel. Gipsy Smith has related that "he was happy as a saved man knows how to be, his face glowing like a quarter of an acre of sunshine."

Not far off was a gypsy camp, and among the many tents was one in which lived a miserably unhappy man, one who knew he needed something, but did not know what he needed. In his tent, the only home he had, there lived with him five motherless children, dependent alone on their father for love and care.

Seeing the happy roadman working with a big smile, this bewildered father went over to him and poured out all his troubles. Laying aside his shovel the laborer went to the gypsy's tent and talked with the man. "I know just what you need," he said. "You want Jesus." Then he began to tell him about Jesus Christ, told him how God loved this motherless brood, and what the Lord had done for him personally. He prayed with the man and with the five children, and left them.

Listen to Gipsy Smith finish the story: "That tent was lit up like a cathedral, and some of the light that streamed out of that gypsy tent is shining here and now."

One of the little ragged gypsies huddled in the corner, as forlorn as any boy who ever cried himself to sleep without his mother, was destined to become the world-famous evangelist known everywhere as Gipsy Smith.

Suppose that laboring man had not been a Christian—and a happy Christian! Suppose he had not taken time to lead that unhappy father to his Saviour! What if he had not been familiar with the Bible!

"Fervent in spirit; serving the Lord" (Romans 12:11).

## Four Goals For A Church

As Elders, Deacons, Pastors, and Members, what are the specific things we are aiming at in our church program? Apart from being sociable, kind, charitable, and loving in all our ways, can we possibly concentrate on certain definite approaches that will in the end simplify both the efforts and prayers of all our church folks?

We are going to dare to suggest four vital goals which we have adopted in a new pastorate. While not being exhaustive, we feel these objectives are highly suggestive of fruitful endeavor for a church.

1. A Bible-Believing and Bible-Studying Church. The Bible is not a cross-word puzzle to amuse us, nor is it a library to provide us fuel for arguments on many irrelevant subjects. "The Bible furnishes us with the thrilling story of redemption which culminates in the God-Man Christ Jesus, the Saviour of all who put their trust in Him. It is a dynamic book for time and eternity that we may live by both here and out yonder in the presence of God. "The words that I speak unto you, they are spirit and they are life." This Book literally pulsates with the life of God and tells how it can be translated into human experience through faith and obedience.

"Search the Scriptures" needs to be hung perpetually over our hearts, if not over our living rooms, bedrooms, libraries, and studies. This Book needs to be read by every humble worshipper,

preached by every minister, believed on and practiced by every member of the church.

We believe it was Leland Wang, the distinguished Chinese minister, who said words to this effect, "We need most of all a Re-Bible in these days." Also he declared, "No Bible, no breakfast." When the final authority of God's word is fully recognized in our church, we believe a new day will have already dawned. New life, new power, and a new sincerity in dedication will be ours. "Sinners will be converted unto Thee."

As ministers, we need to preach not only on choice texts illustrated with beautiful stories but on whole books of the Bible, on extended sections of the word, on the great doctrines of our faith, on the rich practical admonitions for daily life and service.

II. *A Praying Church*: "Men ought always to pray," "Praying always in Spirit."

Most Christians do not pray. This may shock some and may appear on the surface as extremely critical. One has, however, only to witness the struggle in multiplied places to get a fair proportion of the church members to come to prayer meetings. Such gatherings have been abandoned by the score in many churches in recent years. While we recognize that in some cases these meetings have apparently been supplanted by others; still this does not seem to answer the appalling need for more prayer.

Prayer gatherings may assume slightly different shapes, sizes, and forms. The writer has seen successful dinner-gatherings for prayer, old fashioned prayer meetings, and small prayer groups. Some answers nothing short of being marvelous and miraculous have been witnessed. We have seen souls won, missionaries called, church problems ironed out, new churches started, buildings erected, ministers secured, and, most anything else, pertaining to the work of the Master's Kingdom accomplished. Did men do these things? Primarily we would say, no. While human beings were the participants, still the power was of God and the glory belonged to Him. "What things soever ye desire when ye pray believe that ye receive them and ye shall have them." Whatever the form of the group, whatever the time of the meeting, whatever the number of participants still we know as always, "Prayer changes things." The power of the Spirit of God is released in mighty measure. We need a praying church!

III. *A Giving Church*:

"Will a man rob God?" Yes, although he would not rob a bank or steal from his fellow man, yet we are convinced that millions of dollars are spent on purely secular matters that belong to God. This withholding of Divine capital has clogged the channels of God's grace.



On the positive side a church can be trained to give through the preaching and practice of Christian stewardship. The writer has seen this at work in a number of churches and at close hand in a Presbytery. He has witnessed benevolent giving in the latter increase by approximately four hundred per cent in twenty years. Tithing, when taught over and over again, will bring much joy and great blessings to many hearts. It will provide full treasures to carry on the Lord's work. We must have a giving church!

IV. *A Missionary Church:* Our church when organized in 1861 declared it was a world-wide missionary church. It unfurled its banner before the world as such. Every Christian is a missionary. Where he will serve is no business of yours or mine, but, serve he must. The Great Commission has never been abrogated. The times are urgent and the good tidings of the King must be swiftly sent to all His subjects, ere the night comes when no man can travel. Bishop Newbigin in his recent book, "The Household of God," reminds us we are living in the "overlap of the ages"—the time between the coming of Christ and His coming again—the time given for the apostolic witness of the church to the ends of the earth.

Many churches are drying up on the vine. Their missionary witness at home and abroad is unimpressive when compared with their buildings, equipment and elaborate organizations. Some of us are convinced of our dilatory efforts when we hear at our summer conferences of the Park Street Congregational Church of Boston which supports one-fourth as many missionaries as our entire denomination. True, this congregation has two thousand members, but, it is not, by all reports, a wealthy church at that.

To be missionary, is to tell the story of God's redeeming love here at home as well as abroad. The "streets and lanes" of the city, as well as the "highways and hedges" of the country must be traveled if we would fill the Master's banquet table with guests.

The home and world missionary testimony of any church is just as truly a thermometer of its spiritual enthusiasm as is the prayer meeting. The two gauges should hang side by side. The two-fold testimony can be expressed both in the giving

of mature dollars and immature lives. Each complements the other. A missionary church at home and abroad will truly burn with increasing brightness as it holds forth the word of life to dying men around the world.  
—R. W. C.

## One of "Ham's" Interesting Letters

When we visited Kobe, Japan, our friends in the Chinese Church there nearly ate us up with affection. They gave us several delicious Chinese feasts. And of course, I had to preach to them in Chinese. Also, I saw the fine work the McLauchlins and others of our Japan Mission are doing for our U. S. service men in the Union Church. I preached there one Friday night, and when I gave the invitation to accept Christ as Saviour, five sailor boys responded immediately. At every service, just before a happy playtime together, from one to six or more men accept Christ.

Also, I had the pleasure of preaching in Chinese at the Tokyo Chinese Church. One of our fine friends, Mr. James Lee, presided. Near the front of the Church sat two other friends, Ambassador and Mrs. Hollington K. Tong. My sisters and I had a delightful visit with Dr. Tong at the Chinese Embassy in Tokyo. For twenty minutes this great man talked with us, and the main theme of his conversation was the condition of the Church of Christ in Japan, in Formosa, and back on the China mainland. As we separated there in his office at the Embassy, I prayed, and then Dr. Tong offered a fervent prayer (in English - his English is perfect). And we went away thanking God that this Ambassador of Free China was also an Ambassador of the King of kings.

Last Sunday, when my two sisters were present, I preached in the morning at our Student Center ("Friendship Corner"), and in the evening at the Church in the Leper Colony, twelve miles outside the city. The light of Christ shining through the faces of those Christian lepers always touches my heart.

Here are a few things we have noticed in our travels this summer:

The friendliness of the people in these three countries, Japan, Formosa, and Hongkong, towards us "foreigners."

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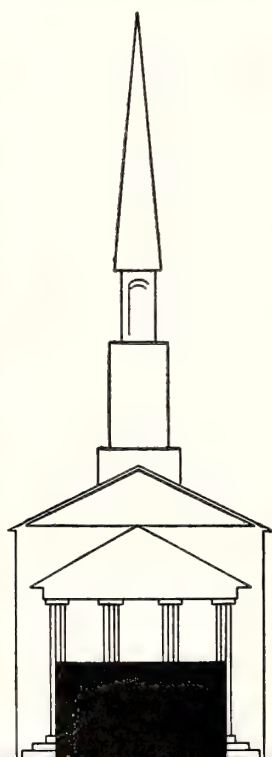
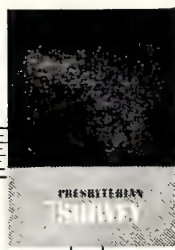
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The eternal feminine will out: In each of these countries we have seen young women doing coolie work (such as sweeping streets or hauling bricks) in clean print dresses, and with "permanents" adorning their domes. (N.B. Yesterday a missionary friend gave me a new definition of a permanent: "Crookedness in high places!").

Again we are appalled at the way the Japanese, and the Formosans and Chinese, are given over to *idolatry*. We visited dozens of beautiful temples, and there saw spiritually hungry people worshipping before grotesque images of gods and animals.

Then, too, we realize how the students of these three countries need Christ. They have turned from idolatry to atheism (and some to communistic atheism), but it has failed to satisfy their hearts. Mrs. Hamilton and I realized this keenly as we stood by the beautiful Keron Waterfalls at Nikko, and thought of how literally hundreds of students, through these last few decades have leaped to death at that lovely spot. One brilliant student of Tokyo Imperial University, before thus destroying his life, left a note saying, "I can find no answer to the questionings of my soul."

Friends, you and I know the answer: The living Son of God is the answer. May we each incarnate Him, and that just means let Him live in us in such a way that others may come to know Him. As He put it in His great intercessory prayer of John 17: "That the world may know that Thou has sent Me, and hast loved them as Thou hast loved Me." God bless you all. We thank God for each one of you.

Yours in His glad service,

Estelle and E. H. Hamilton,  
Taipeh, Taiwan, Formosa.

## Still They Come

Jackson, Tenn. — The following Elders of Johnson Memorial Presbyterian Church attended the Session meeting Monday evening: N. F. Warlick, J. T. Tomlin, J. W. Sawyer, Sr., C. H. Jones, J. H. Needham, O. A. Campbell, and E. A. Simpson. They all voted for the following motion, presented by one of the Elders: "Be it resolved that we Elders, present at this meeting on October 11, 1954, record in our minutes that we do not favor the proposed plan of Union for the Presbyterian Churches U. S.; U. S. A.; and United." This motion was adopted by a unanimous vote.

Milledgeville, Ga. — Believing it to be the duty of the Session of the First Presbyterian Church of Milledgeville, Georgia to express to the congregation its considered judgment on any matter that gravely concerns the life of our church, and having carefully considered the proposed plan of union

of our denomination with the Presbyterian Church, U. S. A. (Northern) and the United Presbyterian Church, we declare the Session of the First Presbyterian Church of Milledgeville, Georgia to be opposed to the proposed union. This declaration is to be published in our church bulletin for the information of our congregation.

## Still They Come

Whereas there is now before the Presbyteries of the Presbyterian Church in the United States, for their approval or disapproval, a Plan of Union proposing the merger of the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, and the United Presbyterian Church, and

Whereas it is the desire of the Session of the First Presbyterian Church of Hattiesburg, Mississippi to express its judgment concerning the proposed union,

Therefore be it resolved that the said Session hereby registers its opposition to the union, for the following reasons among others:

1. While there is similarity between the doctrinal and governmental standards of the three church bodies, there are nevertheless important differences of attitude toward those standards, the Presbyterian Church in the U. S. holding to a more strict subscription to and application of those standards than has characterized the Presbyterian Church in the U. S. A.

2. The provisions for the General Councils and other features of the Plan of Union represent an un-Presbyterian concentration of authority in the hands of a relative few.

3. The Plan of Union represents a departure from the historic position of the Presbyterian Church in the U. S. in such matters as the control of congregational property.

4. The spiritual unity of true believers in Christ in the various bodies is already a fact by virtue of their common union with Christ and does not depend upon denominational, organizational unification.

Be it further resolved that this resolution be printed in our church bulletin and a copy be sent to *The Southern Presbyterian Journal*.

\* \* \* \* \*

This action was taken at the regular meeting of the Session of the First Presbyterian Church, Hattiesburg, Mississippi, on October 11, 1954.

W. J. Stanway, Moderator  
George W. Currie, Clerk.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."

# ANGLERS

(By the Editor of The Testament For  
Fishers Of Men)

## Lesson No. 80

### How To Develop A Witnessing Church

Here are twelve suggestions from Dr. J. Campbell White that are so good we think they are well worth the space in the ANGLER'S COLUMN.

1. Study the Bible Commands and Promises on this subject.

2. "Thou shalt love the Lord thy God . . . with all thy mind," Matt. 22; 37. Have we ever given our best *thought* to the question of HOW TO REACH EVERY ONE IN THE COMMUNITY WITH THE GOSPEL? Should this objective not be held in our thought steadily?

3. Should we not all PRAY DAILY for faithfulness in saying a good word for Christ, as we have opportunity?

4. Why not begin the habit of WITNESSING, by talking with individual CHRISTIAN friends about what Christ does for us?

5. Many persons with whom we talk mention their PROBLEMS. Why not ask them if Prayer would not help to solve their problems?

6. Why not secure selected Tracts and Gospels, to give away? Over thirty million copies of the Gospel of John have been given away, with special simple directions at the front and back of the book, on HOW TO BECOME A CHRISTIAN. They cost 5 cents each, from Moody Press, 820 N. LaSalle St., Chicago 10, Ill. "Arranged by T. C. Horton."

7. SMALL GROUPS of Christians, conferring prayerfully with each other at regular intervals, about all problems connected with this subject, are all but indispensable to the best spiritual results, as proved by experience.

8. Do we practice the habit of inviting children and adults to Sunday School and Church services? Is this not a very natural and simple form of "Witnessing"?

9. Children, including pre-school children, who do not attend Sunday School, can be led to join a Group near their home, for a Bible Study Hour once a week. Many have in this way been led, with their parents, into regular fellowship with the Church.

10. Why not ask persons you meet what Church they attend? No one takes offense at this question. It is rather regarded as a compliment. Yet it often opens the way to a serious conversation. Try it.

11. CHURCH LEADERS are rapidly coming to the conviction that practically THE ONLY WAY EVER TO REACH ALL THE PEOPLE OF ANY COMMUNITY, is through the PERSONAL ACTIVITY OF LAY MEMBERS OF THE CHURCH. If you can get even 25% of your Church members to make this work of WITNESSING a regular habit, you can soon demonstrate that any community can be evangelized by this method. AND NO OTHER METHOD OF ACCOMPLISHING THIS RESULT HAS EVER YET BEEN FOUND. Why not begin NOW?

12. EVERY REAL CHRISTIAN OBJECTIVE seems to begin with SERIOUS PRAYER. Can you not find one or two others with whom you can begin to PRAY for this AWAKENING throughout the Church? Instead of adding three or four percent a year to our church membership, we can begin to see the kind of results that Christ suggested, in Matt. 13;23 and John 14;12.



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## LESSON FOR NOVEMBER 14

*A Study In Values*

**Background Scripture:** Proverbs 11:24-28; 13:7; 15:13-17; 16:8, 16; 20:11, 12; 22:1-5, 9; 28:6-28. **Devotional Reading:** Matthew 6:24-33.

In any "Study in Values" it is most important to have the opinion of someone who knows. I may wish to purchase a piece of property, a diamond, or a picture. Is the property worth the price asked for it? Is the diamond real or an imitation? Is the picture from the hand of one of the Old Masters, or is it a copy? In the early history of our country some of the settlers saw something which glittered like gold, and went wild over it until it turned out to be nothing but mica, or "Fools Gold." For a long time the people of South Africa walked over and trampled in the mud the diamonds which no one knew were there until one was taken to an expert, and then the Diamond Fields of Africa became famous.

Some people set a high value on things which are almost worthless. There are parents who emphasize the unimportant and trivial, and neglect the most important, in the rearing of their children. They will send the little folk to dancing school so that they can be graceful, rather than send, or *take them* to the Sabbath School where they can learn of the grace of God. There are fathers and mothers who seem to set a higher value on their business or pleasure than on their own children. Much of the juvenile delinquency of our day should be laid to delinquent parents.

The men of Gadara put a higher value on hogs than on men. When they saw the healed man, and then saw the destruction of their property, they besought Jesus to depart out of their country. There are men like that today. They will manufacture strong drink and sell it in order to make money knowing that it will destroy men and women by the millions. If you try to interfere with their ruinous business they will try to run you out of town. I knew a preacher who was an ardent Temperance advocate and the whiskey sellers threatened to do this very thing. He happened to be my brother, and I heard him tell of his experience.

The only one who knows the true value of things is God. Let Jesus speak to us in the Sermon on the Mount (Devotional Reading). He sums up the whole matter in the familiar words, But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. Put first things first. A boy saw a sign which read, "Safety First," and remarked, In our town we put God first. Even as good a "thing" as safety must not take the place of God. Suppose Peter and John and Paul had put safety first. There would have been no Church. They said, in the face of persecution, We must obey God rather than men. God knows that we have need

of food and clothes, and houses. These are not the most important things, however. Jesus said the same thing in different words when He asked the question, What will it profit a man if he gain the whole world and lose his own soul; lose himself. Multitudes of men and women are putting a higher value on the material than on the spiritual. They are neglecting the eternal for the temporal.

### *I. Liberality or Stinginess:*

Proverbs 11:24,25.

"One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want." "A liberal man will be enriched, and one who waters will himself be watered." (See also 22:9, and 28:27)

It is wise to be thrifty and saving; it is foolish to be stingy. It is not those who waste and throw away who have to give, but those who know the value of money and take care of it. A wealthy business man was approached for a contribution, in the days of the candle, and while they were talking he blew out one of the candles. When his visitor looked his surprise both at this, and at the generous check he was given, the man said, I have to give because I save. Let us take good care of what God gives us, and give as He directs. One man put it this way: "I shovel out, and the Lord shovels in, and He has the bigger shovel." Let us never forget that the Lord loves a "hilarious" giver.

### *II. The Righteous and the Wicked:*

13:7; 28:12 and 28.

"When the righteous triumph, there is great glory; but when the wicked rise, men hide themselves."

What is the greatest asset to any country? righteous people; righteous rulers and righteous citizens; for righteousness exalteth a nation, while sin is a reproach to any people. History is full of illustrations of this important truth; the history

of Israel, and the history of other nations. France has never recovered from the loss of the best people they had when persecution drove them to America. France and Italy and other nations are "wobbling" now because there are not enough good people left to stem the tide of Communism.

I wonder if we appreciate the value of the Christian men and women in America. They are the "salt" that is preserving us. America will be free and happy only so long as we have such people. If the wicked get the upper hand, as they have in most lands, men will hide themselves. We will have need of the A-Bomb shelters which we are constructing all over our country.

*III. A Merry Heart or a Sad Heart:*  
15:13.

"A merry heart maketh a cheerful countenance; but by sorrow of heart the spirit is broken." "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." ("A merry heart is a good medicine," R. V.)

It would be difficult to estimate the value of a merry, or glad heart. Some people seem to be always happy, and such happiness is contagious. Paul knew the value of such a heart when he said, Rejoice in the Lord always; and again, I say, Rejoice. Jesus said that He came that our joy might be full. Sadness of heart affects our health, spiritual, mental, bodily. A happy heart will save many a doctor's bill, and will also be a fine testimony to our faith. We can have such a heart if we will trust Him.

*IV. A Little, or, Great Treasure:*  
15:16,17.

"Better is a little with the fear of the Lord than great treasure and trouble with it. Better is a dinner of herbs where love is than the fatted ox and hatred with it." In these verses we are weighing the spiritual against the material. Some of the happiest people in the world are poor, and some of the most miserable are rich. It takes more than money and good meals to bring true happiness. Love, and the fear of the Lord will make simple food taste good. Who was richer and happier, John the Baptist eating locusts and wild honey, or Herod feasting on the fat of the land?

*V. Wisdom or Gold:*  
16:16.

"How much better is it to get wisdom than gold." Gold is the standard of value. As good as gold, is a proverb. Some people seem to think that there is nothing better, and they scheme, and toil, and rob and murder to get it; even sell their country and their souls. It can do much when used in the right way; we do not wish to underestimate its value.

But there is something better; wisdom and knowledge; the wisdom that comes down from above. If a man has plenty of money and lacks wisdom it will do him little good, and perhaps, much harm, for money can be a snare and trap. It takes a wise man to use it aright, and not let the love of money become a root of all kinds of evil.

*VI. A Good Name or Great Riches:*  
22:1-5.

When the Louisiana Lottery was formed General Robert E. Lee was approached, and asked if he would allow his name to be back of it, promising him a good sum of money. He refused, saying, Gentlemen, I have nothing left but my good name, and that is not for sale. A good name stands for a good character. The name of Robert E. Lee is one of the best loved in the South. The Name of Jehovah is a strong tower; the righteous runneth into it and is safe.

*VII. Tilling our Land, or following vain persons, or pursuits.*  
28:19.

Which is better, To work our own fields, or follow worthless pursuits? Solomon tried all sorts of "worthless pursuits." In Ecclesiastes he gives us an account of the various things he did, and sums it up thus; All is vanity. Suppose he had been content to "till his own land," make Israel a righteous nation. What a blessing his reign would have been!

Paul says that we are God's "Tilled Land." Let us break up the fallow ground and sow and cultivate and reap a good harvest.

VIII. Trusting in our own Heart, or Walking Wisely; A Humble spirit, or a proud spirit. 28:26; 16:19. Do not trust your own heart; *trust God.*

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YOUTH PROGRAM FOR NOVEMBER 14

# *We Presbyterians*

Hymn: "Great God, How Infinite Art Thou"

Prayer

Scripture: I Timothy 4:12-16

Hymn: "I Sought The Lord"

Offering

Hymn: "Faith Of Our Fathers! Living Still"

## INSTRUCTIONS TO PROGRAM CHAIRMAN:

The most satisfactory way of presenting this program will be to invite someone to speak to your young people on this subject. Every church will have someone who can do a creditable job of discussing Presbyterianism. As possibilities for speakers, we suggest your minister, your adult advisor, or some well informed church officer or Sunday School teacher. When you have secured your speaker, give him the list of suggestions which we are offering below. These are some of the points which ought to be mentioned. There will be others which the speaker will probably want to include.

It would be very valuable to the young people, if you could provide each one with a copy of the booklet by Dr. P. B. Hill "What Presbyterians Believe." These booklets may be obtained at a very reasonable cost from *The Southern Presbyterian Journal*.

## SUGGESTIONS TO SPEAKER:

It is your task to point out to the young people some of the basic beliefs and practices of Presbyterians, calling special attention to those which distinguish us from other denominations. You should have with you copies of the Confession of Faith and the Book of Church Order so that your hearers may see that we have a definite constitution.

As you speak of the constitution be sure to emphasize that it is based on Scripture. The young people should know that both the doctrine and the government of our church is derived from the Bible. We accept the Bible as the Word of God, and we look to it as the highest and final authority in matters of belief and practice.

Next you should mention the emphasis our church gives to the exalted nature of God. We look on God as the high and holy One described in Scripture . . . the one who is not limited as to His power and wisdom and might. This is the best way to come to the subject of pre-destination. Whenever people get a vision of God as He is, they will not balk at the idea of His ordering of His universe and all that is in it.

Next you might speak of our belief in the depravity of human nature. While we are not as bad as we can be, we are all stained by sin in every part. Everything that we do is affected by sin, so that nothing we do is wholly good and acceptable to God. All that we are and all that we do misses the mark. This means that we cannot become acceptable to God through our own efforts, and there is nothing we can do to save ourselves.

Of course, we believe that Jesus Christ is the eternal Son of God and the only Saviour of sinners. We believe that the only way to be saved is to accept by faith the redemption which Christ purchased for us on the cross. Salvation is altogether by faith in the grace of God, and not at all a matter of the works that we do. John Calvin said, "It is faith alone that justifies, but faith that justifies can never be alone." That is to say, that once we are saved by God, we ought to produce good works.

You will probably want to mention that Presbyterians agree with other Protestants in observing two sacraments, baptism and the Lord's Supper. The Lord's Supper provides spiritual nourishment for us, and we do not believe that the actual body and blood of Christ are present in the elements. We look on baptism as a symbol of our spiritual cleansing, and in our ordinary mode of sprinkling we are in agreement with most other churches. We practice infant baptism because Scripture teaches that God has always included children in His plans and promises.

We believe that our representative form of church government is a Scriptural form, and that which was practiced in Biblical times. Point out how our form of government differs from government by a system of bishops and from congregational government. It is usually interesting to young people to see how similar our church government is to that of the United States. The reason for this, of course, is that the founders of our national government were well acquainted with the Presbyterian system.

Feel free to include any other points which seem important to you. If, after you have finished your presentation, you can lead the young people into an open discussion or a question and answer period, you can learn how they are thinking, and you may be able to help some of them to solve problems of faith and understanding.

# That Man - *JOHN KNOX*

## That book - The *BIBLE*



"I found no Scottish history until I came to John Knox, and then Scottish history began."

From Calvin's Geneva, John Knox returned to Scotland with two burning convictions in his heart:

### SCOTLAND MUST KNOW CHRIST

### SCOTLAND MUST BE EDUCATED

John Knox molded Scotland into a Christian and an educated land. From that little country, naturally poverty-stricken and with few resources, except men, have come some of the more powerful influences of the modern world.

Christianity and education are powers, when linked together, to make a nation truly great.

Presbyterians in that Reformed Faith of Calvin and Knox must ever be concerned about their colleges and seminaries.

Senior College	President	Address
Agnes-Scott.....	Wallace M. Alston.....	Decatur, Ga.
Arkansas.....	Paul M. McCain.....	Batesville, Ark.
Austin.....	John D. Moseley.....	Sherman, Tex.
Belhaven.....	R. McFerran Crowe.....	Jackson, Miss.
Centre.....	Walter A. Groves.....	Danville, Ky.
Davidson.....	John R. Cunningham.....	Davidson, N. C.
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King.....	R. T. L. Liston.....	Bristol, Tenn.
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Southwestern.....	Peyton N. Rhodes.....	Memphis, Tenn.
Stillman.....	Sam Burney Hay.....	Tuscaloosa, Ala.
Westminster.....	William W. Hall.....	Fulton, Mo.
Junior College		
Lees Lunior.....	Robert G. Landolt.....	Jackson, Ky.
Lees-McRae.....	Fletcher Nelson.....	Banner Elk, N. C.
Mitchell.....	John Montgomery.....	Statesville, N. C.
Peace.....	Wm. C. Pressly.....	Raleigh, N. C.
Presbyterian Junior.....	Louis C. LaMotte.....	Maxton, N. C.
Schreiner.....	Andrew Edington.....	Kerrville, Tex.
Theological Seminaries		
Austin.....	David L. Sitt.....	Austin, Tex.
Columbia.....	J. McDowell Richards.....	Decatur, Ga.
Louisville.....	Frank H. Caldwell.....	Louisville, Ky.
Union.....	Benjamin R. Lacy, Jr.....	Richmond, Va.
Assembly's Training School.....	Charles E. S. Kraemer.....	Richmond, Va.

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# Women's Work

## *"Do You Mean You Just Walk In?"*

It was May 7, 1953. A slight built young man, about college age, wearing neat blue jeans, walked into the Society's District Office in Denver, Colorado. On being asked if he could be helped, he said, "Well, I don't know, I saw your sign out here and came in to find out what a Bible is. A man on the bus told me I should read it." The Secretary questioned him enough to find out that this was no pose. He actually didn't know what the Bible was. He had heard the name, of course, but that was all. He had lived all his life, until recently, in New York, and on the bus to Denver had gotten into a conversation with a fine old man. The old man, after explaining some of his beliefs, "It's all in the Bible." This had aroused the young man's interest.

The young man was told what the Bible was and given some portions. He was also given a list of churches near his residence. It was suggested that he would find help in the churches and in Sunday-school classes. His final question was, "How do you get into a Sunday-school class?" After hearing the answer he looked up in amazement. "Do you mean you just walk in?"

There are few people in America who, like this young man, do not know what a Bible is, but there are many, an increasing number, who are not familiar with its contents. To turn the tide in this growing Bible illiteracy in our beloved land is one of the major purposes of the American Bible Society. Its concern in this regard is primarily to see that every American who does not have a Bible shall possess one and be persuaded to use it regularly.

—From Bible Society *Record*.

## *"All Of Me"*

Take my eyes, O Lord,  
That I may see  
The good that's in others,  
The sins that are in me.

Take my tongue and guard it,  
So that the words I say,  
Bring no pain or sorrow  
To any one today.

Take my hands and use them  
To do the good they can,  
Loving Thee in service  
For my fellow-man.

Take all of me, my Saviour,  
Help me grow in grace,  
And hear, "She was faithful,"  
When I see Thee face to face.

*Alice Barbour Bennett.*

## *"What Is Money?"*

By Harl L. Russell

A man's life consisteth not in the abundance of things he possesses.—Luke 12:15.

Money is a medium of exchange.

Money is legal tender.

Money is a yardstick to measure wealth.

Money is a necessity.

Money is power.

Money has value as related to men.

Money is a bane or a blessing.

Money, like music, speaks a universal language.

Money is stored up labor.

Money is time, ability and energy converted into dollars.

Money is "negotiable you."

Money is a fragment of self.

Money is sacred.

Money is your lengthened arm "or love's working arm."

—From STEWARDSHIP FACTS.

## *The Reformation*

What is this Protestantism which grew out of the Reformation? Protestantism is freedom of conscience; the right to worship as the conscience dictates without coercion and to be responsible for our own judgments. Protestantism is freedom of religion from authoritarian control; it is freedom of grace with salvation a free gift of God. Protestantism is freedom of access to God requiring no mediator save Christ, establishing the priesthood of every believer.

The Reformers believed that God waits for man's approach in faith!

## *Alabama Women*

### *Of The Church*

The forty-seventh annual meeting of the Women of the Church, Synod of Alabama, Presbyterian Church U. S., met October the 5th, 6th and 7th, 1954, in the South Highland Presbyterian Church, Birmingham, Alabama, with the President, Mrs. Glen Liddell, of Camden, presiding. Dr. Frank A. Mathes, pastor of the hostess church, gave the invocation, and greetings were brought by Dr. Roland Sims, Moderator of the Synod. Rev. J. Ernest Sumerville gave the main address on Tuesday evening, speaking on: "Love in the New Testament." Dr. Mathes was in charge of the Communion Service assisted by the elders.

On Wednesday morning Mrs. Lloyd K. Boggs, first vice-president, presented the printed program for the order of business. Greetings were extended by the President of the Women of the hostess church, Mrs. D. L. Houser; and the President of the Women of the Church, Birmingham Presbytery, Mrs. S. R. Carson. Response was made by Mrs. W. B. Dortch.

Following the reports of the General Officers and of the Presbyterial Presidents, Mrs. Roy Heacock, past Synodical President, led in a prayer of dedication. Mrs. J. R. Winks, Jr., of Bessemer, explained the Birthday Objective for 1955. Ed Hopper, Chairman of Women's Work, brought a message from Synod. Mrs. E. F. Hildreth, Synodical Chairman of the Children's Home, introduced Mr. Allen C. Jacobs, President of the Home. Mr. Jacobs, assisted by Dr. E. B. Robinson, former head of the Home, gave an interesting program, dealing with the history, needs and full work of the Home which is located at Talladega.

Mrs. W. H. Bennett of Dothan, Chairman of General Fund Agencies, introduced Dr. Bob Shiver Hodges, Jr., of Atlanta, Associate Secretary, General Council, who brought a stirring message on Christian Stewardship. Mrs. J. P. Glass of Wetumpka introduced Mrs. W. L. Meux of Memphis, Tennessee. Mrs. Glass is Chairman of Christian Education of the Synodical of Alabama and Mrs. Meux is Chairman of the Synodical of Tennessee. Mrs. Meux brought a clear and comprehensive plan for the Women of the Church to give added support to "Southwestern."

## Church News

### *Fall Meeting Augusta-Macon Presbytery Against Union*

The Fall stated meeting of Augusta-Macon Presbytery met on Thursday, October 21st, in the First Presbyterian Church, Milledgeville, Georgia, with Rev. J. Frank Alexander, Jr., as host pastor. There was a larger attendance both by official representatives and visitors than had been the case for many meetings. The session was opened with prayer by the last Moderator present, Elder F. Sibley Bryan. The Moderator-in-nomination having not been elected a representative because of his pro-union views, the Rev. Wm. Glenn Dorris, pastor of Henry Memorial Presbyterian Church, Dublin, Ga., was elected Moderator and served most acceptably.

Much of the unusually long session was taken up with the question of the proposed union of the three Presbyterian denominations. Most of a large number of communications were related to this matter in some way. A protracted debate, involving

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numerous speakers, centered around the question of whether or not the presbytery should vote on the plan of union at this meeting.

Although a strong sentiment was present to abide by the recommendation of the General Assembly and not hold the vote on union until after January 1, 1955, and some of the representatives brought out the fact that their churches had already made plans to give further study to both sides of the question, when a roll call vote was taken the proponents of an immediate vote were in the majority by a vote of 27 to 22. This matter having been decided the vote on the categorical question was held after the supper recess. The roll call vote resulted in 32 votes against union and 12 in favor of union. During this part of the meeting especially, under the guidance of the Moderator, several periods of prayer led by both ministers and elders were observed.

A highlight of the meeting was the Communion Service which followed a message on foreign missions by Mr. Jack McLendon of our Mexico Mission. The sacrament of the Lord's Supper was administered by Rev. Donald B. Patterson and Rev. Herman Dillard, assisted by elders of several of the churches. At the conclusion of this service a beautiful tribute to the memory of the Rev. Edward M. Somerville was read by Ruling Elder R. L. Anderson of the First Presbyterian Church, Macon.





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### *Presbytery Of Meridian Against Union*

The regular fall meeting of the Presbytery of Meridian, of the Southern Presbyterian Church, was held on Tuesday, Oct. 19, in the Presbyterian Church, Petal, Miss.

The Presbytery was called to order at 10 A. M. by the Moderator, Dr. J. Kelly Unger, pastor of the First Presbyterian Church, Meridian, Miss., who presided over the session during the day.

In addition to other matters of business Presbytery welcomed two candidates for the ministry, Mr. Robert Floyd and Mr. Otto Kay, and two ministers, Rev. Daniel B. Churton, pending receipt of his official transfer from Kanawha Presbytery, and Rev. James R. Ellington from North Alabama Presbytery. Chaplain Churton is connected with the Veterans Administration Hospital in Augusta, while Mr. Ellington is serving Sibley Presbyterian Church, Augusta.

—Vernon A. Crawford,  
Stated Clerk.

Words of welcome were spoken by Evangelist Howard S. Williams who is serving as supply of the Petal Church. The sermon was preached by Dr. J. A. Warren, pastor of the Presbyterian Church, Prentiss, Miss. This was followed with the Sacrament of the Lord's Supper which was administered by Revs. Andrew Allison and James V. Cobb.

The attendance at this meeting was one of the largest in many years. The official members in attendance were thirty Ministers and forty-four Ruling Elders representing the churches. There were eleven visiting Deacons and a number of visiting Ministers and Ruling Elders.

The business of most interest which came before this meeting for consideration was the matter of church union, that is, the union of the Southern Presbyterian Church, the Northern Presbyterian Church, and the United Presbyterian Church. The special Committee, of which Dr. Grayson L. Tucker was Chairman, made its report, and recommended that the vote on the Categorical Question be taken without debate. The vote was taken, and the Presbytery voted as follows: for union, six; against union, sixty-seven. Thus Meridian Presbytery was overwhelmingly against this church union.

The annual Stewardship Report, given by Rev. W. W. Bagby, Chairman, was adopted. The budget for Benevolence, which includes the General Assembly, Synod and Presbytery Causes, was set at \$91,400.00 for the church year of 1955. This was apportioned among the churches of the Presbytery in the form of quotas, a certain amount for each church. Dr. John Reid Miller of Jackson, Miss., addressed the Presbytery on the subject of Stewardship.

Dr. G. Thomas Preer, Presbyterian Student Worker on the Campus of Mississippi Southern College, Hattiesburg, spoke to the Presbytery concerning the proposed Meditation Chapel to be erected on the campus. All denominations are requested to assist in the erection of this building. The Presbytery requested each church in the Presbytery to make a contribution to assist with this building.

Presbytery accepted the invitation from the First Church, Laurel, to meet there for the regular winter meeting, January 18, 1955.

A Committee was appointed to install Rev. Joseph T. Echols as pastor in the Presbyterian Church, Waynesboro, in the near future.

It was reported to the Presbytery that since the July meeting Rev. Richard L. Summers had been installed in the First Presbyterian Church, Gulfport; and Rev. Jack J. Wolf installed as pastor in the Presbyterian Church, Ocean Springs.

By a very large affirmative vote the following resolution was adopted by the Presbytery: "Where-

as, the General Assembly of the Presbyterian Church in the United States (Southern Presbyterian Church), at its 1954 session, adopted a resolution wherein a recommendation was made to the Presbyteries that segregation should be abolished in the churches and church institutions within the Presbyterian Church in the United States and that said Assembly favored the decision of the United States Supreme Court concerning segregation in public schools,

"Therefore, be it resolved, that the Presbytery of Meridian at its regular constituted meeting at Petal Presbyterian Church, Petal, Miss., does hereby deplore the action of the General Assembly in its recommendation concerning segregation, and does hereby refuse to accept said recommendation as wise, or binding upon our consciences, and that a copy of this resolution be forwarded to the Stated Clerk of the General Assembly of the Presbyterian Church in the United States, and a copy also forthwith forwarded to the Stated Clerk of the Synod of Mississippi."

A memorial service was held during the session. A memorial for Rev. David B. Gregory, Picayune, Miss., who passed away in August, was read by Rev. Walter L. Bader. The Stated Clerk read the names of the Ruling Elders who had passed away during the past Synodical year. The Presbytery had a season of prayer remembering the families of the deceased.

—L. A. Beckman, Jr., S. C.

### *Mississippi Presbytery Against Union*

Mississippi Presbytery in session June 15th, 1954, received an Overture from the Thomson Memorial Church that we take up the matter of Union and dispose of the same by taking our vote. In order that the churches of the presbytery might have time to study the whole plan, voted to place the consideration and vote for our October meeting of Presbytery.

Presbytery met today, and took up the whole matter and after discussion for and against Union took the vote which resulted as follows: 7 for Union, 28 against Union.

Fraternally,

—A. W. Duck, Stated Clerk.

### *The Plan Of Union*

A limited supply of the official Plan providing for the Union of the Presbyterian Church, U. S. A., and the Presbyterian Church, U. S. and the United Presbyterian Church is available. Copies can be secured from my office at 25c each and orders will be filled as received so long as the supply lasts. Please send remittance with order.

—E. C. Scott, Stated Clerk,  
341-A Ponce de Leon Ave., N.E.  
Atlanta 5, Georgia.



Frank H. Mann of Rye, New York, general secretary of the American Bible Society died, after a short illness, on October 11.

Mr. Mann was born in May 1883, the son of Edwin Murray and Pattie Cowles Mann, in Petersburg, Virginia, and was one of a family of ten children.

He graduated from Hampden-Sidney College, Virginia, in 1903, receiving Litt. B. and M. A. degrees. For some years, following his graduation, Mr. Mann was engaged in educational work and later became assistant secretary of the Y. M. C. A. in Havana, Cuba. He spent a five-year period as General Secretary of the American Bible Society, following his service in World War I as a First Lieutenant in the Field Artillery.

Subsequently he was engaged in real estate activities, returning to the American Bible Society again as general secretary in 1942, where he has been responsible for the cultivation of the Society's support by the churches. In appreciation of his work among the churches, in 1953 the Honorary degree of Litt. D. was conferred upon Mr. Mann by the Board of Trustees of Moravian College, Bethlehem, Pennsylvania.

Mr. Mann planned and conducted the annual meeting in December of the Advisory Council, a group representing more than fifty denominations which approve and support the program of the American Bible Society.

He married Anna C. Rogers in May, 1919, who, with two sons, Roger C. and William H. Mann, and three grandchildren, survive him.

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### ***Dr. Kraemer Inducted As President Of A. T. S.***

The Inauguration of Rev. Charles E. S. Kraemer, D.D., as fifth president of the General Assembly's Training School will take place on the school's fortieth anniversary, November 4, 1954, at 11:00 a. m., Judge M. Ray Doubles, president of the board of trustees, presiding. The inaugural address by President Kraemer will be the main feature of the program.

Dr. Kraemer, succeeding Dr. Henry Wade Dubose, came to the Training School in February, 1954. A graduate of Davidson College he took the B. D. degree from Louisville Presbyterian Theological Seminary, and the S. T. M. degree from Andover-Newton Theological Seminary. Dr. Kraemer has held pastorates in Hawesville, Kentucky, North Kansas City, Missouri, Leland, Mississippi, and since 1945 in the First Presbyterian Church of Charlotte, North Carolina.

## **BOOKS**

**A COMPLETE BIBLE COMMENTARY.** Matthew Henry and Others. Moody Press, Chicago, Illinois. Price - \$6.95.

This one-volume commentary covers the entire Bible. About one-half of the comments are from Matthew Henry. The remainder are from Thomas Scott and others of the older writers, whose contributions are so much sought after these days. The material is explanatory, devotional, and practical. Teachers and ministers will find this book full of fine nuggets for teaching and preaching the Word of God today.

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**THE JEW AND THE PLAN OF GOD.** Robert L. Evans. Loizeaux Brothers, Bible Truth Depot, 19 West 21st Street, New York 10, New York. Price - \$2.25.

Dr. Evans is a well-known Bible teacher. Since his retirement a few years ago, he has spent his time in writing on Bible themes. It is his aim here to answer every question which may arise concerning the Jew and to trace his history from the call of Abraham to the present day. The book contains a wealth of information about the past, the present history of the Jew, together with a Biblical, prophetic picture of his future sphere of service. No intelligent person can afford to be indifferent to the place of the Jew in history. This book reveals the hand of God in the unique history of the Jew. It contains material that will be useful in mid-week Bible studies.

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**THE FALL AND RISE OF ISRAEL.** William L. Hull. Zondervan Publishing Company, Grand Rapids, Michigan. \$3.95.

Dr. Hull spent nineteen years in the midst of the Holy Land itself and knows first hand what is going on in Israel. The author traces the history of the nation of Israel from the time of Christ. The bulk of his discussion is concerned with present-day conditions, trends, and developments. If you are interested in Israel, and developments there, this book will be helpful to you.

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**THE BEST OF JOHN HENRY JOWETT.** Gerald Kennedy. Harper and Brothers, New York, New York. \$2.00.

Dr. Jowett is recognized as one of the greatest of Christian preachers. He preached to three great British Churches and for seven years filled the pulpit of Fifth Avenue Presbyterian Church in New York City. His works are now difficult to obtain and most of his books are out of print. To satisfy the persistent demand for Jowett's writings, this book is published. It contains a discriminating selection, culled from twenty-one books and lectures. There are thirty-four important excerpts in this volume, each of which is of real value.

# The Pot Is Boiling

Eleven (11) Presbyteries have already voted on the Plan of Union. All eleven have voted against it.

But, these were expected to vote against union and the issue remains fluid until after most of the Presbyteries vote in January.

For that reason those who oppose union will continue to state their reasons for that position.

Those for union will be equally active, which is also their unequivocal right.

Let us all—(those for and those against union), make every endeavor to present the issues as we see them, without rancor and without recriminations, and in a truly Christian spirit.

We feel the proposed union would be a tragic mistake.

We would like to correspond with you, giving you our reasons for this position.

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*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
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NOVEMBER 10, 1954

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*Remember  
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*In Our  
Church Orphanages*



*At The  
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*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIAL

### Men Need The Bread Of Life Are They Getting

### A Stone Or A Serpent?

*(Reprinted by request.—Editor)*

In some areas there is evidence that Protestantism is losing ground to Roman Catholicism. While it is true that many Catholics become Protestants without fanfare, there is often considerable publicity given those who leave the Protestant Church for the Catholic. Nevertheless, the increasing influence of the Roman Catholic Church is a matter of serious concern.

It is because of this defection to Catholicism on the part of members of the Anglican Church that the Church of England has so vigorously denounced the Catholic Church for proselyting.

But, these things do not just happen. There is a reason, — probably a number of reasons, and it is about the underlying cause of many of these defections that we write.

First of all, the Catholic Church will proselyte whenever and wherever it can. We should have no illusions on that score. Also, where it can, a vigorous Protestantism will do all in its power to win men and women to the evangelical faith.

Therefore, our problem is not one of an aggressive program on the part of Catholics calculated to win people to their cause. Rather our problem is that within the Protestant Church there has been prepared a soil rich for exploitation. There is being created, by many outstanding Protestant leaders, a spiritual vacuum which constitutes an invitation to trouble. When men have a spiritual hunger, and

that hunger is not met by those from whom they have the right to expect bread, then they will turn elsewhere, and that is the situation today, although many most vocal in the Protestant movement will deny it.

Just before Christmas, 1953, one of our national magazines carried an article by Bishop Sheen on the Christchild. When we read it we wished that some Protestant might have given an equally forceful statement on the true meaning of Christmas.

The January 20th issue of the *Christian Century* carried a rather lengthy article tearing Bishop Sheen's story to pieces, and the tragic thing is that the main criticisms are directed at the historic facts of Christianity rather than at Catholic dogma.

This writer in the *Christian Century*, speaking no doubt for a rather large segment of liberal Protestant theologians, demonstrates just *why* some Protestants, fed only with the doubts, denials and fuzzy thinking of some to whom they look for spiritual food, turn from this hodge-podge of rationalistic philosophy to a man, and a Church, which speaks with a faith and an authority.

Not for one minute do we yield to Catholic dogma. We see in the Roman Catholic Church a monstrous imposition of man-made dogmas and ecclesiastic policies on a people in the name of Christianity. We deplore the intrigue, the persecution (as in Columbia), and the political maneuvering of an organization in the name of Christ and of the Church. We revolt from the assumptions and the theological deviations of Catholicism.

But, within the body of Catholic preaching and teaching is to be found the great redemptive message of the Son of God and the Cross of Calvary. A man who believes these things is a Christian and he is my brother in Christ, although he may be misguided and terribly confused on a great many other matters.



This critic of Bishop Sheen's article challenges the Bishop because he said that Christ came in fulfillment of Old Testament prophecy. He further decries "*ersatz* history" and shows his contempt for the Scriptural record by saying that the "author of Matthew probably altered the text of Mark," to make it conform to his idea of fulfilled prophecy, and then goes on to say: "With this sort of difficulty present in the New Testament record itself (i. e.—that it is not true. Ed.), we can no longer refer to prophecies fulfilled to the smallest detail." He further states: "Also, many New Testament critics—perhaps correctly, perhaps not—deny that Jesus in fact claimed to be the Son of God."

Later in the article the writer says: "The controversy over the virgin birth is old-hat now and I hesitate to stir it up again." But, he leaves no doubt that he is a teacher devoted to the rationalistic conception of the Christian faith.

The "difficulty" which we find above is that of a rejection of the Scriptural record with its attendant floundering in the morass of human speculation. Little wonder that conviction is lacking; that hungry hearts discern in this attitude an emptiness, a lack in spiritual content, which neither satisfies nor converts. Where faith is engendered it is based on the wisdom of man and not on the transforming conviction from a "Thus saith the Lord."

All of which leads to this final observation. Just to what degree spiritually hungry men, those with hearts searching for the truth, find themselves confronted with a "Christian" philosophy which denies the Scriptures and substitutes for the simplicity of the gospel message the involved and *totally unsatisfying* products of human reasoning, just to that degree will men turn to a man or a Church which has convictions and which makes affirmations about those convictions.

If Protestantism is losing ground today it is at the point of a leadership which has compromised its own faith, denied the source and the authority of its divine revelation, and substituted for the whole a man-made philosophy which is a diluted Christianity at best and not Christianity at all where fully developed.

These are frank words but they need to be spoken. For too long Protestantism has been willing to compromise with those who have themselves either departed from, or never shared in, those distinctive beliefs which are a part of our faith and heritage. Now this compromise has involved inclu-

sion in its leadership, particularly in the influential field of teaching, those who question or deny many cardinal doctrines of the Christian faith.

We believe in tolerance, where tolerance should be granted. We believe in a Christian love which is broad enough to recognize those who see *Christian* truth in its multiplied aspects in ways we cannot understand. We admit that no one man, or even a group of men, have a monopoly on interpretation of truth. But, in recent years, Protestantism has been weakened by its refusal to face its own internal problems. While we have slept trinitarianism has been infiltrated by a neo-unitarianism which demands recognition and ecclesiastical position and power. Beginning as a trickle in the dam, the declension from the historic Protestant faith has become a torrent. Starting as an idea to be toyed with, unbelief has grown to be a Frankenstein monster which is sapping the testimony of the Church of Jesus Christ. Enamoured by a vision of a great ecclesiastical organization Protestantism is in grave danger of losing the *one thing which counts*, the content of the Christian faith and message itself.

We do not question the seriousness of the issue presented by a militant Catholicism. It is here and we have to face it. But, it will never be met by denial of Christian truth as presented in the Scriptures.

Men are spiritually hungry, and, if they are not fed where they have every right to expect to be fed, they will turn elsewhere where they *think* they find convictions and authority.

Protestantism had its inception in the Bible and it has prospered down through the centuries as it has centered its message and its life in the Book. It will be equally effective if it does the same today.

—L. N. B.

## Pray For Billy Graham

On October 29th Mr. Kenneth de Courcy spoke to the Kiwanis Club and a large group of distinguished guests in Asheville. Mr. de Courcy is a distinguished publisher and journalist and is editor of the *Intelligence Digest*, probably the widest read British publication in the world.

In the course of his address Mr. de Courcy said emphatically that evangelist Billy Graham is the greatest ambassador America has ever sent to England and that his forceful and faithful preach-

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ing had stirred the nation as it had not been stirred in many generations.

Mr. de Courcy's most significant remarks were made at the close of his address. He urged Americans to be praying for Billy Graham. The forces of evil, whether they be left-wing politicians, Communists, or others who refuse to accept the Gospel of Christ, are just now beginning to realize the tremendous impact and influence of Mr. Graham's preaching and they will stop at nothing to discredit him, smear or even frame him in order that his message shall have less influence.

We believe that this is both a warning and a challenge to all of us to pray for Mr. Graham. Only God's grace and His protecting and guiding care can enable him to continue his battle for the souls of men and against the forces of evil.

We URGE you to pray for Billy Graham.

—H. B. D.

## The 1954 Plan Worse Than The 1943 Plan At Salient Points

This is not a comparison of the two plans in every detail, but it is a look at them concerning two of the matters which our General Assemblies have asked included in the Plan of Union. Our Assembly of 1940 asked the Committee on Cooperation and Union to preserve in the Plan our doctrinal purity; while our Assembly of 1953 asked the inclusion in the Plan of our position on the Kingship of Christ as stated in our Book of Church Order. Yet if one compares the Plan of 1943 with that of 1954 he finds that the later one is farther from the instructions of our Assemblies on these matters than the former one, and that in at least three points. Let us look first at,

### A. Doctrinal Purity.

In not less than four important points the Plan of Union is looser on this matter than is the present position of our Church. These four are: (1) The ordination vows in our Church require the ordinant to promise to notify his presbytery on his own initiative if he changes his views after ordination. This is omitted in the 1954 Plan.

(2) Our General Assembly of 1939 unanimously adopted an interpretation of our vows affirming the Divine authority of the Scriptures particularly in the things of our Lord Jesus Christ. This was reaffirmed by the 1940 and the 1942 assemblies, but is wholly lacking in the 1954 Plan.

(3) Under our system the lower courts are subject to review and control of the higher courts even in matters such as ordination wherein the lower courts exercise original jurisdiction. But the 1954 Plan is expected to follow the position of the USA Church which since 1925 has held that presbyteries have not only original, but sole jurisdiction over the doctrinal views of their ministers. The 1925 USA Assembly condemned New York Presbytery for licensing men who could not accept the historical statements in Matthew and Luke on

the virgin birth of Christ. But the Auburn Affirmationists threatened to split the Church if the decision were enforced, and the spokesman of New York Presbytery declared his presbytery nullified the action. Before these declarations of nullification and of secession a Commission was appointed which compromised the matter by giving to each USA Presbytery exclusive and final authority in the ordination of its ministers. Thus the General Assembly of the USA Church no longer has authority in this matter, and the united General Assembly under the 1954 Plan will walk in the steps of the USA body.

(4) The two great boards of home and of foreign missions will be located, under the 1954 Plan, in New York, that is, under the aegis of the most "liberal" presbytery of the united Church. 1954 periodicals, *Time* April 19th and *Look*, March 23rd, show that the acceptance of the Virgin Birth of Christ, of His physical or bodily resurrection, and of His personal coming in glory are no longer required for ministerial ordination in this Presbytery where the Boards are to be located. And if the complaint of a native Christian minister be correct that certain professors under the N. Y. Foreign Board no longer pray in the Name of Christ for fear of offending the Hindus and Moslems in their College—little could be expected in the way of correction particularly if these professors were members of a "liberal" Presbytery.

Now the Plan of 1943 provided that the Southern Presbyterian Conservative request of our 1940 Assembly be honored at one of these four points, namely, the inclusion in the Plan of the ordination promise to notify one's presbytery if one changes his doctrinal views. This accordingly went before the USA Presbyteries, was opposed by the "liberals" there under the leadership of their periodical, the *Presbyterian Tribune*, and was defeated by the USA presbyteries. Our 1940 Assembly asked the safeguarding of doctrinal purity. The 1943 Plan did so at one out of four points; the 1954 Plan surrenders all four points and so concedes the convictions of Southern Presbyterian conservatives to USA Presbyterian doctrinal "liberals" at each of the four mentioned points.

B. Our Book of Church Order seeks the reign of Christ our King in the Church and to that end our 1953 Assembly asked the inclusion of such paragraphs as 8, 9, 10, 11, 19, 59, 179 in the Plan of Union. Of the seven paragraphs requested, only one, number 19, was in the 1943 Plan of Union, but even this one was removed from subsequent Plans and never re-instated despite numerous requests to that end.

On the other hand, the USA Constitution to some extent and the 1954 Plan of Union to a greater extent seek the rule of the majority under their "radical principles." In the Plan of 1943 this paragraph was only a footnote; but in the 1954 Plan it is the first paragraph in Chapter 5



of CHURCH GOVERNMENT, while from the same chapter our paragraph 19 is removed.

When the USA Committee put our ordination vows into the 1943 Plan of Union they sent that single item down to their presbyteries; why has a footnote been taken out of the USA Book—no part of their constitution, never approved by their presbyteries—and that footnote put at the head of the corner on Church Government without giving our presbyteries and their presbyteries the privilege of voting on it as a distinct item?

Put these two changes in the chapter OF CHURCH GOVERNMENT together, the deletion of our paragraph 19 and the magnifying of their radical principles, and the inference is clear. The united Church claims the divine sanction in the exercise of Church power even when that exercise is not in conformity with the statutes enacted by Christ the Lawgiver - when the action is without any dependence upon or reference to the Word of God - so long as it is "finally decided by the collected wisdom and united voice of the whole Church" so "that a majority shall govern."

In these two items as well as in the one mentioned above under A the convictions of Southern Presbyterians who hold to the heritage of the faith of the fathers are sacrificed for lower views of others. And the net result of these changes will be a structure with more authority in the hands of a human majority, or a group put in control by a guided majority, and less authority for the testimony of the Word of God to the Supernatural Christ and to reigning from God's Right Hand over His Church by His Word and Spirit.

—W. C. R.

## Elders' Letters

Paul D. Hastings  
Reidsville, N. C.

I have just received a letter mailed from Louisville, Kentucky, dated Tuesday, October 19, 1954, signed by 4 Elders and which I understand has been mailed to elders and ministers over our entire Assembly. The opening paragraphs of this letter are as follows:

"Dear Fellow Elder:

"In the fall of 1953, wide distribution was given a letter opposing the Plan of Union, which was signed by 40 Elders and mailed from Reidsville, N. C. With it were enclosed several pamphlets of propaganda against the union of Presbyterian Churches—US, USA, and UP. The letter listed 8 allegedly 'important facts brought out in the enclosed information.'

"We believe that Ruling Elders in our church have great responsibilities, and that among them is the responsibility of distinguishing between FACTS and OPINIONS,

between TRUTH and PARTIAL TRUTH, and between FAIRNESS and UNFAIRNESS. We therefore ask you to examine the 8 statements of the opposing letter in the light of the Plan of Union and other authentic information and determine for yourself the extent to which those statements of opposition are 'facts' or biased and misleading opinions."

After this strong statement as to the great responsibility of Ruling Elders to distinguish between the FACTS and OPINIONS, between TRUTH and PARTIAL TRUTH, and between FAIRNESS and UNFAIRNESS, these 4 Elders, two of whom are listed as lawyers, take the 8 statements contained in this 1953 Elders' Letter which was based upon the Plan sent down to the Church for study by the 1953 General Assembly, which Plan states on the front of the cover, "Revised October 1952, Issued for Study and Subject to Further Revision," and comment on each point. But they use the Plan of Union adopted by the 1954 General Assembly, WHICH WAS NOT EVEN PRINTED UNTIL 1954, AS A BASIS TO REFUTE THESE 8 STATEMENTS. On the cover of the Plan of Union now before our Church is: "Issued in 1954 as Revised November 1953."

In the comments on these statements, the letter states over and over again the following: "As revised in 1953," "12 in '53 Revision," "In the 1953 Revision," "In the 1953 Revision of the Plan."

In the light of the above, the following questions would appear to be in order:

1. Why did these Elders not compare this 1953 letter with the 1952 Plan of Union which the letter was based upon and which was before the Church for study at the time this letter was distributed?

2. Why did they attempt to refute a 1953 letter with a Plan of Union which was not even printed and distributed until 1954? (The final Plan now being voted upon?)

3. Why did they use a 1953 letter when a 1954 letter signed by 50 Elders and based upon the Plan of Union now before the Church has been given a much wider distribution?

4. Why did they not answer and comment upon the 1953 letter last year when it was being distributed?

We find in this opposition letter at least one statement which we heartily endorse:

"We believe that Ruling Elders in our Church have great responsibilities, and that among them is the responsibility of distinguishing between FACTS and OPINIONS, between TRUTH and PARTIAL TRUTH, and between FAIRNESS and UNFAIRNESS."

# Creation

By Gordon H. Clark, Ph.D.

Professor of Philosophy in Butler University  
Indianapolis, Ind.

In opposition to pantheism and naturalism, Chapter IV of the Westminster Confession gives the Biblical teaching on creation. "It pleased God . . . for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning to create, or make of nothing, the world and all things therein . . ."

Secular or pagan thought has regularly denied that the world had a first moment and that it began suddenly. Recently, the eminent physicist, Professor George Gamow, in his book *The Birth and Death of the Sun*, said that "the elements were formed in not more than half an hour." This is interesting in that its admission of a sudden unique event contrasts with previous views of a slow, gradual, evolutionary uniformity; but it can hardly be said that Dr. Gamow has proved the truth of the Biblical account.

That the Bible is not a book on science is often given as an excuse for its many alleged mistakes. The assumption seems to be that science books do not make mistakes. But over the centuries scientific theories have come and gone. Even in the last half century physics has been almost completely altered. Professor Gamow has a new theory and his successor will have another. Of course, the Bible is not a science textbook, but when it mentions natural phenomena, it speaks the truth.

Destructive Biblical critics have proposed to translate Gen. 1:1, "When God began to make the heavens and the earth." This wording obscures the idea of a sudden act and a creation out of nothing. It should be noted, however, that the Hebrew verb, *Bara*, in the form or "voice" used in Gen. 1:1, never refers to human productions. Even the other "voices" in which a human subject *cuts down* a tree or *kills* an enemy are extremely rare. Verbs of doing and making occur hundreds of times in the Old Testament, but this verb with a human subject occurs less than five times. Its characteristic use is to express divine production.

That God created out of nothing is seen negatively by the absence of any mention of a pre-existing matter, and positively by the all embracing extent of the sphere of creation. God is said to have created all things: Neh. 9:6; Col. 1:16; Rev. 4:11. The expressions are so universal that no possibility remains for anything uncreated.

The most important part of creation was the creation of man. The heavens and the earth, grand as they are, are, as it were, nothing but the stage setting for the actors in the Divine Comedy. Therefore God created man alone in his own image; that is, he made man a rational and moral creature. By his sovereign power God wrote the moral law on

man's heart and added a special revelation, permitting man to eat of other trees, but forbidding him to eat of one.

Such was the skill of the Westminster divines that they were able to outline these marvelous themes in less than 150 words. In two short paragraphs they summarized the main burden of the Bible on this point. A Presbyterian ministry that fails to preach these Westminster doctrines would be unfaithful to its ordination vows; and any other ministry or any communicant member who neglects the Confession is thereby deprived of the best brief guidebook to an understanding of the Bible.

## — LETTERS —

JOHN J. JONES

ATTORNEY-AT-LAW  
JONES BUILDING  
Waynesboro, Ga.

October 23, 1954.

The Southern Presbyterian Journal  
Weaverville, North Carolina

Dear Brethren:

In studying the "Statement on Issues concerning Presbyterian Union" by the Special Committee of the 1954 General Assembly of our church, I am impressed by the fact that even the leading proponents of the Plan of Union do not understand what it means. I shall give just two illustrations on this point, though there are many others.

According to these proponents (page 12 of Statement), the provision of the proposed Plan requiring "consultation" with presbytery before the property of a local church can be sold or mortgaged is simply designed "to safeguard local churches against the unwise sale, mortgage, or lease of church property—". Regardless of what the intention may have been, the actual effect would be to place a cloud on the title of all local church property; for, with this provision in effect, no reputable lawyer would, for the purpose of sale or mortgage, approve the title to any local church property unless he could first obtain the formal and official written *consent* of the presbytery involved.

Again, on page 12 of the Statement, the proponents say: "With regard to the relation of the church to civic and political matters, the Plan explicitly and repeatedly emphasizes the separation of Church and State and forbids the Church 'to intermeddle with civil affairs.'"

This provision, I submit, can be intelligently considered only in the light of the present conduct and practices of our brethren in the Northern Church, and we know that their Stated Clerk and other officials constantly appear before con-



gressional committees in regard to FEPC and other social and economic questions, as to which equally good Christians hold diametrically opposite views. Apparently they see nothing wrong in so doing, and there is absolutely no reason to believe that they would cease such practices if our relatively smaller denomination were swallowed up in a merger with them. In this respect as well as in others, I am forced to conclude that we do not speak the same language as those who dominate the Northern Church, and that this portion of the Plan is not worth the paper on which it is written. When I joined the church, it was that I might have constantly held before me the Way, the Truth and the Life, and not that I might have ecclesiastical representation in Washington.

Sincerely yours,  
John J. Jones,  
Ruling Elder  
Waynesboro Church.

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## FIRST PRESBYTERIAN CHURCH

### PASTOR'S STUDY

Augusta, Ga.

Dr. Clark's articles on the Confession of Faith are pithy and make very good reading. The emphasis he is seeking to encourage on our reformed standards should be wisely seconded among us. One of the great weaknesses of our day is the subjectivism to be found in many theological and scholarly circles. A Confessional church, holding to the full truthfulness of the Bible, will not be in danger of being lured away if the value, truth and beauty of its Confession are kept before us in such alert and fresh presentations as Dr. Clark's. We do well to make continuous use of our Confession of Faith.

Sincerely,  
Robert Strong.

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## Still They Come

Wagram, N. C. — In the light of the two pressing questions of vital importance before the members of the Presbyterian Church in the United States, that of Organic Union and that of Non-Segregation, we the Session of Montpelier Presbyterian Church, Wagram, North Carolina, feel that it is only right that we express our stand and let it be known now, and not remain silent until some later date.

Whereas we feel that Organic Union is not for the best interest of the Kingdom of God, in the part of the vineyard where our Church has prayed, labored and sacrificed, and where God has so richly blessed us. We feel that Jesus prayed

that all His followers would be one in spirit, in love and devotion to Him and to one another, but He did not mean that there should be an organic union into one denomination of all believers. We pray God's blessing upon our sister Churches, and join them in the spirit of love in the saving of the souls of men. We sincerely feel that forcing an organic union against the will of the majority of the members of our Church would be wrong and would bring only discord, confusion and loss to the kingdom.

Whereas our Church has always and does feel kindly to the people of all races, knowing that Christ loves and died for all men everywhere. We knowing the happy relationship that has existed and does exist today between the races, feel that for the preservation of the spiritual welfare and social welfare of all, that the best interest and desire of all, can best be met by maintaining separate churches. That these Churches can work together in Christ's spirit, helping one another in every way.

Be it resolved, that we the Session of Montpelier Presbyterian Church go on record, that we are not in favor of Organic Union, or any plan of union now proposed, and that we are not in favor of Non-Segregation within our Churches. That a copy of these resolutions be entered in our Sessional Record and be read to the congregation, and that a copy be sent to Fayetteville Presbytery, to the Synod of North Carolina and to the General Assembly as information.

These resolutions are made in the spirit of love to all, and for the best interest of the Church we love.

The Session  
Montpelier Presbyterian Church  
Wagram, North Carolina

S. J. Womble, Clerk of the Session

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## A Christmas Gift Book

For the boy or girl consider "The Pilgrim's Progress - Re-written for Young People and illustrated by The Little Jetts." It is much abbreviated. The original narrative by John Bunyan made a large volume. He had twelve years in Bedford Jail to write it; thus Christian's experiences were elaborated in great detail, and when he reached a new point in his pilgrimage he would tell his new acquaintances what had happened to him on the way; the conversation thus recorded would be a repetition of what appeared in previous pages of the book. *Wade Smith* has eliminated the repetitions and shortened the long doctrinal arguments, but has preserved the remarkable allegory, thereby reducing the story to 104 pages of large, easily readable type. He has also retained those most meaningful names of the people who

had to do with Christian, like Pliable, Obstinate, Help, Mr. Worldly Wise-man, Mr. Legality, Mr. By-Ends, Hopeful, Faithful, Giant Despair, Wanton and Old Man Adam, and many others equally apt of the characters portrayed. These persons also appear in animated "Little Jetts" form.

*(Extract from the Preface by the "pseudo-author")*

All things are new and nothing is new. A good story never grows old. Human nature is ever the same. That which thrilled the world hundreds of years ago will return in some form to thrill it again. Here is a story written 285 years ago. It has gone around the world. It has been translated into seventy-five languages and dialects—more than any other book except the Bible. It was written by a prisoner in Bedford Jail, England, not for profit, but to pass the time away; and also to express his deep convictions about life - this life and the life to come.

*(The Contents)*

Chapter 1. THE DEN AND THE DREAM. A man discovers himself in great peril, and takes flight to reach safety. 2. THE SLOUGH OF DESPOND. A mishap in the very beginning. 3. MR. WORLDLY-WISEMAN. Misleading information results in a second upset. 4. THE WICKET GATE. The Pilgrim now fairly on his way. 5. THE INTERPRETER'S HOUSE. Striking object lessons; some timely Instructions and Warnings. 6. THE CROSS AND THE CONTRAST. Rid of his great burden, the Pilgrim begins to make real progress. 7. THE HILL DIFFICULTY. But the Road is Uphill and far from Smooth; also fraught with dangers, both Real and Imaginary. 8. THE PALACE BEAUTIFUL. The Pilgrim finds there are Delights and Recuperating Strength to be had along the way. 9. APOLLYON. The Mighty Conflict of the Ages. A signal Victory. 10. CHRISTIAN AND FAITHFUL. The comforting Fellowship of a good Friend. 11. VANITY FAIR. The Specious Offerings of a fair-faced World. A Martyr. 12. CHRISTIAN AND HOPEFUL. A new Friend - but also Mr. By-Ends with much Sophistry. 13. DOUBTING CASTLE AND GIANT DESPAIR. Doubt, which attacks from within, even more terrifying than Apollyon himself. 14. THE DELECTABLE MOUNTAINS. Scenery both Beautiful and Terrible. First sight of the Celestial City in the Distance. Solemn Warnings. 15. THE ENCHANTED GROUND. A place of quiet Dangers. Poor boy, Ignorance. 16. THE LAND OF BEULAH - THE RIVER - HOME AT LAST! The Pilgrim's glorious Arrival and Entry. In the Presence of the King!

The book, nicely bound, and ornamented with a green "Christmassy" jacket, is priced at \$2.00 postpaid. It will also be given for two new subscriptions to the *Journal*. This is an intriguing

story for any teen-age girl or boy. It is a story of adventure; and one that leads the young reader into a clear understanding of the satisfactions and the joys of salvation and the Christian life.

One mother began reading it to her little 7-year-old girl, a chapter each night on going to bed; but the little girl begged for two chapters, and so to the end of the book. Then she begged it to be read all over again.

Order from THE SOUTHERN PRESBYTERIAN JOURNAL, Weaverville, N. C. State if autograph and special etching on flyleaf desired.

## ANGLERS

*(By the Editor of The Testament For Fishers Of Men)*

### Lesson No. 81

**No fisherman is greater than his impelling desire to fish;**

**No soul winner is greater than his prayer life.**

The writer of the following employs aphorism and alliteration with startling effect. There are some hot shots in it, but they will do you good. Hold on to the seat while you read.

"No man is greater than his prayer life. The people who are not praying are playing. If the pastor is not praying the sheep are straying. The pulpit can be a shop window to display one's talents. The prayer closet allows no showing off.

"The church has many organizers but few agonizers; many who will pay and plenty who will play, but few who will pray; many resters but few wrestlers; many who are enterprising but few who are interceding. Failing in prayer, the people of God will surely fail everywhere.

"Two prerequisites to dynamic Christian living are vision and passion, and both of these are generated in the closet of prayer. The ministry of preaching is open to a few. The ministry of praying (the highest ministry of all) is open to everyone. How much do you know of 'binding and loosing'? The intercessors who take this authority over the forces of evil are the Christians who keep the church on her God-given course.

"This world has hit the trail for hell with a speed that makes the fastest plane look like a tortoise. And yet, how many of us can remember the time we missed our bed for a night of waiting upon God for a world-shaking revival? Our compassions are not moved. We fiddle while the world burns.

"Don't mistake the scaffolding for the building. Beware of that present-day preaching with its pale interpretation of divine truths which would cause us to mistake action for unction, commotion for creation, and rattles for revivals.



"The secret of praying is praying in secret. A sinning man will stop praying and a praying man will stop sinning. We need to say, "Lord, teach us to pray." A veritable Niagara of words may leave God unimpressed and unmoved. When we pray, God listens to our heartbeat. Hannah, the mother of Samuel, was one of the most effective intercessors, yet she had no language. "Her lips moved, but her voice was not heard." There are groanings when we pray in the Spirit which cannot be uttered. We know not how to pray as we ought, but the Spirit can help our infirmities.

"Tithes may build a church but tears will give it life. That is the difference between the modern church and the early church. Our accent is on paying; theirs was on praying. When we have paid, the place is taken. When they had prayed, the place was shaken.

"In this matter of hell-shaking, sin-breaking, world-taking prayer, never have so many left so much to so few. Brethren, let us pray—or perish!"  
—*The Flame (adapted).*

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## THE TITHE

Here is an editorial clipped from a New York daily. While it is apparently written with a secular pen, not too familiar with Scripture, yet it is gratifying to note that the matter of Tithing with its beneficent results has broken out of strictly "Church News" and found its way through the morning paper into a sport interest item.—W. C. S.

### A Giant Gives Us A Lesson In Tithing

The simple lesson of "tithing"—of paying one-tenth part of one's income to the church—was indelibly impressed on the minds of the Sunday School classes at Calvary Baptist Church, thanks to the simple story of his own experience related by a world-famous athlete, Alvin Dark, captain of the Giants, new world champions in baseball.

Tithing is not so much discussed these days, although it originated in Biblical times and for centuries was a strong foundation for churches in many lands.

Mr. Dark, proud and faithful churchgoer—who made it a point to go to worship regularly and who confessed he's giving one-tenth of his \$10,000 World's Series share to his home church in Louisiana—was telling the boys and girls his early experience in tithing, and the sacrifice it entailed.

His newspaperboy income was \$2.50 a week and his mother insisted on a tithe for the church. It was "hard to give that quarter," related Mr. Dark, "and sometimes my hand got lost in my pocket," but this weekend's action demonstrated the impressive lesson he learned at his mother's knee.

Here is a famous athlete—not alone in baseball but in football, golf, broad-jumping and track at various times—who makes it plain as a pikestaff to our young fry that there's nothing sissy about going to the House of God regularly and that people—even youngsters—have an affirmative place in the worship of God and in the support of their church.

By precept and by example, Al Dark showed young Yonkers the path of right and propriety, and we suspect that he not only nailed down some hard truth in the younger minds but also among some of the awestruck adults in his admiring audience.

Furthermore, we feel positive that the story of Al Dark and his tithing—and his talk at Calvary Baptist—must have struck a warm and receptive note in the minds and hearts of thousands of our readers, who will keep lovingly in memory the thought of this wonderful ball player, achieving by prayer and by tithing and by sharing his love of God with boys and girls in simple words and kindly and generous acts.

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## LIQUOR

*(Clipped from The Civic Bulletin)*

### Liquor Outlets Exceed Useful Institutions

According to U. S. Government listings and estimates, which will be modified only slightly when detailed census reports are available, there are at the present time in the United States:

169,793 restaurants  
198,878 schools  
241,858 gasoline stations  
253,762 churches  
387,337 grocery stores  
483,633 saloons and liquor stores

—*Alliegance.*

You can get along with a wooden leg, but you can't get along with a wooden head. It is the brain that counts. But in order that your brain may be kept clear, you must keep your body well and fit. That cannot be done if one drinks liquor."

Dr. Charles Mayo.

It isn't the wet spots of the highway that cause the trouble so much as it is the wet spots just off the highway.

Cincinnati, Ohio, *Enquirer*, "Sentence, Suspension, \$200 Fine Given to Driver Who Rammed Seven Vehicles." His license was permanently revoked. "The public is rather helpless when a drunken maniac like you is loose on the streets," the judge declared.

## LESSON FOR NOVEMBER 21

*God's Abundance For Man's Need***Background Scripture: Psalms 104.****Devotional Reading: 104:23-31.**

We usually think of the Works of God under three heads: His Work of Creation; His Work of Providence; His Work of Redemption. All three show forth His glory. In our lesson today we combine to a degree His work of Creation and His Work of Providence. In Creation He makes all that we see, and in Providence, He takes care of that which He has made, preserving and governing all His creatures and all their actions.

As we meditate upon all that God has done, and is doing, we are constrained to magnify and praise Him. This Psalm begins and ends with such ascriptions of praise: Bless the Lord, O my soul; Praise ye the Lord; My meditation of Him shall be sweet.

It is hard to divide this Psalm into a set outline. All that I shall attempt is to emphasize some of its magnificent sentences.

*I. The Greatness, Honor, and Majesty of God: 1-8.*

The Psalmist in his vivid imagery clothes God with some of the things He has created. What majestic garments He wears! They both reveal and conceal His Glory, for no man can look upon God and live. We think of Jesus clothing Himself in human flesh. He was veiled while on earth, and only once was that veil lifted, when on the Mount of Transfiguration they beheld His glory. The psalmist pictures God as clothing Himself in His works of Creation.

Who coverest thyself with light as with a garment. And God said, Let there be light; and there was light. This was the first thing He made after the general statement, In the beginning God created the heavens and the earth. In Him was life, and the life was the light of men. The light shines in darkness. Think of all that light means in our world, and you will begin to see something of the beauty of this statement.

The heavens are stretched out like a curtain (or tent). The heaven of heavens cannot contain Thee, said Solomon, at the dedication of the Temple. Think of the expanse of the sky, filled with millions upon millions of stars and planets. This, the Psalmist says, is God's tent. Did you ever sleep out in the open and look up and marvel at the "tent" in which God dwells? No wonder the writer says, My meditation of Him shall be sweet.

Then he thinks of the "beams," or foundations, as the waters. The waters are almost as limitless

as the sky. Next, his eyes are turned upon the clouds. Have you ever thought much about the clouds? Two little girls were watching the clouds and one was telling the other about all she saw. The second child rather scornfully said that she did not see any of those things. The first girl asked her, Don't you ever see anything except what your eyes see? The psalmist saw marvelous things in the clouds because his spiritual eyes had been opened. The variety, the beauty, and the swiftness of the clouds, the silent covering which they draw between earth and sun. God is walking upon the wings of the wind. He is making these winds his messengers, as they carry the clouds through the sky. What a beautiful way to think about God. Every cloud, every wind, brings a message from our Heavenly Father.

This is the God Who laid the foundations of the earth. Turn to Job 38:4: "Where wast thou when I laid the foundations of the earth? Who hast laid the measures thereof, if thou knowest? or who hast stretched the line upon it?" I have been watching the brick masons laying the foundations of our new home. Before these came, the carpenters had also measured and stretched their lines. Then the concrete was poured and the masons built by the lines. God, the Great Master Builder laid the foundations of the earth, building it upon nothing and swinging it in the expanse. Then He covered it with the deep. One of the most marvelous things to me is the way God set the bounds of the seas so that they will not engulf the land. The sand along the seashore seems such a flimsy barrier to the might of the ocean. It is sweet to meditate upon the works of God.

*II. His Care for All His Creatures: 9-26.*

God takes care that the waters of the ocean shall not overflow the earth, and at the same time has created and controls the greatest "water system" we know of. Today the supply of water to



our large cities, and even small ones, has become an increasingly serious problem. Billions of dollars have been spent to keep water flowing in our homes. In verse 10 and 12 the psalmist describes this water system. Springs gush forth in the valleys from hidden sources of supply, and fresh, cool water comes forth to quench the thirst of beasts and birds as they "sing among the branches" of the overhanging trees. Water, good fresh water, is supplied in abundance. It is only as men congregate in cities and crowd together that they have to spend money for water. He watereth the hills, and far up on the mountain-sides we have all seen the cool water come forth.

There is not only need for water, but need for food. How are all the creatures of earth to be fed? Grass is to grow for cattle, and herbs for the service of man. The food supply is to be as abundant as the water supply. It is only as men in their greed or laziness abuse or destroy, that we have famines. God made fertile fields; man allows them to wash away. God covers the forests with the finest of timber; man cuts down and burns it up. God provides abundance for all; men selfishly and greedily grasp more than their share, or are too lazy to till the soil. Let me repeat; it is man who has upset the whole economic world; greedy, selfish, lazy man who has interfered with the food supply of the world. Even today with all the means of transportation which we have, part of the world starves, while the balance has overproduction, and destroys what God gives. Truly, SIN has gotten our world in an awful mess.

"The trees of the Lord"! To look at one big tree is amazing, for nobody but God can make such a tree, but to look at the virgin forests makes us realize something of the power of God. The thing I missed most when I went to Korea was the sight of trees, for the people had destroyed most of them. How sinful man has wasted the "trees of the Lord."

"The birds build their nests." Have you ever watched a pair of birds build their nest? Who gave them the skill to do this? If God cares for the birds of the air, will He not care for us?

The wild goats and the conies. Even they are furnished with homes. The wild goats live in the high hills. The conies, being a "feeble folk," build their houses in the rocks.

Then he turns from the little to the big; from goats and conies to the sun and moon, hung in the sky to give special light to this earth. The darkness comes. It is time for man to rest while some of the beasts "creep forth." While man is sleeping, some wild creatures are seeking food.

He goes now to the sea and the ships that sail upon it. There is no better way to feel the weak-

ness and helplessness of man than to be on a ship at sea, especially when a storm is raging.

### III. *He Gives to ALL:* 27-34.

Thou openest thy hand, and they are filled with good: that thou mayest GIVE to them.

Suppose that selfish, greedy man, had the job of supplying the world with water and food; how much would we have to pay? Even as good a man as Joseph sold food to the Egyptians and practically bought all the land of Egypt for the crown, making the people pay heavily for what they got. Men are trying to get control of the sources of wealth today, and often we who buy on the market feel the effects. Right now prices are too high on some things because some company has gotten control of the supply.

Remember that all of God's bounties are freely bestowed upon His creatures. He makes the sun to shine on good and bad; He gives fruitful seasons. He does not charge for the food and water and sunshine and fresh air.

What should be our response to such a Bountiful Giver? His goodness should fill us with gratitude and love, and the desire to serve and obey. Our meditation of Him should be sweet; we should praise Him with all our heart.

The only sad part about this picture is "sinners," in verse 35. Sinners think only of themselves and forget the God Who made them and cares for them. These, some day, will be removed from the earth. Then the earth will rejoice in all that God does. He shall have the praise of every heart; Praise ye the Lord!

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# Thankfulness

Hymn: "Come, Thou Fount Of Every Blessing"

Prayer

Scripture: II Corinthians 9

Hymn: "O For A Thousand Tongues To Sing"

Offering

Hymn: "Come, Ye Thankful People, Come"

## PROGRAM LEADER:

No one likes to be told that he ought to give thanks, and any thanksgiving which results from our being told to do it is not likely to be very genuine. If we truly love God, it is not because someone has told us we ought to, but it is because we realize that God has first loved us. In like manner, true thankfulness is something that wells up within us when we honestly feel that we are blessed far beyond what we deserve. Any words of thanksgiving which do not come from such an inner feeling are likely to leave a bitter after-taste with him who speaks and him who hears them.

Our speakers will mention several blessings which have brought forth thanksgiving from the hearts of many people. Perhaps our thinking about them will result in our being truly thankful from our hearts.

## FIRST SPEAKER:

As we all know, the reason for the first Thanksgiving Day was the true gratitude of the Pilgrims for their first bounteous harvest in the New World. Many people are truly thankful for material prosperity and physical well being. Sadly enough, many of us do not really appreciate these blessings until we are first deprived of them. A small boy in a country school daily shared his lunch with another boy who had none. One day the giver found a note on his desk which said in childish simplicity and sincerity, "I love you." That was thanksgiving from the heart. The tears of joy in the eyes of a man who found that he could use his hand again after a serious injury expressed his thanks and gratitude far better than any words he could have said.

## SECOND SPEAKER:

Some people are sincerely thankful for freedom from fear and oppression. We are all sincere when we sing, "Long may our land be bright with freedom's holy light," but few of us have any real idea what it is like to be deprived of freedom. A noted Christian teacher suffered much at the hands of the Nazis in Czecho-Slovakia. Finally he was able to flee with his family to the United States, but all their worldly possessions had to be left behind. Many times he would stop in the middle of his lectures to his American students

and say with tears in his eyes, "I love your country." That man could really be thankful for freedom.

## THIRD SPEAKER:

Still other people are thankful for love and friendship. In this respect little children often put us all to shame. It is a true expression of thankfulness when a little child suddenly looks up into his mother's face and says with his whole heart, "Mother, I love you." There are some folks who keep this childish appreciation for love and friendship throughout their lives. A Hungarian Christian, who had suffered severe mental and physical persecution from the Communists, dined in a public restaurant with two American ministers. The Hungarian was having trouble reading the menu, so the Americans helped him make out his order. During the meal they asked questions and listened interestedly to his experiences. After the meal, when they stood to leave, the Hungarian said with deep feeling, "I thank you for your loving kindness." The two ministers afterward admitted to each other that they would never have thought to give thanks for so small a kindness and that they had learned a lesson in thankfulness.

## FOURTH SPEAKER:

The greatest reason which anyone has for being thankful is that Christ is his Saviour. Oftentimes those who appreciate Christ most are those who have known Him for the shortest time. We would ordinarily expect that those of us who have known about Christ from our childhood and have experienced His rich blessings all our lives would be most thankful for Him. It seems, however, that many of us take Him and His salvation for granted, while others, who have wasted most of their lives in sin and sorrow, are most genuinely thankful for Him. There is some reason for this. Many of us do not know what it is like to be without Christ, while these others are able to contrast the darkness of sin with the light of Christ from their own experience. If we have never had this experience, we can be thankful that God has spared us from it. It will also help us to a greater appreciation of Christ, if we will try to imagine what life would be like without Him.

## SING THE DOXOLOGY IN CLOSING.

"I hereby give and bequeath to the Board of Directors of the Southern Presbyterian Journal Company (incorporated under the laws of the State of North Carolina) \$\_\_\_\_\_ for the use and benefit of said company."



# Women's Work

## FROM STRENGTH TO STRENGTH

I'd rather see a sermon than hear one any day,  
I'd rather one should walk with me than merely  
show the way.  
The eye's a better pupil and more willing than the  
ear;  
Fine counsel is confusing, but example's always  
clear;  
And the best of all the preachers are the men who  
live their creeds,  
For to see the good in action is what everybody  
needs.  
I can soon learn how to do if you'll let me see it  
done.  
I can watch your hands in action, but your tongue  
too fast may run.  
And the lectures you deliver may be very wise and  
true;  
But I'd rather get my lesson by observing what  
you do.  
For I may misunderstand you and the high advice  
you give,  
But there's no misunderstanding how you act and  
how you live.

### Character Building

#### Conversation At The Table

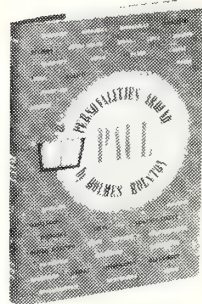
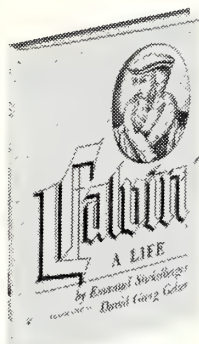
Constructive conversation is almost a lost art in many homes. Recognition of the Unseen Guest three times a day creates a natural background for character building conversation. There is too little said about religion, morals, helpful literature and civic enterprises in family circles.

Mother and father can easily direct the conversation into worthwhile channels for thought and discussion. Parents can change idle gossip or harmful conversation by tactfully saying, "That is hardly worth talking about any more," and then mention some worthy subject for conversation. The table hour can become one of the most interesting and helpful periods of the day.

1. Have in mind several topics gathered during the day as: "Something for all of us to enjoy tonight at the table." Save all the best that you see and hear; and, at the table, mention a helpful personal experience; commend a social event; comment on a community enterprise; visit about the church, athletics, or entertainment; and picture any cheering, kind, or amusing incidents.

2. Occasionally, it will be helpful to ask a question for family discussion. What do we as a family think about scripture reading? The Sabbath? The Church? The sermon? The ethics of some business experience? World conditions?

## Two New Books



### CALVIN: A Life

By Emanuel Stickelberger  
David Georg Gelser, Translator

\$2.75

A man more Americans should know, for the genius of this great Reformer was more than theological. His thought has influenced the shaping of the political, economic, and social structure of our Western democracy and still pervades our democratic ideals. The most readable biography of Calvin available in English.

### PERSONALITIES AROUND PAUL

By Holmes Rolston

\$2.50

"To read it is to have an introduction to much of the history of the New Testament, to come closer to understanding the Apostle Paul, to be stirred in heart and soul, and to know better what the issues of the Christian faith are."

—Balmer H. Kelly.

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**ALFRED A. KUNZ**  
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**for conquest of southeast Asia**

The Communist blueprint for world revolution, recently inserted in the Congressional Record by Senator Knowland, names 1960 as the deadline for Communist domination of Southeast Asia.

The step-up of Communist efforts in Asia means that our time for preaching the Gospel in Japan, Formosa and Korea may be tragically short.

While the Communists are advancing, serious shortage of funds threatens to slow up the Pocket Testament League campaigns of Scripture distribution and evangelization in the Far East.

**Your help is desperately needed at this critical time. Write to:**

**The Pocket Testament League**

159 FIFTH AVENUE, NEW YORK 10, N. Y.

News items? Amusements? The conversation need not be confined to moral or religious subjects, for whatever will help us to live more kindly and cheerfully is appropriate and desirable.

3. Commend the worthy achievements of each member of the family.

4. Never forget the appeal of the humorous. One of the group may be reticent and unexpressive, but if made to laugh or appreciate a humorous situation, he may be drawn into the conversation.

5. Use incidents which seem to interest all as the basis for general discussion, for this should be a time when the children are allowed to express their ideas upon any question. Children will feel a greater obligation to abide by conclusions which they help to formulate.

6. Discuss family plans for economy, the best movies, a new piece of furniture for the home or an anticipated vacation. Decisions reached after discussion by the whole group will strengthen family bonds and increase family loyalty.

### **God's Estate**

We owe everything to God but our sins. Our fatherland, home-life, schooling, Christian training are all gifts. Every member of the body or faculty of mind is ours provisionally. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?"

If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion.

When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the Kingdom will come in power.

On the day of our birth a new lease is signed. On the day of our death the accounts are closed. Our fidelity is the interest on God's principle.

I am God's tenant and his agent; all there is of "me" is God's estate.

### **The Greatest Of These**

Paul's Hymn to Love in First Corinthians is the inspiration for this unusual little volume of poetry and prayer written by a young invalid. The book is called *The Greatest of These*, and although it was written in a bed from which the author seldom rises, its lilting poetry is full of hope and faith and the love of nature and mankind.

The author is Jane Merchant of Knoxville, Tennessee, an amazing young woman who has turned a handicap into an advantage. Miss Merchant suffers from a condition which makes her bones break at the slightest jar, and she is so deaf that the friends who love to visit her must write their remarks. Unable to join the hurry of the world, she has become a keen observer of the life that she sees from her window. This experience combined with a natural poetic gift, and a deep faith, has inspired her unusual poems. Although her poetry has appeared frequently in *The Saturday Evening Post* and other national publications, *The Greatest of These* is her first book.

Miss Merchant had a special reason for wanting to write a devotional book on the thirteenth chapter of First Corinthians. As a child one of her greatest pleasures was memorizing poetry, and one of the very first poems she learned was Paul's great Hymn to Love. It has brought her such joy



through the years that she wanted to share with others its deep meaning for her.

The 86 devotions in the book are divided into five sections, each headed with a quotation from I Corinthians 13. Each devotion opens with scripture—words on love from all parts of the Bible. An original poem follows the scripture, and each devotion closes with a prayer.

*The Greatest of These*, price \$1.50, is available from Presbyterian Bookstores, or *Southern Presbyterian Journal*, Weaverville, N. C.

## ***Bibles For The Blind***

People blessed with all their normal faculties, reach out for the comfort of the Bible. They pick up a single volume—little more than average size as books go—and convenient to handle.

In contrast, for the blind to read the complete Bible in Braille twenty separate, large-sized volumes must pass through their hands.

When Ruth Barrett, in charge of the American Bible Society's work for the blind, wants to illustrate the point, she silently stands next to a straight pile of the twenty volumes of the Braille Bible that reach exactly to the top of her neat five-foot-six height.

In appreciation, the blind are joining the sighted in signing the "World Good Will Book." This book will contain the signatures of people from at least sixty different nations, as a demonstration of their faith. As they sign, they will also contribute to a fund to make the Bible available to those who want it. Throughout 1954, Bible Societies around the world are collecting these signatures on identical pages to make up the final book, which will be sent to the United States for binding. The completed "World Good Will Book" will be displayed in principal cities around the world, and afterwards loaned for one year to each of the participating Societies.

## ***People Of Many Nations Will Read The Bible Together***

People in forty countries will be reading the same passages of Scripture on November 25, Thanksgiving Day, in following the 11th annual observance of a Worldwide Bible Reading program, sponsored each year by the American Bible Society.

The theme for the program, which runs from Thanksgiving to Christmas, is "Faith For Our Day." As a part of Worldwide Bible Reading the American Bible Society publishes and provides, free of charge, a bookmark listing Scripture passages for the daily readings. For the second year, the Society has also prepared the passages in Braille,

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that the blind may join their sighted friends in following the readings.

President Dwight D. Eisenhower, in his endorsement of the program, said:

"Religious faith, in our time, is under massive attack by a strongly entrenched atheistic materialism. In such a time, how clear it is that we should treasure and further every act which fuels the flame of our faith. The observance of Worldwide Bible Reading is such an act; and I prayerfully hope that its success this year will be greater—that its imprint in the hearts and minds of the peoples of the world this year be more pervasive—than ever before.

"I am sure that all who value faith and freedom join with me in congratulating those good people who annually bring to pass this meaningful observance."

The high point of the program is Universal Bible Sunday, December 12, which will be observed in thousands of churches of every denomination throughout the United States and in hundreds of churches overseas. Packets containing material, especially prepared by the Bible Society to assist the pastor in this observance, have been mailed to over 150,000 ministers.

## **Church News**

### ***Central Mississippi Presbytery Centennial***

The Presbytery of Central Mississippi met in the First Presbyterian Church of Yazoo City to celebrate its Centennial Anniversary. The first year of its organization the presbytery was called "Yazoo." The centennial address was delivered by Dr. G. T. Gillespie and it was so thrilling to all that, spontaneously at its conclusion, the entire presbytery arose in its expression of gratitude to Dr. Gillespie and respect for the devoted service and faith of our fathers and mothers. The Retiring Moderator's sermon was delivered by the Rev. Herman Magee. Dr. John Young was elected the new moderator and Dr. Chas. McCain, Vice-Moderator. Mr. John Russ was received as a licentiate from Meridian Presbytery and will serve

the churches of Weir, Mt. Zion and Bethsalem as Stated Supply. Walter F. Hall was dismissed to the Presbytery of Nashville where he will serve the Inglewood Church; E. E. McPheeters to the Presbytery of Ouachita where he will serve the Warren, Ark church; and S. L. McCullough to East Mississippi Presbytery where he will serve the church at Ripley.

Julius W. Melton, Jr., of the Mt. Salus church was received as a candidate for the ministry. This brings our roll of candidates to 20, the highest number on record and still others are to be received. Because some of our presbyters are not satisfied with the manner in which gifts to some of our Synod's and Assembly's causes are spent, an ad-interim committee was appointed to study the matter and make recommendations to our next meeting to be held in Vicksburg on January 20, 1955.

At a called meeting in September Candidate Clinton Baker was received from Memphis Presbytery; he has been ordained and installed pastor of the Carrollton, Teoc and Phillip Churches. At this same meeting the Rev. T. M. Lemly was received from North Mississippi Presbytery. He is on the honorably retired roll but is active in doing supply work.

Stated Clerk.  
Dwyn M. Mounger,

## *New Orleans Presbytery Centennial*

New Orleans, La. — Rev. Dr. John Bright, professor at the Union Theological Seminary, Richmond, Va., will be the speaker for the centennial services, on Nov. 25, for New Orleans Presbytery.

The 100th Anniversary of the organization of the presbytery will include both this public service, to be held in McAlister Auditorium, Tulane University Campus, and a later Presbytery service at the time of its winter meeting in February, 1955. Chairman for the committee on arrangements for both services is the Rev. William Dinwiddie, pastor of the Covington, La., First Church.

The public observance of the anniversary will begin at 7:00 p.m. on Thanksgiving Day.

## *Presbyterian Junior College*

Maxton, N. C. — Fall Devotional Services were held at Presbyterian Junior College the past week, with the Reverend Robert Cousar, Jr., of Raleigh, N. C., speaking to the students daily. Mr. Cousar was a fighter pilot during World War II. He is a graduate of the University of Chattanooga, Columbia Theological Seminary, and has

# Bible Story Books

## **The Child's Story Bible**

By Catherine F. Vos

732 Pages, full color pictures, maps, index, scripture references, pronunciation guide, large, clear type, \$3.95 postpaid.

## **Egermeier's Bible Story Book**

By Elsie E. Egermeier

Three editions to choose from. "A" is complete Bible in story, 234 stories, 608 pages. "B" is culture edition with every feature of "A" plus home-study section, 688 pages. "C" is deluxe gift edition, contains all features of "A"; and "B" adding 16 pages of pictures and stories on life of Christ with 16-page photographic reproduction of Holy Land scenes. "A," \$2.95. "B," \$3.95. "C," \$4.95.

## **The Foster Bible Story Books**

By Charles Foster

An illustrative list of titles, including: *Story Of The Gospel* (\$1.00), *Story Of The Bible* (\$2.25), *First Steps For Little Feet* (\$1.35), and *Bible Pictures* (\$2.00). Each distinctive, yet all true-to-the-Bible and especially adapted for small children.

## **Marian's Favorite Bible Stories**

By Marian Schoolland

For children 3 to 8, carefully designed for this age group, large type, close to Bible narrative, full color pictures, all making a good all-around Bible Story Book for primary and intermediates. \$1.50.

## **Marian's Big Book Of Bible Stories**

By Marian Schoolland

Next step for children is this graded complete story book covering the entire Bible in faithful retelling of 226 stories. To protect your child from harmful stories untrue to the Biblical account, this book is par excellent. \$3.50.

## **Bible Stories For Boys And Girls**

By Theodore Engstrom

Seventy stories from the Scripture for boys and girls 5 to 10 years of age. Designed to lead young minds to a closer understanding and faith in the Word of God, this book is particularly fine for children not familiar with the Bible stories. \$1.95.

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just returned from a year post graduate study at the University of Edinburgh, Scotland. He plans to begin work as a missionary in Brazil at an early date under the auspices of the Presbyterian Church, U. S. His messages were received with interest by the students and twenty-four indicated the services had helped them arrive at important personal decisions.

Maxton, N. C. — Mrs. R. L. Allen, dietitian at Presbyterian Junior College for the past two years, has returned to the college after serving as hostess and manager of the William Black Home at Montreat, N. C., during the summer months. Mrs. Allen is accompanied by her sister, Miss Lucy Alexander, who serves as assistant dietitian.

## *New Missionaries To The Congo*

Rev. and Mrs. Campbell Davis Wallace of Blackey, Ky., recently were appointed as missionaries to the Belgian Congo for the Presbyterian Church, U. S. Appointment was made by the Board of World Missions.

Mr. Wallace is pastor of the Doermann Memorial Presbyterian Church of Blackey, and a



graduate of Union Theological Seminary of Richmond, Va. Mrs. Wallace, a graduate of Assembly's Training School, Richmond, Va., is the daughter of Dr. James E. Bear, professor of Union Seminary, Richmond. She is also a graduate of Agnes Scott College of Decatur, Ga.

The young missionaries will be in this country through next summer, when they will attend an indoctrinization school for missionary candidates at Montreat, N. C.

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### ***Commissioners Elected To 1955 Assembly***

El Paso Presbytery has named its commissioners to the 1955 General Assembly as follows. Dr. R. Matthew Lynn, pastor of the First Presbyterian Church of Midland, Rev. Joe M. Brown of First Church, Odessa, and Elders L. Dalton Mitchell of First Church, Big Spring, and J. W. Baldwin of Westminster, Midland. The alternates are: Rev. J. Robert Hawkins of Lubbock, Rev. J. G. M. Ramsey of Barstow, and Elders Geo. A. Stallworth of Lubbock, and Jerold Riordan of Colorado City.

—R. Gage Lloyd,  
Stated Clerk.

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### ***Presbyterian Laymen Carry Their Religion Into The Navy And Army Service***

Lt. Walter S. Moore, a member of the U. S. Navy Medical Corps and the crew of the U. S. S. Rogers, while on the destroyer at sea, still finds a definite opportunity to continue his work in the Church. A member of the First Presbyterian Church at Elgin, Texas, and former chairman of the Board of Deacons there, Dr. Moore has already had much experience in church activities and in service planning. Now he assists the executive officers of the U. S. S. Rogers in arranging and holding worship services for the men aboard. The ship has been in service in the Far Eastern Area.

It is rare that an ordained chaplain is aboard a destroyer at sea, so one of the duties of the executive officers of destroyers is to plan, participate, and sometimes conduct worship services. Thus the top officer often asks qualified officers and enlisted men to give their assistance in preparing a service.

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First Lieutenant James B. Reaves of the Mecklenburg Presbytery, Presbyterian Church, U. S., has been cited and presented the Bronze Star Medal for meritorious service in connection with military operations against an armed enemy in Korea during the period May 22, 1953, to June 22, 1954, ac-

cording to an official release from Headquarters 25th Infantry Division, United States Army.

He was chaplain of 1st Battalion, 27th Infantry and "throughout the period of exemplary service he worked without thought of reward to his person to bring comfort and spiritual well being to the troops of his battalion. During the period of combat he continuously visited the men on the main battle positions and held regular services in forward areas. Chaplain Reaves was present at the aid station to comfort and assist the wounded." The citation stated that his spiritual interest in men of all faiths and tolerant understanding of human frailties contributed immeasurably to the high level of morale and effectiveness of his unit. His guidance and exemplary example of spiritual qualities earned him the respect and admiration of all with whom he came in contact. The meritorious service rendered by Chaplain Reaves reflects great credit upon himself and his unit and is in keeping with the highest traditions of the United States Army.

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Thomas S. Mick, Jr., a member of the First Presbyterian Church of Gadsden, Ala., recently was given the American Spirit Honor Medal from the U. S. Naval Training Center at Bainbridge, Md., where he was completing his recruit training. Presentation was made by Captain Frank H. Brumby, Jr., USN.

The medal is awarded for the display of outstanding qualities of leadership best expressing the American Spirit, Honor, Initiative, Loyalty, and High Example to Comrades in Arms — and is awarded by the Citizens Committee for the Army, Navy and Air Force Inc.

The young sailor's pastor is the Rev. Ivan H. Trusler of the First Presbyterian Church in Gadsden. Mick attended the Georgia Institute of Technology in Atlanta. His mother is Mrs. T. S. Mick, Sr., of Cuyahoga Falls, Ohio.

## **BAPTISM**

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# ON THE SPOT

By Rev. T. P. Horger, Jr., Th.M.

We often hear this question, "I wonder why people talk and act as they do?" That is a tremendously important question; far too important to let go without an answer. We all have our theories, our guesses, and, sometimes, our facts.

It is a psychological fact that just about all we know is a result of external force or influence. Some might wonder why our first parents disobeyed God. This one example might be the key to our above question for the whole human race. We find that Adam and Eve got their ideas from external sources. God told them the right way to do, and Satan told them the wrong way to do. There is no point in elaborating on this; we may read the facts in the first and third chapters of the book of Genesis.

Some might even question this, saying, that they had their ideas in their own minds all the time. To those who think that, I ask you, "Did our first parents originate or create righteousness? We are told in God's Word that God is the source of all righteousness. I also ask you, "Did our first parents originate or create evil?" We are also told in the Scriptures that Satan originated evil. Therefore, if God is the source of righteousness and Satan is the source of evil, these, righteousness and evil, are external forces not in but outside of man.

Right at this point, let us ask, "Who is to be the judge as to what is right and to what is wrong? We affirm that God is the final and absolute Judge.

We have heard the expression, "We must give the devil his dues." We will; partly. But if we do, truthfully, we must get what we say from God's Word which says, the devil is the prince of this world.

Adam and Eve got their ideas of right and wrong from external sources; so do we. If the Holy Spirit puts ideas and influences into humans for their good, Satan puts ideas into them for their harm.

Now, coming back to our question, "Why do people talk and act as they do?" If they do right, it is because they get their ideas from God. If they do wrong, it is because they get their ideas from Satan. If we do right, are we Gods? If we do wrong, are we devils? This writer does not think so; both God and the devil are forces far above men.

In the light of what you have read above, we wish to make this application. When we are conscious that we are thinking about something—an idea—let's ask ourselves these questions, "Where did I get that idea? From what source is my thought, is it from God or the devil?" Let me illustrate. I asked a person to join the church. The person said "I'm not ready to join the church." I asked, "Did you get that idea from God, knowing

that salvation is now?" The person said, "No, I did not get it from God," then turned very red from shame, which feeling came from God. When we are learning to drive a car, aren't we careful, "or else?" Are the words we speak or the things we do so unimportant that we do not have to exercise great care? Let's get into the habit of asking ourselves, at every moment, "From whom do I get my thoughts, from God or from Satan?"

## BOOKS

**CHANNELS OF SPIRITUAL POWER.** Frank C. Laubach. Fleming H. Revel Publishing Company, Westwood, N. J. Price - \$2.50.

This last work of Dr. Laubach consists of a summing up of his faith, philosophy, idealism and spirit. He maintains that the perfect attitude of any Christian in this world is to stand with one hand stretched up to God and the other stretched out in helpfulness to man. Through this process man becomes a channel through which God floods the world with His love. These chapters treat of prayer and the answers to prayer. They are filled with stories, anecdotes, and case histories. Although Dr. Laubach's theological views do not always coincide with the views of the Journal, his writings are suggestive and stimulating.

**"DOINGS AT THE BANGLES' HOUSE."** By Aunt Theresa Worman. Moody Press. Price \$ .50.

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*Wherever the emphasis is changed and men are permitted to feel comfortable with their unconfessed sins —*

*Wherever faith in a completely reliable and authoritative Bible is scoffed at —*

*Wherever the program of the Church permits the closing of its doors on Wednesday night and Sunday night —*

*Wherever men are critical of a program because it is Christ centered and Bible centered —*

*Wherever human reason takes priority over Divine revelation —*

*At these points — and at many others — we should be driven to our knees in earnest prayer that God will convict us of our own sins and pour out His Holy Spirit upon us in a mighty revival — a revival that will stir and shake us and those with whom we come in contact.*

FOR LITERATURE ON WHY WE OPPOSE THE PRESENT PLAN OF UNION  
WRITE TO

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WEAVERVILLE, N. C.



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## EDITORIAL

### "The Weaverville Group"

An editorial has recently appeared in the *Presbyterian Outlook* which should be ignored but for the necessity of keeping the record clear.

The *Outlook* takes strong exception to the fact that representations were made to those arranging for the New Orleans Men's Convention, urging that the speakers at the convention should not make the Convention platform a sounding board for the controversial question of union. We make no apology for these representations. By past experience we know that only too often the proponents of union have taken advantage of various occasions to present the cause of union. But, should those who oppose use the same platform to present the other side they would be roundly denounced.

The New Orleans Convention was an outstanding success because men heard great addresses on subjects calculated to inspire and enthuse them to greater work for our Lord.

Finally, it may transpire that the "Weaverville group" really represents the overwhelming majority of the members of the Presbyterian Church, U. S., not that they represent a concentration of either wisdom or power; but this one thing we *know*—they represent the position of historic Presbyterianism both in faith and also in polity. —H. B. D.

## News Item

From the "*Cincinnati Presbyterian*"

"At the closing Communion Service of the quadrennial session of the Presbyterian Women at Purdue in June, 150 *women elders* served 6,000 communicants. This is said to be the largest service of its kind ever held at a Presbyterian gathering."

## Does It Work?

Does the Gospel which we profess really work in our lives? This can be a very embarrassing question. No amount of orthodox profession can compensate for a life which denies that profession. Neither can any attempts to "be good" take the place of our Lord's righteousness, imputed to us by faith.

It is a sobering fact that the average person with whom we come in contact knows little of our Christian affirmations other than as he sees that faith translated into daily living.

We are not referring to the outward veneer of civilized behavior which may even be characterized by a certain Satanic sweetness. Rather we are speaking of the fruits of the presence of the living Christ in our hearts, fruits which honor Him and which bring glory to His name.

As we search our hearts let us see whether we have Christ's *love* there; not simply love for those with whom we are associated by ties of family or friendship, but a love which is able to reach out to those with whom we disagree, who may have said and done things to injure us, or who are unattractive and even revolting. It is an humbling experience to admit how little love we have and how much we need to reach our Lord's standard for us.

Is our Christian life characterized by *joy*? Actually the *only* people in the world who have the right to be happy are Christians. We *know* Who is with us now, and we *know* He has taken care for the future. A discontented, unhappy and complaining Christian is an anomaly and yet how often we belie our faith by a lack of joy, both on our faces and also in our hearts.

A Christian should also have *peace* in his heart and live at peace with others. This does not mean an external peace bought at the price of compromise,



but it does mean peace *with* God through faith in Christ, the peace *of* God is shed abroad in our hearts, and peace as a characteristic of our attitude and dealings with others.

Another fruit of the indwelling Spirit is *patience*. How often we lose our witness and testimony for Christ by impatience! How often others can see no likeness of Christ in us because we become impatient! What about the man in the car ahead when the light has turned green and he has not started? An impatient toot of the horn can speak volumes. What about the person who has been discourteous, or inconsiderate, or just plain dumb? How do we react to him?

Does the person of the world see *kindness* in our face and in our actions to others. What a travesty on the name "Christian" to be unkind to others! Kindness is an outward expression of love and it is also often an outward expression of an inner self control. It is something which needs to be *practiced*.

*Generosity*, not only with material possessions but also with our time and talents, should be a characteristic of the Christian. The "second mile," the helping hand given gladly is the fruit of a generous heart.

*Faithfulness, meekness* (or adaptability), and *self-control* are other evidences of the in-dwelling Christ. Do people see these things in us?

As we consider these attributes of what a Christian should exhibit in his or her life we are brought face to face with the fact that such a life can be lived only by the power of God's transforming grace in our lives and by a *continued* seeking to know Him and to be filled with His presence.

No one can be a Christian until he has recognized his own sinfulness, confessed and turned from his sins by God's grace and accepted His Son as his Redeemer and Lord. But, surely there must also be manifested to an unbelieving and lost world the glorious fact that the Gospel works and that it is working in our own lives.

Paul, writing to the Philippians, gives a picture of what a true Christian is like—

*"That ye may be blameless and harmless (sincere), the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Holding forth the word of life."*

Is it working in our lives?

—L.N.B.

## In A Case Of This Kind

The Church Union question has brought strange things to light.

Out of a pure heart and good conscience and faith unfeigned, there are Southern Presbyterians who feel that the only proper thing to do is to hold intact the Church's witness to the historic Gospel. They hear that such witness will be minimized or submerged or even lost in a union where the controlling leadership of the largest of the principals is so evidently liberal in theology, and in administrative procedure so contrary to that which they believe to be the Church's true interests and even its God-given commission. They are not greatly alarmed for the ultimate triumph of the truth; they are tremendously concerned regarding the Church's witness to the truth.

The most devoted anti-union folk appreciate the desires of those favoring union, and grant that they have some basis for their position. What they cannot understand is why all who are simply standing for the faith once delivered, should be called disrupters of the Church and provokers of scandal, and reactionaries, preservers of hostilities, enemies of the Cross of Christ who keep His wounds from healing. They cannot see that those who for principle's sake hold to the historic Gospel and the Calvinistic Creed and a subscription to that creed that means what it says, should be the ones in error, while those who brush aside definite doctrine and who believe in inclusivism and who refuse to face facts regarding recreancy to the faith, are of the ones who are right! A famous newsman once remarked of the notable J. Gresham Machen that he was thrown out of the U.S.A. Church solely because he took his ordination vows seriously and insisted that his brethren do the same.

Again, it is difficult to understand why what amounts to a campaign of suppression is apparently still going on. Elders in several large Churches have reported that the pastors have tried to prevent their people from hearing both sides of union. Pastors refuse even to give announcement of meetings where speakers present each side of the case. Convocations, assemblies of various types, even Young Peoples' Conferences, have been held where only the pro-union side was presented, with no opposition views allowed. And one gets the impression that speakers who are of

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the anti-persuasion are carefully screened out lest gatherings hear the "other" side.

On the "straw-vote," one who is a Presbyterian can hardly imagine Presbyterianism being contrary to ethics. By how much is it less un-Presbyterian to have such a vote *after* union than *before* it! (not forgetting the statement by the USA Stated Clerk that the post-union vote is a "matter of grace, not of right"! ) Presumably some pastors would be greatly relieved to know beforehand, lest waiting till after union, they be suddenly without charges! And further, in view of the evident fact that all of the funds for all of the Church's enterprises and buildings of every character, including also the pastor's salaries, derives from the Church members, it would not appear too un-Presbyterian to learn what those very people, who do the paying, think on the matter, and to act in that light. Would it not rather appear unethical *not* to do so! Also common sense and the likelihood of far less wrangling, seem to indicate it to be much wiser to learn the mind of the congregation before it is voted *in* (maybe contrary to its own choice!) than to ascertain its sentiments within the one year *after* it is willy-nilly voted in!

The wise and godly representative who is to cast the vote in the Presbytery,—no more wise and godly than many in the pew, would surely want to know in THIS KIND OF MATTER, what his constituency thinks, lest in being so "Presbyterian" as to refuse to permit the trampling of his judgment by any outside influence, he be also unethical in mis-representing his congregation. We think it odd indeed that a representative would vote in ignorance of his people's judgment, or knowingly, in contradiction of that judgment. A representative should REPRESENT the will of the majority in either direction, even a preponderating majority, in a case of THIS KIND!

All of which is involved here makes this the most momentous question that has yet come before our generation. An intelligent public opinion is the true basis for a representative republic whether in State or in Church. There are cases where "vox populi, vox dei." The General Assembly has declared with simple justice that all light be given and full discussion be held. Why? For what purpose? Surely if a people by Assembly recommendation, hear and know the facts and thereupon make conclusions in the light of such knowledge, then to refuse to implement what is thus brought to light, and to disregard popular conclusions utterly, lacks the element of sanity, to say naught of justice! —R. F. G.

**Minister desires interview with pulpit committees seeking pastor. For further details write c/o Box 68, Southern Presbyterian Journal, Weaverville, N. C.**

## Mary — Philosophy — Christ Which?

According to Associated Press dispatches dated October 23rd and November 1st, Pope Pius XII has published an encyclical to the bishops of the Roman Catholic Church declaring the Virgin Mary to be the Queen of Heaven. The encyclical is dated October 11, 1954, while the second dispatch tells of the Pope's crowning an ancient image of the Virgin on November 1st and proclaiming her Queen of Heaven and Earth. In the future, May 31st is set aside as the feastday of Mary's regality, on which day humanity is to be consecrated to her "immaculate" heart. The Pope called on the Virgin's "unending goodness" to "obtain for men who are solicitous of their responsibilities the grace to overcome despondency and indolence."

Presumably, this action is the climax of the celebration of 1954 as the Marian Year, but there are indications from Rome that ere long Mary will also be declared Co-redemptress or equal sharer with our Lord Jesus Christ in the salvation of God's people.

If we could get the ear of our Roman Catholic brethren, we would call to their attention the Marian direction of their dogmas. In 1854 the Pope enunciated the dogma of the Immaculate Conception of the Virgin, that is, that her parents begat her without sin in the act of conception. In 1931 in his *Lux Veritatis*, the Pope invited the Protestant rebels against their rightful Pope and Patriarch to return to the obedience of the "mother Church" and so share in the intercessions of the Virgin. In 1950, the dogma of the Assumption of the body of the Virgin into heaven was promulgated. In 1951, visions of Mary were proclaimed by the Pope. 1954 has been set aside as the Marian Year with such pronouncements as are indicated above. In other words every dogma of the last one hundred years, set forth by the Pope, has had relation to the Virgin. The one apparent exception to the above statement is the Dogma enunciated by the Vatican Council of the Infallibility of the Pope when speaking *ex cathedra*. This is not a true exception, since the Pope acted on the assumption of his infallibility in proclaiming the Dogma of the Immaculate Conception so that the Vatican Council would have had to set aside the enunciation of that Marian Dogma had they turned down his request to declare Papal Infallibility. Or otherwise put, every act of the infallible Pope speaking *ex cathedra* has been a proclamation of the glory of Mary—save *only* the one act that gave him the right to make such proclamations of her glory.

Over against such emphasis some of our Roman Catholic friends may properly call attention to the fact that at times their spokesman glorifies



Christ better than does the Protestant spokesman. We remember the recent publication in a popular periodical of Fulton J. Sheen's magnificent statement of the Resurrection of Jesus Christ as the real meaning of Easter; while on the opposite page there was a philosophical argument for immortality by the President of the largest Protestant ecclesiastical body in the nation. Perhaps, our danger is philosophy, while their's is Mariolatry. Certainly, the *Southern Presbyterian Journal* holds no brief for any statement of the faith that puts either philosophy or Mariolatry in place of or alongside of our Lord Jesus Christ. God is not fooled by either. His purpose is that to Christ every knee shall bow and every tongue confess Him as Lord, and He blesses those who use their position in the Church to that end—whether they be Pope or President.

Nevertheless, over against the direction of Papal dogma of the last century there stands the other emphasis in the early Church. The central motif in the Apostles' as in the other ancient creeds is the Lord Jesus Christ. The First Ecumenical Council declared Him true and eternal God; the Second that He became also complete man; the Third that He Who is truly God became also truly man in *One Person*; the Fourth that this One Person exists in *two distinct natures*, the Divine and the human. We ask our Roman Catholic neighbors to place side by side the dogmas of the early Christian Church centering in Christ, and the dogmas of the infallible Pope centering in the Virgin Mary—and note the contrast. Professor George A. Barrois, now of Princeton, formerly of the Catholic University, has well said that the Dogma of the Assumption of the Virgin "certainly obscures the uniqueness and all-sufficiency of Christ as Saviour."\*

Then we also ask the President of this great American Protestant organization and all other Protestants who are inclined to use Easter for their philosophizing on immortality—rather than for a mighty witness to the Resurrection of Jesus Christ from the dead—to heed the testimony of the Protestant Reformers. Erasmus, the brilliant Roman Catholic opponent of Luther, had this to say of the primitive Protestants: "Some Frenchmen are still more out of their wits than even the Germans. They have five expressions always in their mouths: Gospel, Word of God, Faith, Christ, Holy Ghost; yet I doubt whether they be not urged on by the spirit of Satan."

Erasmus could doubt what he pleased, but God blessed the Reformers when they centered everything on Christ, just as He also blessed the early Christian Church when Christ was her Lord, her Saviour, her theme, her dogma, her life.

Wm. C. R.

\*Theology Today, Jan. 1951, p. 466.

## HEALTHY, SICK, OR DEAD?

By Gordon H. Clark

In these times when religious periodicals are so full of politics and so empty of Biblical exposition, the ignorance of the people is so great that every doctrine of the Westminster Confession needs vigorous proclamation. As we look at the doctrine of sin in Chapter VI, it is hard to avoid thinking that it needs even a more vigorous presentation than the others. This natural reaction may be exaggerated, but the chapter surely contains a wealth of material pertinent for our careless age.

Chapter IV had said that man was created righteous; the present chapter adds that our first parents sinned, and "by this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body."

Roman Catholicism holds that man was not created positively righteous, but, rather, neutral; after his creation God gave him an extra gift of righteousness; and when Adam sinned, he lost the extra gift and fell back to the neutral state in which he was created. Thus man's present condition, according to Romanism, is not too bad. The Bible and the Confession say that man fell far below the estate in which he was created and is now wholly defiled in all his faculties and parts.

The modernists have a better opinion of themselves than even the Romanists have. If the race fell at all, it was an upward evolutionary fall; and man has been making rapid progress ever since. Herbert Spencer set the norm for much modernistic preaching in his prediction that the little evil remaining on earth would vanish in a short time. Books were written about moral man in an immoral society that needed only a good dose of socialism to become utopian. Ministers dilated on human perfectibility. And in the summer of 1914 a college president and Presbyterian elder had almost finished a book to prove there would be no more war. He had forgotten what Christ said. Now, forty years later, two world wars and the brutality of totalitarian governments have shaken the confidence of this type of muddle-headedness.

The neo-orthodox are now ready to admit that something is wrong with man. But do they agree with the Bible as to what this something is? Does their obscure mixture of a few Biblical phrases and a great deal of esoteric terminology mean that man is dead in sin, "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil"? One thing is clear: the neo-orthodox deny that the guilt of Adam's sin was imputed to his posterity. Adam was not our representative in his trial before God. Indeed, Adam is only an unhistorical myth. And yet these men have had the effrontery to claim that they, rather

than we, preserve the position of the Reformers, Let them read the Confession.

We too should read the Confession. And we should preach it with vigor. Not only have Romanists, modernists, and neo-orthodox departed from the teachings of the Bible, but there are also others, who in spite of professing to adhere to the Scripture, have diverged, sometimes widely, from the truth.

There was a Bible professor in a Christian college who taught that man was a sinner, man was in a bad way, man was sick in sin. Now, salvation, so this Bible professor explained it, is like medicine in the drug store; and the sick man ought to drag himself to the store and get the medicine, and be cured. There was also a convinced Presbyterian on this faculty, who taught in accordance with the Westminster Confession. So evident to the students was the contrast between these two theologies that the President disconnected the Presbyterian from his post.

The Bible and the Confession teach that man is not just sick in sin; he is dead in sin; and salvation rather than being compared with medicine is compared with a resurrection.

Another form of minimizing sin is the belief that sinless perfection is possible in this life. The Confession says, "This corruption of nature, during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin."

The error of the "holiness" groups is similar to the Romanist and modernist error in that it is a failure to recognize the exceeding sinfulness of sin. To them, sin seems rather superficial, and therefore it can be eradicated in this life. They sometimes restrict sin to "known sin." But if the aim of the Christian life is merely to avoid known sin, then the more ignorant of the law we are, the more righteous we would be.

Yet for all their sinless perfection, these are the people who hold that one can lose one's salvation and become unregenerate a second time. This shows that the Scriptural view of sin, so accurately summarized in the Confession, has far reaching implications. Its force is seen in the nature of salvation, the perseverance of the saints, the varieties of free will, the imputation of Christ's righteousness, and in fact throughout the whole system. Nor should we be satisfied with knowing only a part. We need the complete Confession.

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## **Billy Graham Team Close Month-Long Crusade In New Orleans Famed "Sugar Bowl" At Tulane Stadium, October 31; 61,500 Persons Attend Final Meeting; West Coast Tour Follows**

New Orleans, November 2 — SPECIAL — Attendance records for evangelistic meetings in the State of Louisiana were shattered on Sunday, October 31, when 61,500 persons assembled in New Orleans famed "Sugar Bowl" for Billy Graham's final sermon. Not only the people of the State of Louisiana and the City of New Orleans rallied for this closing meeting of the Greater New Orleans Evangelistic Crusade, but flanked on either side of the young evangelist on the specially constructed platform were the government and religious leaders of the City and of the State including Governor Robert F. Kennon and Mayor deLesseps Morrison.

Governor Kennon, Chief Executive of the State of Louisiana, spoke briefly before the vast crowd and made his own appeal for dedications to Christ when he said: "Almost all of us expect to improve our personal relations with God one of these days . . . let's become Christians and better Christians . . . now is late enough." Mayor Morrison, New Orleans' first citizen, declared: "This crusade is something New Orleans can be proud of. The thousands of people who have heard Billy Graham during his mission here I'm sure are better citizens and better Christians."

Beneath a brilliant sun and cloudless sky for this final message in New Orleans Billy Graham used as his subject, "Will God Spare America?" He told the vast audience in the great bowl-shaped amphitheatre, "Ever since Adam, his creation and his fall, man has tried to ascend to the status of prophet, priest and king." Then moving into the story of Moses on Mt. Sinai, he said: "Just as Moses admonished the Israelites in that day that they must 'choose whom they would serve,' so I beg of you today, take your stand. All of you who want to be on the Lord's side, get up out of your seat and come stand here." Warning his great hushed out-door congregation that God Who spared not the angels, Who spared not the Ancient World and Who even spared not His own Son, would not spare them in the Day of Judgment, the young evangelist made a final plea for repentance in New Orleans. Moving quietly from their seats down the long ramps and across the playing field of the famous stadium which has seen outstanding football competition, were 814 persons whose decisions for Christ were recorded.

**Pelican Stadium Meetings Average 15,000 On Sundays And 10,000 On Week Nights**

Beginning October 3 at Pelican Stadium, home of the New Orleans Baseball Club, the Greater



New Orleans Evangelistic Crusade continued nightly and Sunday afternoons, under the sponsorship of cooperating churches and laymen. Dr. J. D. Grey, Pastor of First Baptist Church in New Orleans was Chairman and Dr. N. H. Melbert, Pastor of First Methodist Church was co-chairman together with Mr. Chris Nungesser leading businessman of the City.

Regular seating at the baseball stadium which could accommodate 10,000 was augmented by benches placed on the playing field to hold an additional 4,800 persons. In spite of a variety of weather conditions which ranged from extreme heat to unseasonal cold and which also included several nights of intermittent showers when umbrellas were in prominence, attendance averages showed 10,000 for the nightly meetings and 15,000 on the Sunday afternoons. A steady downpour of rain for several hours one day made it necessary to cancel the meeting entirely for that night. No alternative inside auditorium was available to handle the crowds thus causing the cancellation.

On Monday, October 4, New Orleans papers carried front-page stories and pictures of the Billy Graham Crusade opening side by side with accounts of the Marian Year Mass demonstration staged by Catholics of the area. Long time residents of New Orleans announced it was the first time in memory that religion had taken front-page prominence in the city. At his initial meeting Mr. Graham told his audience, "This great city needs God perhaps more than any other city in the United States." An audience of 10,000 heard his first message in spite of threatening clouds which finally gave way to a driving shower on the closing note of the afternoon service. Papers also made note of the fact that "the young minister was framed by a rainbow, impressively visible to the crowd in Pelican Stadium, as the last of 117 converts strode reverently to the platform at the close of this first meeting."

### Statistics Of Crusade Do Not Even Begin To Show True Results

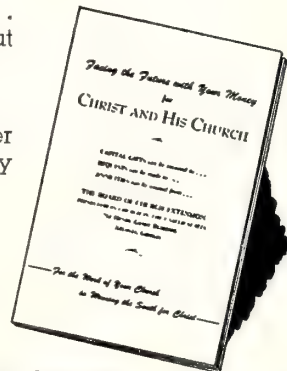
A great tent was erected just behind one side of the platform in Pelican Stadium to serve as the "counselling room" for those making decisions for Christ for which 550 regular trained counsellors and 350 reserves were on hand. In the City about which many people said it would be impossible to hold an evangelistic crusade the recorded results alone tell a story of how God answered prayer to accomplish His purposes. However, the statistics as such which total some 6,000 registered decision cards, are far inadequate in the face of other values derived in the changed lives of church leaders and civic officials.

Organized effort such as was evident during October's religious revival in New Orleans was hitherto unknown in this City. An editorial in the *Times Picayune* pointed out that never before had it been

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possible to get even 200 people together successfully for a choir and that this Crusade had enrolled over 1500 voices from local church choirs, 1,000 of whom were appearing every night.

Recruited also from New Orleans churches were 675 men to serve as ushers for the month-long duration. Late working hours made it necessary for many of these faithful business men to go direct from their office or other places of work to the Stadium to be on duty when the gates were opened at 6:00.

Making a mighty impact on the religious life of the city was the more than 24,000 Prayer Partners who began holding "Cottage Prayer Meetings" in some 750 homes throughout New Orleans one month in advance of the crusade opening. "Christianity" for the first time has become a daily topic of conversation here.

Included among those who made decisions for Christ were people from all walks of life—civic officials, factory workers; whole families came together at times, and interspersed with the converts were many colored people with counsellors of the opposite race right along beside them. An outstanding athlete—Davis Cup Winner, a well-known newspaper man, a prominent doctor—all these and many other changed lives help make the story of the Greater New Orleans Crusade.

**Extra Meetings Addressed By Dr. Billy Graham In New Orleans Outstanding In Scope**

Statistics are not available or possible for numbers who heard the Gospel Message preached by the evangelist outside the regular crusade meetings. Beginning with the main address for the United Fund kick-off attended by 1200 civic leaders on October 5, and then two days later speaking to over 400 men of the Members Council of Association of Commerce in the City, Mr. Graham spoke to all major civic clubs, to students at Tulane University, employees of several leading department stores, students at the New Orleans Theological Seminary and visited hospitals in the city as well. On Sunday morning October 17, he addressed 8,000 Presbyterian Men here for their National Convention.

**Evaluation Of Crusade Results Given By New Orleans' Ministers**

Dr. N. H. Melbert, Pastor of the First Methodist Church, had the following to say concerning the crusade:

"I think it made a very profound impression upon the City of New Orleans and it has given courage and strength to all of the Protestant forces in the city. My own church has been wonderfully blessed. The leadership of my church, the First Methodist Church of New Orleans, has been revived and we feel that it was a great blessing to have had Billy Graham come our way."

The Rev. William C. Acosta, Episcopal Clericus Chairman, commented on the blessings received from the Crusade. He said:

"There can be little doubt but that the entire month produced an inspired, religious talking citizenry. And surely all Churches experienced an increase in attendance and the guidance of the Holy Spirit. Beyond the membership of the several Communions of our Diocese, the realistic efforts of this evangelism reached far out into the masses of humanity, the influence going far beyond the large attendances, out into the big and little pathways of life. Many people will live better lives because Billy Graham has been here and many will find their way into Christ's Church."

Dr. J. D. Grey, Pastor of New Orleans First Baptist Church, spoke on the "Hour of Decision" over two networks coast-to-coast October 31, and said in part:

During the past four weeks we have seen the greatest demonstration for Christ in the history of New Orleans. The evangelistic crusade has made the mightiest impact on this city of any event, possibly in its 236 years history. The churches have been strengthened. Ministers are unanimous in their thanksgiving for what this crusade has meant to their own church. It has caused the entire city to discuss religion. The

Team has carried the uncompromising message of Christ in special meetings to department stores, colleges on radio and television and to the civic clubs where the gospel is rarely preached. The climax of the Crusade which saw nearly 62,000 people packing Tulane Stadium in itself has been a phenomenon in the City of New Orleans."

**Special Meeting Held In Baton Rouge October 25; Attended By 25,000**

Taking what was to have been one of the few "rest nights" during the month, the Billy Graham Team traveled to Louisiana's Capitol City, Baton Rouge, for a one-night service. A crowd of 25,000 jammed Memorial Stadium there to hear the evangelist's message in Baton Rouge, and 616 persons answered the invitation to accept Christ as Saviour and Lord.

**Graham And Team On West Coast For Special Meetings In November**

With no lengthy crusade scheduled until next March in Glasgow, Scotland, the evangelistic team will spend several days with their families and then travel to the West Coast. That schedule is as follows: November 20 and 21—Portland, Oregon; November 23 and 24, Seattle; November 27, San Francisco; November 28, Sacramento; and December 10, El Paso, Texas.

**Still They Vote Against Union**

Columbus, Georgia  
October 31, 1954

At a congregational meeting held in the First Presbyterian Church here this morning, the vote on union was as follows:

Against Union	191
For Union	111

**Still They Come**

*This note appears in the weekly bulletin of the Second Presbyterian Church, Greenville, S. C.*

INFORMATION: In the October monthly meeting of the Session of this church, the subject of the union with the U.S.A. Presbyterian Church was discussed at length. A motion was to the effect that the time had come for the members of the Session to express themselves as to how they stand on the organic union. The vote was taken by standing. It was an overwhelming vote against organic union with the U. S. A. Presbyterian Church. As your representatives, we deem it our duty and responsibility to inform you, the members of this Second Church, of our action.

(Signed)  
The Session.



## *They That Be Wise*

He never lost sight of the goal. In preaching and praying and personal conversation he pressed toward the mark. At church he studied new faces and sought them out at its close. His hearty hand grasp held until he had secured the address of each one. His Sabbath's work was not done until he had written a note to each new found friend and put that challenge in the post box near the manse by midnight. Many a man was startled to find in his early Monday mail a heart call to think more seriously on his own soul problem.

All the names of the unsaved went on his private prayer list. In his study's seclusion he reached for his secret scroll. It was a foot wide and unwound beyond his arm's length. On his knees, on the floor, he unrolled the scroll, and with his finger going down the long list, name after name, that remarkable man interceded with God like Moses of old.

Then he went out in definite search. By day and by night, in the office, on the street, in the home, or the hospital, at the banquet, or on journeys oft, he was all things to all men to win some. Perhaps no other man in the Presbyterian Church attained such distinction for personal soul winning as beloved Dr. Wm. M. Anderson, Sr., of the First Presbyterian Church, Dallas.

Some faded notes that were Dr. Anderson's guide in three special soul winning talks are printed by special permission, that they may bless those who would follow his successful quest:

A. *The Personal Worker's Need:* Love God and men; know the person's needs; work hard; have courage to dare; develop the passion for souls; be persistent; depend upon Christ, His Word and the Holy Spirit.

B. *The Personal Worker's Approach:* Make an accurate prayer list; be definite, direct, tactful; report to your pastor; invite prospects to church; pray with them; write them; ask them, "Why are you not a Christian and church member?"; give your experience; use your Bible and trust the Holy Spirit constantly.

C. *The Personal Worker at Work:* Find out your friend's exact difficulty; apply the Bible; pray with him; lead him to pray for himself; urge immediate decision for Christ; never argue; expect the Holy Spirit to finish the work.

He being dead yet speaketh that "they that be wise shall shine as the brightness of the firmament . . . and as the stars forever and ever."

—Source Unknown.

**Minister desires interview with pulpit committees seeking pastor. For further details write c/o Box A, Southern Presbyterian Journal, Weaver-ville, N. C.**

## *Still They Come*

At a meeting of the session of the St. James Presbyterian Church, King William, Va., Sept. 19th, at which all members were present, also three of the deacons, the following resolution was offered by Elder John Mc. P. Lacy, seconded by Elder B. C. Garrett, Jr., and unanimously adopted.

Whereas, the General Assembly of the Southern Presbyterian Church at its meeting held in May of this year voted to submit to the respective Presbyteries the question of the merger of the Southern Presbyterian Church with the other branches of the Presbyterian Church in the United States, and

Whereas, in the humble opinion of the Session and Officers of St. James Presbyterian Church, the said proposed merger is not in the best interest of our church or the Southern Presbyterian Church as a whole, and does not represent the wishes of a very large majority of the members of the Southern Church.

Now Therefore Be It Resolved by the Session and Officers of St. James Presbyterian Church present that we go on record as opposing said merger.

The following resolution was offered by B. C. Garrett, Jr., seconded by John McP. Lacy and was also unanimously adopted:

Whereas, at the meeting of the General Assembly of the Southern Presbyterian Church held in May of this year, it was recommended that segregation of races be abolished in our Southern Presbyterian Church, and

Whereas, at a meeting of the Synod of Virginia, held in August of this year it was also recommended that segregation of races be abolished in our churches in Virginia, and that a committee be appointed to appear before the Commission appointed by the Governor of Virginia, to study the matter of continued segregation in our public schools to urge that segregation be abolished in the public schools of Virginia, and

Whereas, we feel that the action taken by the General Assembly of our church and the Synod of Virginia, does not reflect the views and wishes of a very large majority of the lay members of our church, and is not in the best interest of good relations between the two races, and such subject has no place in our church, and is doing great harm to the advancement of the cause of religion.

Now Therefore Be It Resolved by the Session and Officers present of St. James Presbyterian Church, that we go on record opposing the actions taken by our General Assembly and the Synod of Virginia, on this matter, and we favor continued segregation in our churches and in the public schools of our State.

# THE BAR SINISTER

By R. F. Gribble, D.D.

Austin Theological Seminary, Austin, Texas

*Official actions give incontrovertible proof of an alarming lack of concern for the maintaining of doctrinal integrity within the U.S.A. Presbyterian Church. Here Dr. Gribble documents his statements. In our consideration of the proposed union of the churches it will be a sad day for both Presbyterianism and Protestantism if we place more emphasis on an ecclesiastical organization than we do on the inviolability of Christian doctrine itself. These facts are adduced, not to imply that liberalism is in the saddle only in the U.S.A. Church. We also have it in our own. But, unite the liberalism of the two churches and humanly speaking, the historic evangelical Presbyterian position will have been dealt a blow from which it might never recover.*

—EDITOR.

There are those who hold that liberalism in the U.S.A. Presbyterian Church is referable to a few only, the like of which may be found in any denomination. There are, likely, relatively few,—but the few control and give stamp to the Church. Also, there are more than a few of our own leaders who say they have no reason to question the orthodoxy of U.S.A. men, but have full confidence in their loyalty to the fundamentals. To all of these, what is here set down should be enlightening.

These data have appeared in print at various times. The documentation in most, is open for any to read. Here is but a partial list of matters which seem to have credible attestation. Would that none were true? There is ample time to make added investigation, and to show them false, if false they be. Truth is not slander: only the present and unparalleled crisis in Presbyterianism bids for their presentation.

Further note that what is here entered, pertains to the controlling leadership of the U.S.A. Church, who will not likely resign when union comes. We do thank God that there appears no reason to question the loyalty of the membership and of the host of true evangelicals whom we sincerely believe to comprise the great majority.

The U.S.A. Church history shows decided tendency toward inclusivism, i.e., the tolerance of widely divergent views on the basal components of the Gospel as revealed in the Scriptures. In the American Church History Series, Vol. VI, p. 184, we read, regarding the Old and New School union, 1870, that it was accomplished by methods, which our own Church records indicate “involved the total surrender of all the great testimonies of the Church for the fundamental doctrines of grace.” *This move was official.*

That the liberal element further prevailed in succeeding years is shown in the revised creed of 1903, regarding which a Professor of Theology in one of our Seminaries stated that it was “one

of the most serious departures from historic Calvinism, of which history takes note.” *This was official.*

The case of the fractional Cumberland union with the U.S.A. Church is also illustrative. The Cumberlands were not true Calvinists. And they entered the union by subscribing to a creed which they believed to have been watered down. It was on the basis of a reduced Calvinism, with some equivocation. *The action was official.*

Twenty years later, following a number of instances in which candidates for the Ministry did not clearly express their views on cardinal points (Gen'l. Assy. Min. 1925, Judicial Cases), there were two men who “could neither affirm nor deny the Virgin Birth,” but who were licensed, and later ordained, and have continued in good standing in the Church. *The action was official.*

In 1924, the Auburn Affirmation, endorsed by around 1300 ordained men of the U.S.A. Church, held that “the doctrine of inerrancy, intended to enhance the authority of the Scriptures, in fact impairs their supreme authority for faith and life, and weakens the testimony of the Church to the power of God unto salvation through Jesus Christ.” (Ordination question No. 1: “Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only INFALLIBLE rule of Faith and practice?”) Indirect endorsement of official character was given the Affirmationists later. In 1936, the counsel for the accused, in trials relative to the Independent Board of Foreign Missions, having challenged the right of Affirmationists to sit as members of the trial bodies, on the ground that they were heretics, was overruled. The specifications of error were drawn in such fashion as to require the final court to declare that being an Affirmationist either did or did not impair a man's standing in the Church. The Assembly made the Commission's decision its own. (The Case for Compromise, by H. M. Griffiths, p. 28).



The Affirmationists and their sympathizers gave further interpretation of what they meant by that document, when under its aegis, men who made open denials of cardinal points of the Faith and even of the Bible, were maintained in good standing, and even advanced to high honors in the Church. For example, one who was overwhelmingly elected to what is looked upon as the highest honor in the Church, writes, in "What to Preach," page 30: "Simple expository preaching seems the corrective of this unscriptural exaggeration" (the Virgin Birth); also in "Liberal Christianity," p. 231, Daniel and II Peter are held to be forgeries; also in "The Meaning of the Cross," pp. 110, 113: "Certain hymns still perpetuate the theory that God pardons sinners because Christ purchased their pardon by His obedience and suffering. But forgiveness that is paid for is not forgiveness" . . . "There is no cleansing blood which can wipe out the record of what has been. The Cross of Christ is not a means of procuring forgiveness." . . .

Another notable in the Church, an Affirmationist, in "Christian Faith and Modern Doubt," p. 162, writes: "Literal infallibility of Scripture is a fortress impossible to defend." And, regarding the Resurrection, of which the Apostle Paul makes so much, as a positive and indispensable reality, the absolute of the whole Christian system, p. 284, "The future is hidden. Jesus apparently conquered death. But we do not know, except by an invincible surmise. Why pretend we do?"

Most of the incidents referred to thus far occurred before 1941. During the Assembly of that year, the chairman of the Bills and Overtures Committee, blocked an overture from Cedar Rapids Presbytery, which would have reaffirmed the fundamentals of the faith, with the wording of a statement implying that the need for such pronouncement no longer existed, thus: "This General Assembly reaffirms the fidelity of the Church to its doctrinal standards, and declares itself convinced that its ministers and elders are loyal to their ordination vows." (Min. G.A. USA 1941, Vol. I, p.112) The chairman, in a book over his name, denies the Virgin Birth and the Vicarious Atonement! *This action was official.*

A theological professor writes (Liberal Christianity," p. 221: "He (the Lord Christ) offers an illustration of a life lived wholly in fidelity to the Divine purpose, which may instruct and inspire others to bring their quite different lives into conformity with the Divine Will's quite different purpose for them. He serves man primarily as a tuning-fork, by which their souls may be attuned to the Divine Spirit . . ." And, p. 218: ". . . God indwelling that soul as fully as it is possible in a genuinely human life . . . That is the meaning of the Divinity of Christ." Page 217: "Complete immanence would occur in a genuine human person who shared as fully as it is possible for a truly

human life, the Vision and Purity and Purpose of God. That would be the Incarnation."

Another theological professor stated in this writer's hearing that "belief in the verbal inspiration of the Bible is the worst heresy in modern times." These are not all who have gone astray. *They are officials in the Church, charged with the sacred responsibility of teaching youth.*

Dr. J. Gresham Machen, whose detailed, documented "Modernism and the Board of Foreign Missions of the Presbyterian Church U.S.A." shows instances of blatant heresy unrebuked by the U.S.A. Church, and which cites the refusal of that Board to deal with it, was expelled from the Church, apparently without constitutional warrant, and certainly without permission to make defense of his case on the true grounds of his accusation of doctrinal defection in the Church. *This was official.*

In connection with the adjudication of this case against the Independent Board of Foreign Missions, which a number of U.S.A. ministers erected and supported, including Dr. Machen, the General Assembly Minutes, 1934, p. 110, contain this: "Any member who will not give to the authorized missionary program is in the same position . . . as one who refuses to take part in the Lord's Supper." And on p. 113 we read: "There is a definite and sacred obligation on the part of every member of the Presbyterian Church to support those objects designated by the authorized judicatory of the denomination . . . When a written constitution . . . contains prescribed provisions as to giving for benevolent purposes, every member is in duty bound to observe these provisions with the same care and fidelity as he is bound to believe in Christ and to keep His commandments according to the doctrinal provisions set forth in that same constitution." *These statements are official.*

The Stated Clerk of the U.S.A. General Assembly, in his installation speech, according to *Presbyterian Life*, Oct. 27, 1951, said: "You are wrong when by Presbyterian definition, you are in the minority against the considered and prayerful decision of your brethren. The Holy Spirit speaks through the actions and decisions of the Presbytery." In April, 1953, the Clerk wrote: ". . . During the thirties, when we did not allow schismatic Churches, following Dr. Machen's leadership, to take their property with them, it seemed to the representatives of our Church that it would be entirely unfair to reverse a long-standing policy which is basically Presbyterian, namely that decisions such as this are made by legally elected representatives of all the Churches and not congregation by congregation. The Supplementary Covenant and Agreement (of the present Plan of Union) should be thought of as something which is allowed in the Plan of Union at the specific request of two denominations; that

it is a matter of grace and not of right. It should be noted that this provision applies for one year only, and will not apply to the united Church at any future time."

Pittsburg Presbytery, in 1951, according to a letter from a member of that body, who was present, ordained several men who were not in harmony with the standards of the Church, one of whom stated that there are only two books of the New Testament which are trustworthy. *This was an official act.*

In the same year, the Presbytery of Mahoning, ordained a candidate who held that there is no connection between the death of the Lord Jesus Christ and the forgiveness of sins. The certification of this is by letter from a member of that Presbytery who on account of such violation of Scripture and Presbyterian creed, left the Presbyterian Church U.S.A., at great financial sacrifice, to take work in another Church. *The act of the Presbytery was official.*

The Los Angeles Presbytery has repeatedly refused membership to three men in Presbyterian orders, teaching in Fuller Seminary, and refuses to allow candidates to attend. Whatever the cast of theological thought in Fuller, it does hold to the true Gospel. This attitude on the part of Presbytery seems strange indeed in view of the unhindered attendance of candidates at Union Seminary, N. Y., and the good standing of professors there, in the Presbyterian Church U.S.A., when it is an open secret that Union, N. Y., is definitely liberal.

Of the New Curriculum regarding the Sunday school, in the U.S.A. Church, not a little has been written, adverse in character, with particular reference to the minimization of the Deity of the Savior. But long before its publication, not yet complete, there was evidence of grievous errors, deficiencies, and omissions, in the U.S.A. literature for teaching, as regards the depravity of man, the authority of the Bible, the supernatural rebirth, the Person of Christ, His death, and His resurrection. Instances of all of these are found in publications for the year 1935, for which the documentation is itemized in "The Case for Compromise," p. 29ff, H. M. Griffiths.

From the now defunct but once thoroughly conservative *Presbyterian*, in the issue of May 25, 1948, under title of "The Presbyterian Oligarchy," we quote: "It is both amazing and incomprehensible to discover that ten men in the Presbyterian Church hold fifty-six major official denominational jobs, and five of these men hold thirty-five of these fifty-six appointments." "Less than fifty men hold most of the key positions in the Church." Of these men, there is no record as to how many are liberals in theology; there are some. Even more dangerous to the welfare of the Church,—all seem to be tolerant of heresy.

Do our people know these things? Should they not be known and weighed in view of the consequences of a union to include such error and laxity? Waiving other weighty, and all but insuperable barriers, in the minds of many in our own Church, here, in the matter of doctrine, more important than life itself, is the bar sinister to a merger which shall include the Presbyterian Church U.S.A. To enter into such combine under such circumstances would in our judgment, not only mean forsaking our Church's historic testimony to the true Gospel, but also confessing that it is unimportant.

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## LIQUOR

### Hospitals And Liquor

Out of over 25,000 annual admissions to Bellevue Hospital in New York City, 40 per cent is for drunkenness.

Of all male admissions to mental hospitals in Massachusetts, 32 per cent are from alcoholism.

Out of over 34,000 admissions for psychiatric services in all general hospitals in the U. S. over one half were Alcoholics.

There is not a citizen in the community who does not have to help pay some of the costs of the liquor traffic.

### "A Shaker Of Cocktails And A Brandy"

A shocking Knoxville tragedy involving the social use of liquor profoundly disturbed that Tennessee city last year.

A blast from a shotgun ended the life of a University of Tennessee graduate who was doing work on his doctorate. Drink cut short another promising life.

The accident which put an end to this young man's life followed dinner at the home of a clergyman who had no "prejudice" against drinking. The clergyman says that he and the young man had a shaker of cocktails before dinner, and a brandy afterward.

Returning to his own home, the young man attempted to enter the house of a nearby neighbor who was his good friend. It was two o'clock in the morning. The householder demanded to know who was at the door. He got no satisfactory reply and became justifiably alarmed. The University student, unable to enter at the front, proceeded to the rear, and was shot.

The young man was graduated from Maryville College—he received two undergraduate scholarships—one to Harvard and one to Vanderbilt. He chose to go to Vanderbilt. He was working on his A.M. and Ph.D. at the University of Tennessee at the time of his death and he was to have been married as soon as he completed his education. At Vanderbilt he was a member of Sigma Nu Fraternity and the glee club.



# ANGLERS

(By the Editor of *The Testament For Fishers Of Men*)

## Lesson No. 82

### The Man With The Withered Hand

He was in the synagogue, this man with a withered hand, according to Matthew 12th chapter. He might have been there to worship. He might have been very poor, and drifted in there hoping the worshipers would have pity and help him. Anyhow, he was there. It is quite possible to find people at church with withered hands. They do not seem to be able to extend the hand in friendly greeting; they are what a lecturer called "buttoned-up folks." Or possibly the hand is so withered that when the offering is taken it cannot gather up more than a quarter to drop into the collection plate. There are various kinds of withered hands, even sometimes on church members; they just seem to be too weak for use. But this man in the synagogue was very fortunate, for Jesus came along. When Jesus comes into the picture something happens; withered hands come to life. It was so in this case. Jesus said, "Stretch forth thine hand, and he stretched it forth; and it was made whole, like as the other."

Anglers was reminded of this incident by an "experience" which came in the mail this week. It is as follows:

Dear Anglers:

There was a young man in the community who was living a very reckless life. One morning I learned he was in a very critical condition. I said to my wife if she would look after the school work a while I would go to see him. She asked, "Why go this morning?" I replied that I felt impelled to go at once and she agreed. When I arrived at the home the mother of the young man received me and took me to his bedside. As I walked into the room he recognized me. Realizing that his condition was serious, and knowing the kind of life he had been living, I talked to him about his soul and the Saviour. Then I read to him several passages in the Bible about confession of sin and accepting Christ as the only Saviour. As I began to offer a prayer, I said to him, "You repeat after me what I say." Immediately I heard him struggling, and I heard him say faintly, "I can't." His mother, sitting by, said, "It isn't that he doesn't want to pray. He means that he is not able to pray." So I went ahead, praying earnestly for his salvation. Then I said to him, "If you do now confess your sins unto God, and accept the Lord Jesus Christ as your personal Saviour, will you give me your right hand?" As I looked, he began to move the cover—and out came his hand to meet mine. Then I offered a prayer of thanksgiving

and bade him goodbye. As I walked out the door the mother came with me into the yard, and with a look of astonishment on her face, exclaimed, "I was amazed; he hasn't been able to move his right hand for a week!"

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6.

—(Name withheld)

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## *In Time Of Trouble*

**Background Scripture: Psalms 46, 142.**  
**Devotional Reading: Psalms 77:1-14.**

"In the day of my trouble." Who is there among the sons of men who does not have his day of trouble? We are not only "Born on a Battlefield," but we are born into a troubled world, for sin has upset the world, and man is born to experience sorrows and trials and bereavement.

What did you do in the day of your trouble? What did the writer of Psalm 77 do? "In the day of my trouble, I sought the Lord." That was a wise thing for him to do. He had stretched out his hand in the night; his soul refused to be comforted; he was so troubled that he could not speak. Have you ever been in that condition? Most of us will have to say, Yes.

He considered; he communed with his own heart; he made diligent search. He did some real heart-searching. Our troubles make us stop and think. I have seen men in the hospital, all bruised and broken, suffering with pain. While all was well with them they did not have time to stop and think; now they have nothing else to do. A well-known preacher once said that God had to stretch him on his back for months before He could speak to him. The worst part about all this is, that some forget all about what they promised when their trouble is over. I have known people like that, and I am afraid that most of us are prone to do the same thing.

His memory began to assert itself; he remembered, and was troubled; he called to mind his song in the night. He began to ask some questions. Will the Lord cast off forever? Is His mercy clean gone forever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Is He angry with me? I suppose that similar questions have troubled most of us.

"I will remember——the Lord." I will meditate on all Thy work. When we begin to "count our blessings" we realize something of the goodness of our God. In the day of our trouble is a good time to do some real thinking, and let our memories dwell on the works and promises of God.

The two Psalms we study today might be called National Troubles (46), and Personal Troubles, (142).

### *I. National Troubles:* Psalm 46.

This psalm was written to commemorate some great national deliverance, either under Jehoshaphat, or more likely, the deliverance from Sennach-

erib under the good king, Hezekiah. This deliverance is described in the well-known poem by Byron. This psalm was the favorite psalm of Martin Luther, and his hymn, A Mighty Fortress is Our God, is a sort of paraphrase of it. At critical times in a nation's history, times of national peril, fear often takes possession of people. The cure for such fear is FAITH: God is our refuge and strength, a very present help in trouble. *Therefore shall we not fear.*

1. These national troubles are compared to fearful upheavals of the earth; earthquakes, tidal waves, and terrific storms. I have never been in an earthquake, but people tell us that when the solid earth begins to tremble beneath our feet even the stoutest hearts grow faint. The scientists tell us that the earth is trembling all the time, and that there is hardly a minute in the day when there is not a slight tremor somewhere. Some day there will be a complete change in our earth; it will melt with fervent heat. If we tremble now, what will we do in that day?

A violent storm makes most people afraid. I have seen two or three severe hail-storms, when the lightning flashed and the thunder roared, and the wind blew as though it would tear everything to pieces. In the midst of such things the city of God stands secure. The enemy had come up like a fearful upheaval of nature, but Jerusalem was safe from the dreaded enemy.

We not only live in a world which is physically trembling, and where severe earthquakes and tornadoes are of common occurrence, but we live in a world which is shaken by worse things than storms. Communism is far worse. It threatens to engulf the whole world. Our nation is in trouble as never before in its history. Our so-called "Allies" are deserting us; some of them may turn to Communism before this lesson is studied. What are we to do in our time of trouble?

Will we trust our own wisdom and might, or will we turn to God. I, for one, believe that we should do as Hezekiah did, and then we would see the meaning of this great Psalm, and we could sing Luther's great Hymn.

## II. Wars and Rumors of Wars: 6-9.

The heathen raged, the kingdoms were moved . . . He maketh wars to cease. The history of the world is a history of wars. From the battle of the four kings against five in the valley of salt down to our day the world has seldom been at peace. The preview of history given to Daniel (see Daniel 2 and 7) gives a picture of one world-conqueror after another. Jesus, in His Olivet discourse tells of a war-torn world. John, in his visions on Patmos gives a graphic account in symbolic language of the conflict between the forces of good and evil.

Who can bring order and harmony and peace to such a world? No man; no body of men; only God can make wars to cease unto the ends of the earth. Be still, and know that I am God. He has merely to utter His voice and the earth melts. What a verse for a world which is wallowing and foaming at the mouth, as helpless and pitiable as the poor demon-possessed boy whose father brought him to Jesus. This is no fanciful picture of a different world from ours; it is a true portrait of our modern world. Anyone with common sense can see that clearly. Our refuge and strength can only be found in God.

## III. Personal Troubles: Psalm 142.

We pass from world-troubles to our own personal troubles. If the troubles of the world make our heads swim and ache, our own troubles make our hearts ache. We are apt to have both headaches and heartaches. There are many of these personal Psalms in which the writers pour out their complaints before God. He does not hesitate to lay bare his very soul in this Psalm.

The heading of this particular Psalm says, "A prayer when he was in a cave." David was hunted by the insane Saul like a wild beast and had to spend much of his time in caves. These trying experiences led him to turn to the only source of help; to Jehovah. There is a saying that when you are in a well the only way you can look is UP. It is much the same way when you are in a cave.

"I cried unto the Lord." There are many kinds of prayer, and many definitions of prayer. Sometimes this is the definition that fits best; prayer is often the cry that comes from a broken and bleeding heart. The only way a small child has of telling us of his troubles is to cry. We are but children as we face life with all of its burdens and sorrows. Let us not be too proud to cry, or

ashamed of our tears. A broken and contrite heart will never be despised by Him.

"Attend unto my cry." Sometimes we turn a deaf ear to the cries of our children, and become irritated when they cry. This may be excusable when these cries come from spoiled children. A real father or mother, however, will hear and heed the cry of a frightened or hurt, or sick child. We are sometimes like spoiled children and our cries are like the discontented murmurings of the Israelites in their Wilderness journey. God will "attend" to a real cry for help.

"When my spirit was overwhelmed within me." Who has not had some such experience? A man was telling me just yesterday about a little child—his brother's child—who had been hit by an automobile and severely injured. The spirit of both parents was overwhelmed. Nothing but prayer saved the child, he said.

"No man that would know me . . . no man cared for my soul." This is the cry of a lonely forsaken man. There are many such people in the world. When no man cares, let us remember that God cares. Paul in prison said, all have forsaken me, *but the Lord stood by me*. David was a fugitive. One of the few who came to him and encouraged him was Jonathan, Saul's son. Here is a real test of friendship. When David was a court favorite he had many friends; as a fugitive, most of his fair-weather friends deserted him.

"Bring my soul out of prison." Iron bars cannot imprison a man's soul. Again we turn to Paul. As a prisoner he was free, while those who put him in prison were captives of sin. Faith will bring our souls out of prison.

The Psalm ends with a note of confidence: thou shalt deal bountifully with me. Bring our troubles to God; He will deal bountifully with us.

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## *Religion And Art*

Hymn: "For The Beauty Of The Earth"

Prayer

Scripture: John 4:5-26

Hymn: "Lord, Thy Glory Fills The Heaven"

Offering

Hymn: "Spirit of God, Descend Upon My Heart"

### PROGRAM:

It has been said that God Himself is the great Artist because of the marvelous beauty and order of His creation. Human art at its best is the attempt of the artist to express the beauty of God's work as he sees it. Throughout the centuries there has been a close relation between fine art and religion. Many of the world's greatest paintings are on religious subjects. When we speak of religion we refer, of course, to Christianity. While it is quite true that much of the best in art has a relation to religion, we must observe that there is a right and a wrong way for man's works of art to be associated with the Christian religion. Our speakers will discuss the right use of art and its abuse in Christian worship and instruction.

### FIRST SPEAKER:

Whenever we consider the worship of God, we must bear in mind the nature of the God whom we worship and the manner of worship which He has prescribed. The words of Jesus on this subject ought to be written on our minds and permanently fixed in our understanding. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." God is a spiritual God, and He must be worshipped in a spiritual way. This is the basic reason behind the Second Commandment where God says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them . . ." The sin is not in making an image or a likeness, but in using it as an object of worship. It is not wrong to take a photograph or to paint a picture, but it is wrong to set them up before us as a part of our worship to God.

Our missionaries, who have come face to face with the problem of idolatry among their people are very much distressed when they find youth groups in America using pictures and other material objects as worship centers. Those who favor using worship centers argue that these things are aids to worship, and that they do not actually worship them, but that is exactly how the idola-

trous practices of Roman Catholicism developed. Then too, there are undoubtedly many children and young people who never see the difference in the first place between an aid to worship and an object of worship, even though their teachers maintain there is a distinction. We believe that having aids to worship is out of harmony with the Second Commandment and with the words of Christ about worship.

Art does have a place in worship, and the Bible tells us what that place is. The house which is dedicated to the worship of God ought to be beautiful, and those whom God has endowed with artistic ability are the ones to make it beautiful. It is not necessary to have a beautiful building in which to worship God, but there is certainly no virtue in worshipping the Lord in the midst of ugliness. When the tabernacle and the temple were being built God specified that they should be beautiful and richly appointed. Read Exodus 35 and 36 to see how God called a man who was an artist with metals and jewels and fabrics to decorate the tabernacle. It is, then, in keeping with the teaching of the Bible to have artists beautify our churches with carved woodwork and stained glass windows. Man's works of art can become the reflections of God's love of beauty.

### SECOND SPEAKER:

Art has made another fine contribution to religion by the instruction which it gives. In the early years of the church there were very few Bibles, and few of the people could have read them had they been plentiful. Symbols were devised to represent the spiritual truths of Christianity. These symbols, together with pictures of the Bible stories, were worked into the stone, wood and stained glass windows of the cathedrals, and the saying developed that "the cathedrals are the Bible of the poor." Of course, this was not an ideal arrangement, but during many years art served to instruct the ignorant in the things of God.

Pictures have not ceased to be useful in the field of religious instruction. When we were children, our Sunday School papers and quarterlies were more meaningful to us because they were illustrated. One Sunday School writer has used stick figures to illustrate the lesson and to catch the interest of many people. We usually think of art as painting and drawing, but there is a new development in the field which is proving valuable to the church and its program of education. We are speaking of the photograph and the projected picture. Through these media the Bible lands can be brought before our eyes, we can see our

missionaries at work on the foreign fields, and we can have a share in many things important to Christians, such as the Billy Graham campaigns.

The ability to use brush, carving tool, or camera artistically comes from God. It is good to know that many who have been granted these skills are using them to the glory of God and the profit of the church.

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## Women's Work

### *Enabling The Blind To See*

Up to the end of 1953, a total of 425,206 embossed volumes and Talking Book records were sent to the blind throughout the world by the American Bible Society, in 37 different languages and systems. And their numbers grow every day.

Through friends of the Bible and of the blind, the society has increasingly been able to bring Bibles to the blind at a very small fraction of actual cost. In needy cases, the Society finds discreet ways of presenting the Bibles as a gift.

Often, Bibles for the blind radiate their inspiration to the sighted as well. A blind California lawyer wrote a warm note of gratitude upon receipt of his first Bible in Braille. He could now teach his Sunday School class of sighted youngsters through the use of his fingertips, rather than having to depend on his memory.

The sightless in the United States are naturally an important concern in the ever-widening program of the American Bible Society.

Each day brings new awareness of the vast unsatisfied demand for Bibles for the blind. A man telephoned to the Bible House in New York City from Tennessee. A few days later, when he arrived in Miss Barrett's office and received his favorite volume of Scripture Passages in Braille, he said very simply with an expression of serenity new to him, "This is what I have been waiting for for a lifetime."

But there is also great need for Bibles for the blind in the far-flung corners of the globe. There is special importance in this foreign work as modern transportation and communication are unifying the interests of the world.

For example, the blind Bible Woman in Mexico City, who, for 47 years, was a colporteur for the American Bible Society's Agency there, brought the people the Word of God and the Message of Brotherhood. With head erect and white hair framing a gentle face, Guadalupe Rosillo was a familiar sight in many spots throughout the city as she

read aloud from the Bible with her fingers to groups gathered around her. There are increasing appeals from Latin America for Braille Scriptures in their own languages.

During 1953, a new edition of the New Testament in Korean Braille was completed. The work in Korea demonstrates the persistence of the Society despite unfortunate set-backs. When the Communists entered Seoul early in the Korean War, they burned the Bible House there and destroyed the Scriptures in Korean Braille. Arrangements were immediately started for making new plates, and for getting off shipments of paper and binding materials from the United States. Last year, at a new Bible House in Pusan, several hundred copies of the new edition of the New Testament in 10 volumes of Korean Braille were printed and distributed. Then disaster struck again when this Bible House was burned by a fire of unknown origin. Needless to say, renewed efforts are once again under way to meet the emergency calls for more Scriptures for the blind of this devastated land.

At the opposite side of the world in a school in Lebanon, the first book ever received by blind teenagers that they could read for themselves was the first edition of the Society's "Small Volume of Scripture Passages" in Arabic Braille.

The American Bible Society's work for the blind began in the United States in 1835, just 19 years after the Society was founded in 1816, and is only one of many foreign and domestic activities of the Society.

To promote all the activities of the American Bible Society, people throughout our country are signing the "World Good Will Book" to put more Bibles into the hands of those who seek its comfort and guidance.

---

### *We Are Thankful . . .*

#### *Are You?*

*"Render unto the Lord the praise due unto Him."*

The following are expressions from five parties of the things for which they are most grateful this Thanksgiving season—

"To the kind and merciful Father we are most thankful for the restoration of health to the head of our family. Anxiety was relieved by the presence of the Great Physician during the long hours of illness and recuperation. Relying on His promises has brought us safely thus far with confident faith for the future."

Dot and Ben Carmichael,  
Business man and wife.

"I am most thankful that the Lord blessed me much more than I deserved when, two years ago, He led me to unite with the church at Glomawr.



It wasn't troubles or difficulties—as it sometimes is—but I just decided the best way to show my appreciation to Him was to dedicate my life to His service."

Jody Ritchie,  
Active Layman in  
Home Mission Field.

"The thing for which I am thankful is that the Holy Spirit spoke to my soul, when a small child, leading me to make a public profession of faith in Jesus Christ, and that through a long life of more than three quarters of a century, I have been permitted to render a bit of service, along many lines of work in the Master's Kingdom."

(Miss) Eva M. Cavers  
Active Older Adult.

"We are grateful for the experience of parenthood, and for the fact that the children are God's and not ours alone. We are glad for the angels that guard them when we cannot and for the Holy Spirit to teach and guide them. And we are glad that life consisteth not in the abundance of things possessed."

Parents of Young Children.  
Jane D. and David Stitt,

For what are you most grateful—why not try writing your expression of gratitude in a fifty-word message? The spiritual exercise in praise and thanksgiving opens the door for God's fuller and richer blessings.

**Family Worship**  
**At\*The Table**

*"And he took bread, and when he had given thanks, he brake it." (Luke 22:19)*

The family table provides the most suitable time and favorable environment for the character and religious training of children. The family assembles naturally at the table. The child comes in with an alert mind and soon becomes as interested in the table conversation as he is in the food. Since this is the only time that the entire family is regularly together in many homes, the table hour furnishes the best and most natural opportunity for moral and religious training.

The home is the most influential agency in building the character of youth. It is not enough to provide for the material comforts and the intellectual development of the children. The spiritual nature must be cultivated and the moral atmosphere surrounding the children should be carefully considered. God has given to parents a most sacred opportunity and obligation for the moral and religious leadership of the children, who receive their first, deepest, and most lasting impressions in the home.

Family worship will help every member of your household. You may have the most sacred, helpful and happiest experiences around the family table.

Parents should not do all the praying and reading of the Scriptures. This is to be a family service. Teach the children to pray. Each child should learn to pray.

Members of the family may be called upon to participate. A family may say a prayer in unison at the breakfast table. Mary may make her prayer at lunch. Robert may read the Scripture lesson and father or mother may say an extemporaneous prayer or lead in the Lord's Prayer.

Begin now. Establish family worship at the table if you do not already have a plan.

**Church News**

**THE GENERAL FUND AND  
INTERCHURCH AGENCIES**

Statement of Receipts  
January 1 - October 31, 1954

**THE GENERAL FUND**

Budget for 1954.....	\$716,899.00
Receipts to date .....	280,407.98
Percentage of annual budget .....	39.11
Balance needed for the year.....	\$436,491.02

**INTERCHURCH AGENCIES**

Budget for 1954 .....	\$ 22,000.00
Receipts to date .....	10,313.82
Percentage of annual budget received to date .....	46.8
Balance needed for the year.....	11,686.18

E. C. Scott, Treasurer.

**Still They Come**

**Overture To St. Johns Presbytery  
From The Session Of  
Hyde Park Presbyterian Church**

The Session of the Hyde Park Presbyterian Church at its regular monthly meeting held October 4, 1954, unanimously adopted the following overture:

We, the Session of the Hyde Park Presbyterian Church, urge St. Johns Presbytery at its next regular meeting to docket and call for a vote on the proposed union of the U.S., U.S.A., and U.P. Churches.

That we see no reason for further delay on this matter so vital to our church, that is causing

so much bitterness, strife, and division in our church.

That we would like to see the question settled as quickly as possible so that our church could center its activities on more important things, that is - saving souls for our Lord and Master.

We further overture St. Johns Presbytery to vote against this proposed union.

For information to St. Johns Presbytery, the Session of the Hyde Park Presbyterian Church has gone on record as opposing this Union unanimously, fourteen Elders being present at the meeting.

Respectfully submitted,  
Chas. A. Baughman, Clerk  
SESSION OF THE HYDE PARK  
PRESBYTERIAN CHURCH

Dated Tampa, Fla.  
October 5, 1954

---

### *Rev. Marion E. Melvin, D.D.*

Dr. Marion Edmund Melvin died at Melbourne, Florida, after a brief illness on November 2, 1954. He had been organizer and pastor of the Eastminster Presbyterian Church in that city for the past five years.

Dr. Melvin was born at Camden, Miss., Sept. 23, 1876. He was graduated from Southwestern University, then at Clarkesville, Tenn., in 1898, and from the Southwestern Theological Seminary in 1900. On July 4, 1900, he was licensed and ordained at Jackson, Miss., by Central Mississippi Presbytery. He served as pastor at Brandon and Forest and Port Gibson, Miss., then as president of Chamberlin-Hunt Academy at Port Gibson. He spent several years as field secretary of schools and colleges under the church's Committee on Christian Education. He directed campaigns in North Carolina, South Carolina, Virginia, Tennessee and other states that secured a grand total of \$8,000,000 for the cause of Christian Education.

In the 20's he served as the first Secretary of Stewardship our church ever had, with headquarters at Chattanooga. During this period he wrote the book on stewardship "Royal Partnership," still used as a study book and considered by many as still the finest book on Stewardship ever written.

He served as President of Westminster College at Fulton, Mo., from 1927 to 1932, as pastor of the church at Mangum, Okla., from 1935 to 1942; pastor of the Southminster Church of Oklahoma City from 1942 to 1949, and served at Melbourne, Fla., until his death.

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## *Montgomery Presbytery*

Montgomery Presbytery met in its 234th Stated Session in the Low Moor Church of Low Moor, Virginia, on Tuesday, October 26, 1954, with 44 ministers and 46 Ruling Elders present.

Rev. D. D. Young was elected Moderator.

A commission was appointed to organize a church at Wildwood Chapel of Salem, Virginia.

Rev. William R. Sengel of Radford, Virginia, was dismissed to Missouri Presbytery that he may become pastor of the First Presbyterian Church of Fulton, Missouri.

Rev. J. M. Kennedy was received, from Potomac Presbytery, and arrangements made for his installation as pastor of the Falling Spring Church.

Rev. J. T. Hayter, Jr., of Wilmington Presbytery was received and arrangements made for his installation as pastor of the Churches of Fin-castle and Mountain Union.

Candidate Paul D. Buzard was dismissed to Abingdon Presbytery that he may become pastor of the Jewel Valley Church and White Wood Chapel.

Dr. J. Hervey Ross gave an especially well received address on "Missions in Mexico."

Rev. P. G. Cosby, III, was elected Permanent Clerk for a three-year term.

Rev. John E. Richards made an address on Stewardship, which Presbytery thought it wise to order to be printed at its own expense for distribution to all our pastors, elders, and deacons.

Rev. E. A. Smyth, IV, spoke concerning plans for enlarging the building and work at the student center at Blacksburg, Virginia, so as to minister more effectively to the students at V.P.I.

Five hundred dollars was given to the Pearisburg Church.

Mr. Claude McMillion of the First Presbyterian Church of Covington, Virginia, was received under the care of the Presbytery as a Candidate for the Ministry of the Gospel.

The pastoral relation between Rev. R. W. Childress and the Slate Mountain Church was dissolved so that a new grouping of Churches may be formed.

Rev. E. M. Williamson was nominated to be our next Moderator.

The selection of the place and time of the next Stated Meeting to be held in January, 1955 (the 235th) was left in the hands of the Stated Clerk.

**THE SOUTHERN PRESBYTERIAN JOURNAL**



# Have you, too, been over-looking "The Best Investment In the World"?

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*"To Foreign Missions a Share"*

## BOOKS

**FIRE IN THY MOUTH.** Donald G. Miller, Abington Press, Nashville, Tennessee. \$2.50.

It is refreshing to have a seminary professor to write on the subject "Fire In Thy Mouth" because many seminaries have the reputation of being theological refrigerators.

This book originated in a series of lectures given in 1951 before the faculty and student body of Austin Theological Seminary. It was written to voice the deep conviction that there can be no true or permanent spiritual recovery until the Bible gets back into a position of centrality in the modern pulpit. He holds that "a regular diet of Biblical faith is necessary to grow robust souls."

Dr. Miller sets forth a conception of preaching which is formulated from the Bible itself. He maintains that preaching is not saying words but accomplishing a Deed—the actualization of redemption in the lives of men as the redeeming Word is announced and responded to in faith. He argues vigorously that the Bible as a record of God's redemptive Deed is the only valid basic source from which true preaching may be attempted. He insists that either we bear witness to the Deed and by that witness the Deed is prolonged and made effective or we do not preach. He writes, "To comment on the times, no matter how incisively; to set forth a philosophy of life no matter how effectively; to state even a theology no matter how clearly; to moralize no matter how winsomely—none of these is in essence Christian preaching. For these are not unique to Christianity. They are commentators, philosophers, theologians, moralizers, who bear no relation to the Christian faith at all. It is only as these are transformed in the broad context in reproducing the deed of redemption that they can be Christianized."

Following St. Paul, Dr. Miller points out that it was by the preaching of the Gospel that God had been pleased to save men. With this thought in mind, he adds, "For much that passes as the best preaching in our time could hardly be rated true preaching at all by this New Testament standard." Again he states, "Our day is waiting for a recovery of this New Testament understanding of the meaning and importance of preaching. Protestantism is not likely to rise much higher than the level of the pulpit. Romanism can survive without great preaching but Protestantism cannot, and it is the failure of Protestants to understand the nature and function of preaching that makes them cast longing eyes toward Rome and indulge in the mimicry of altars, vestments and pageantry which is invading Protestantism with alarming rapidity. The element of alarm lies not in any inherent wrong in these things but in the loss of the things

which they replace. They are symptomatic of the hunger which they can meet only poorly. They are vain efforts to supply what must be met at a deeper level. We are not priests; we are prophets. We do not officiate at altars; we are living voices through whom Christ wants to speak. What the priest vainly tries to do in the Mass, our pulpits are given us to do."

This reviewer does not always see eye to eye theologically with Dr. Miller, but he would like to express his appreciation for this enthusiastic presentation of the challenge in our day to preach the Gospel of Christ with burning passion. The reader of this volume will very likely be inclined to pray that God will make His words in our mouths fire. (Jeremiah 5:14) —J. R. R.

**THE GOSPEL ACCORDING TO MARK.** Ernest Trice Thompson. John Knox Press, Box 1176, Richmond 9, Virginia. \$2.95.

Dr. Thompson has prepared this volume primarily for laymen. His concern has been with the significance of Mark's Gospel for the present day.

The author is under the impression that the Gospel according to Mark is probably the least read of all the Gospels, even though it is the earliest of the four. He holds the book of Mark in high respect and states that if we want to see Jesus as He walked and talked in Galilee, and as He impressed His contemporaries as He really was Son of man as well as Son of God, then we turn best to the Gospel according to Mark.

As to authorship, Dr. Thompson holds that Mark was the writer of this gospel. He believes that the external testimony is corroborated by the internal evidence within the gospel itself. He writes, "There are innumerable little touches that could have come only from an eye witness."

This reviewer does not follow Dr. Thompson entirely in his explanation of Christ dealing with the Gerasene demoniac. We feel that his treatment is rather weak. We especially disagree with him on page 101 where he writes 'Paul says that Jesus emptied Himself of many of His divine attributes when He became man. (Philippians 2:7)' We do not so interpret this passage. The best exegetes interpret it to mean that He emptied Himself of all thought of self. From a theological point of view, it is impossible for Christ to empty Himself of any of His divine attributes. There was never a time when He was not God completely although He was perfect man from the time of His incarnation.

Dr. Thompson has given a clear outline to Mark's Gospel and his comments on each section are fresh and suggestive. Sunday School teachers could utilize this volume in preparing lessons on this Gospel. Ministers could employ this work in a helpful manner at mid-week prayer services.

—J. R. R.



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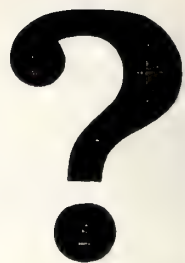
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# Who Is Interfering With The Progress Of The Southern Presbyterian Church

By Rev. Wm. C. Crowe, Sr., D.D.



**The Question Stated:** Our Southern Presbyterian Church is now facing a crisis, the result of which may be a cleavage that will be beyond remedy, or the complete liquidation of an organization that has been built up through the consecrated efforts of a well-integrated body of earnest Christian people through the 94 years of its history. Unwarranted agitation has brought about the formation of two groups within our membership, namely:

**First:** A party composed of loyalists who approve the heroic stand of our fathers who, under Divine leadership organized our Southern Presbyterian Church; who are seeking to promote the continuation of our traditions relative to theology and church policy; who believe that the mission of our beloved Church is not yet completed, but that it has yet much to do in making a vast contribution to evangelizing the world; who have not surrendered the idea that the stamp of divine approval is upon the methods of work and worship to which our Church subscribes.

**Secondly:** A party of discontents who insist that our Church go out of existence, and that its membership enter into the organizing of a new church, the effectiveness of which is entirely unpredictable; a church within which our traditions will be forgotten, and our influence will be rendered *nil* when our proportionate membership in the proposed new organization is considered.

**The Fixing of Responsibility For The Crisis Facing Us:** Of this we are sure, and that is that the first party mentioned is in

no way responsible; that the members of it would never have asserted themselves, had they not been driven to it by the insistence of the second party; that the aforesaid unwarranted agitation has brought about the unhappy situation that now exists, that the sole purpose of the first party has been, and is, to keep the Southern Presbyterian Church on an even keel in order that it may go forward in pursuit of the distinct mission delegated to it by Providential action. Therefore if frustration and disintegration, with accompanying bitterness, should be the result, the disturbers of our great Church will be compelled to admit their entire responsibility therefor.

**Is The Southern Presbyterian Church Worthy of Preservation?** All statistical tables offer the basis for an affirmative answer to that question. For instance, even within the last sixteen years its membership has grown from 400,000 to 750,000. From every angle, evidences of its efficiency have placed it in the forefront of American Protestantism. If the *ensemble* of data does not indicate divine approval of its efforts, a natural question is: What does indicate divine approval? What more could any reasoning person ask?

**Therefore the Southern Presbyterian Church has every right to live, and grow, to the honor of the great Head of the Church.** Indeed necessity is upon it to carry on under the Commission of the Most High. There is a warning in the Bible against touching the Lord's anointed. It would be wise to obey the warning.

FOR LITERATURE ON WHY WE OPPOSE THE PRESENT PLAN OF UNION WRITE TO

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H. B. DENDY, Secy.

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## EDITORIAL

### WHICH IS NEW TESTAMENT UNITY?

**A National Presbyterian Church,  
or**

**The Unity Of The Faith And The  
Knowledge Of The Son Of God?**

Obviously the New Testament has much to say about unity. One thinks particularly of John 17 and Ephesians 4. Now these passages are being used today to advocate a National Presbyterian Church under the 1954 Plan of Union. If that goes through, however, the same men who are now telling us that these passages mean a National Presbyterian Church in 1954 may be expected to find that they spell a National Protestant Church in 1960. The U.S.A. Church in its Assemblies of 1920 and 1950 favored such a united Protestant Church. Then if a National Protestant Church of Presbyterians, Methodists, Disciples, Episcopalians, et al be formed about 1960, the same passages may be used a decade later in favor of a United Church including all those now in the National Council of Churches. This would mean accepting the icons of the Orthodox as well as their Greek philosophy and veneration of the Virgin and the saints. Perhaps, in another decade the same New Testament texts would be used to bring us all back to "mother" Rome and the obedience to the pope. Do these texts mean organizational unification? First with other Presbyterians, then with other Protestants, then with all non-Roman Churches, finally with Rome?

The great unities mentioned in Ephesians four as well as the gifts of the Ascended Christ are to the end that His people may attain "unto the unity of the faith and of the knowledge of the Son of

God." In John 17 the unity of the Father and of the Son expressly includes a unity in mind and in words, thus:

"For I have given unto them the Words which Thou gavest Me." Further, our Lord ever knew that the Father hears His prayers always, John 11:14; therefore we must assume that the Father has heard and answered our Lord's prayer in John 17, as Bishop Nygren pointed out at Evanston. The unity of the great New Testament passages is a unity in faith, in knowledge and in the Word. In the second century, the Church repelled heresy and schism by setting up the Apostolic Scripture, the Apostles' Creed, and the Apostolic Office - - that is the bishop in succession from the apostles and therefore able to say what was their teaching and what not theirs.

Our Presbyterian Church in the United States will not be moving toward New Testament unity in faith, knowledge, and the Word by discarding those safeguards we now have that make us a witness bearing Church in order to enter a larger body in which each Presbytery is a law unto itself in ordaining ministers and in which we entrust to the most "liberal" of all the presbyteries the boards of home and foreign missions. —W.C.R.

### Thanksgiving, And Eternal Life

"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

One of England's queens is said to have cried out on her deathbed, "Millions of pounds for moments of time." The devil almost spoke the truth when he said, "Yea, all that a man hath will he give for his life." Men will gladly spend all the money they have to prolong their days for a short time, and this "life" which they prize so highly is but a "vapor that soon vanishes away."



Our text is speaking of a different life, *eternal life*. Jesus said to Martha, "I am the resurrection and the life, - - - whosoever liveth and believeth in me shall never die. Believest thou this?" Do we Christians believe this? Here is the most wonderful boon anyone can ask for, and it is the "free gift of God" in Christ; "I give unto them eternal life."

Do we pause every day for a few minutes and praise Him for it? On Thanksgiving Day do we pour out our souls in love and gratitude? We will hear many prayers of thanksgiving, praising God for life and health, and food, and clothes, and all the multitude of material blessings which He has given us: this is good. Do we forget the greatest of all; *Eternal Life*?

To those who may never have taken it, my plea is, Take it, dear unsaved friend, TAKE IT! To those of us who have already taken it, my exhortation is, THANK HIM FOR IT: *Pour out your soul in praise.*  
—J.K.P.

## The Immediate Task

This editorial is for parents. Your immediate task is to bring up your children in the way of the Lord. Gracious living, educational advantages, healthy and strong bodies, social graces all have their place and their relative worth. But, none of them are necessary for Christian character; none of them will last for eternity.

One of our greatest temptations is to seek worldly advantages for our children at the expense of their spiritual welfare. Being a Christian parent is a full-time job and it is a job which entails living close to the One to Whom we would point our children.

No amount of emphasis on the Bible as the world's most important Book can be truly effective unless our children see us putting it in its rightful place in the family altar, in personal devotions and as the guide and standard of personal living.

No admonitions to our children to "go to Sunday School and Church," can make a lasting impression if they do not see us consistent in our own Church attendance and sharing in the program of the Church.

No personal desire that our children shall be temperate will carry weight when they see us serving alcoholic drinks in our home and participating in a social way of life which does not say "No" to this great curse to modern society.

Children learn by precept and by example. What do they hear being discussed around the family circle—at the table? Do they sense any genuine concern on our part for their spiritual welfare? Do they see us living lives of restraint and discipline? So many impressions stem from those intangible influences which never find expression in words. And, be very sure of this: our children will *know* whether our lives are consistent with our profession.

Not only is being a parent an immediate and pressing responsibility, it is also a means to bring us face to face with our need of divine help and blessing. Eternity alone will show us the blessings which accrue to parents and children alike by the importunate prayers of fathers and mothers who sense their own need and who cry out at the throne of grace for the wisdom and strength which they need in training their children aright; and also for God's redeeming grace and loving guidance for their sons and daughters.

Being the right kind of a parent is also a grave responsibility. Moses, speaking to the children of Israel, expressed it in these words: "*Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you: because it is your life.*" Woe be to the parent who thinks he cannot command his children. Woe to the child who refuses to heed his parents. The right to command envisions neither arbitrariness nor oppressive restraints, but rather that loving and reasonable control which goes with parental responsibility and carried out as a result of prayerful dependence on God's guidance and help.

Yes, being a parent presents an immediate task, a task which is shirked only at infinite loss for all concerned. Only the parents who themselves live close to the Lord can hope to bring up their children in the nurture and admonition of the Lord.

Again the words of Moses apply to us today: "*Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them to thy sons, and thy sons' sons.*"  
—L.N.B.

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## Thank God For Pain

If in everything we are to give thanks, Pain would be included. It is natural and easy (if we do not forget) to thank God for the blessings we receive, but when we "count our many blessings," I do not expect that many of us think of pain as being one of them; but it may be a blessing in disguise.

Pain in our body is a danger signal; a warning that something is wrong. I have often gotten a sand brier in one of my fingers. It was so small that I did not realize that it was there until I touched something and a sharp pain went through my finger. I hunted until I found and removed it, before infection started. I have a friend who was recently operated on for cancer. He had not suffered much, but did have a sharp pain or two. He went for a check-up; the X-Ray was used, and the cancer located and removed in time, so that he has every reason to believe that he will be a well man.

Our conscience often warns us of danger. We have heard this expression: My conscience hurt me until I made the thing right. A conscience may become seared and hardened until it no longer pains; we are "past feeling" and in an almost hopeless condition. It takes the power of the Holy Spirit to prick our conscience and make it hurt until we cry out, What must I do? When our consciences pain us God is saying, My child, something is wrong; heed my warning. Let us thank God for tender consciences that pain us when we do wrong.

Thank God for a Heart that hurts! A broken and a contrite heart, O God, thou wilt not despise. But a broken heart hurts. Thank God, too, for a heart that aches for others, that feels with them in their troubles and sorrows. We live in a world where many hearts seem to have turned to stone; may God take away our stony hearts, and give us hearts of flesh; hearts that can feel the pain of other hearts and have compassion on them. Jesus' heart often hurt; He was moved with compassion, and His tears flowed as He looked upon wicked men and wicked cities. May God give us tender hearts; hearts like His, broken on Calvary.

As long as there is sin, there will be pain. Some day sin will be no more; neither will there be any more pain.

J. K. P.

### THE CHRISTIAN FAITH ACCORDING TO THE SHORTER CATECHISM

By William Childs Robinson, D.D.

Booklet, 44 pages and cover, 25c per copy, \$2.50  
per dozen, or \$20.00 per 100 copies, postpaid.

## THE COVENANT

By Gordon H. Clark

Since God is Truth, and since Christ is the Logos, Wisdom, or Reason of God, one naturally expects that the contents of revelation would form a system. This expectation is not disappointed. The various doctrines of the Bible dovetail and fit into each other. A later part explains more fully the implications of an earlier part. For this reason a given chapter of the Westminster Confession is understood more clearly when it is compared with others. Predestination and Providence were closely related; the chapter on the fall of man lays the foundation for the doctrine of the atonement, effectual calling, and sanctification.

But perhaps Chapter VII on the Covenant suffers most in the absence of comparison with later chapters. And even after comparison, its implications are less clearly noticed than in the other instances, though they are not less but rather more pervasive.

There are two covenants, but for want of space the first can be only briefly mentioned. This is the covenant of works. God promised Adam, and in Adam his posterity, eternal life upon condition of perfect obedience. When Adam violated the terms of this covenant, God made a second, the Covenant of Grace. This Covenant offers eternal life to transgressors through the work of Jesus Christ. In it God promises to give His Holy Spirit to all the elect so as to make them willing and able to believe.

"This covenant was differently administered in the time of the law and in the time of the gospel; under the law it was administered by promises, prophecies, sacrifices, circumcision . . . all foreshadowing Christ to come, which were for that time sufficient and efficacious . . . ; and is called the Old Testament. Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper . . . ; and is called the New Testament. There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations."

It is in these words that the Confession states the relationship between the two Testaments or Covenants. The two parts of the Bible are not two covenants differing in substance or effect, but they are different administrations of the one Covenant of Grace. For this reason one must not suppose that Christ and the Holy Spirit are absent from the Old Testament. Remember that Christ said, "Abraham rejoiced to see my day." Paul in Gal. 3:8 says that the Gospel was preached to Abraham; and in I Cor. 10:4 we find that the rock in the wilderness was Christ. Regeneration,



the work of the Holy Spirit, is pictured as clearly in Ezekiel 36:26 as it is in the third chapter of John.

In contrast with a certain modern error the Westminster doctrine should be insisted upon that since the fall there has been only one method of salvation. Adam, Noah, Abraham, Moses, Peter, Paul, and you and I are saved only through the merits of Christ. Neither conscience nor the law nor anything else has the power to redeem a sinner.

Above it was said that the implications of the doctrine of the Covenant are not always so clear, though they are pervasive. Only one further example can be given here. Chapter XXVIII of the Confession treats of Baptism. Now, the Presbyterian view of Baptism depends more on the doctrine of the Covenant than on anything else. As the Old Testament Passover became the Lord's Supper, so the Old Testament circumcision became the New Testament baptism. Those who deny the legitimacy of infant baptism on the ground that there is no specific command to that effect in the New Testament are embarrassed when asked for a specific New Testament command to admit women to the Lord's Supper. Specific New Testament commands are not absolutely necessary when the Old Testament has spoken with sufficient clarity. Such objections to infant baptism are based on a wrong conception of the relation of the two Testaments, a denial of covenant theology, and a neglect of the Westminster Confession. The remedy is obvious.

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## ANGLERS

*(By the Editor of The Testament For Fishers Of Men)*

### Lesson No. 83

#### A Spark That Started A Conflagration

Edward Kimball hurriedly made his way toward an obscure shoe store on a Boston street to speak to a boy about his soul. Little did that Sunday School teacher realize what would result from that morning visit, though God had directed him there.

As he stepped into the shop he found a boy from his Sunday School class wrapping up shoes near the back of the building. The lad was alone. So Mr. Kimball went to him and laid his hand on the boy's shoulder. He thought he had made "a weak appeal," but his simple words touched the heart of the 17-year-old boy and influenced him to kneel there and give his heart to the Lord.

That boy's name was D. L. Moody. From that day forward he was destined to become one of the greatest soul winners this world has ever known.

As a consecrated Sunday School teacher who obeyed the voice of God, Edward Kimball is a sterling example of just how much one person can do. Certainly he will share again and again in

the reward for the multitudes of souls that were saved under the ministry of D. L. Moody.

As you dedicate yourself to Sunday School work—by visiting and inviting prospects to your Sunday School, by praying for God's blessings upon your school, and by promoting its program wherever possible—there is no limit to what *you* can do!

—*The Evangel.*

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One can never estimate the harvest yield resulting from a young life won to Jesus Christ and channeled into His service. When Mr. Kimball, the Sunday school teacher of a class of boys, laid his hand upon the shoulder of Dwight Moody, a boy working in the back room of a shoestore, the current of the Holy Spirit's power began to trickle through a new life. That current increased in volume and power as it flowed on through lives touched by Moody, and through them, other lives. It is safe to say that today the whole world knows more about Jesus Christ and millions are saved because D. L. Moody lived and communicated the Gospel to others who in turn passed it on to succeeding generations. This should encourage every child of God to "pass it on." And do not be discouraged too much by the ignorance of your prospect. I have just read in A. P. Fitt's "short" life of Moody that when the 17-year-old boy went before the church officers to apply for membership, as a result of Mr. Kimball's visit to the shoestore, this question was put by the one who was examining him: "Mr. Moody, what has Jesus Christ done for you, and for us all, that specially entitles Him to our love and obedience?" The question seemed to embarrass young Moody.

But he answered, "I think He has done a good deal for all of us, but I don't think of anything He has done in particular as I know of." It is interesting to note that this 17-year-old boy seemed to know very little of what salvation meant to him at the time, yet he went on to become the world's greatest evangelist in his own time. He thrilled great multitudes of people both in America and Europe by his earnest and gripping presentation of this same Jesus who in Moody's boyhood had "not done anything particular as I know of" and many thousands were saved by his personal ministry during his lifetime.

It is possible for you, as a personal worker, to project yourself, by the power of the Holy Spirit, through some apparently unpromising prospect, into succeeding generations, with the light and saving power of the Gospel. Don't count any prospect too insignificant, too ignorant, too unpromising, or too rebellious. Paul was consenting to the lynching of Stephen and guarding the coats of those who stoned him. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

## LESSON FOR DECEMBER 5

*A Cry Out Of The Depths*

**Background Scripture: Psalms 130:1-6;**  
**86:3-5, 11-13. Devotional Reading: Psalms**  
**51:1-13.**

This is a cry for Forgiveness; a cry from the depths of SIN. There are other things which bring us low; sorrow, or pain, or bereavement, or disappointment; but sin brings us lower than any of these. That is, when we *see our sin*; when we realize its heinousness and its ugliness, and its uncleanness, and its destructiveness. It is from a *convicted* heart, a heart that has been touched by the Holy Spirit, that such a cry comes. Some men are awful sinners but have no sense of sin, no realization of its character, and are hard and unconcerned.

I believe in the forgiveness of sins. If I did not, I would be miserable indeed. I believe, too, that it cost God something, something very dear and precious, even His well-beloved and only-begotten Son, to forgive sin. His sense of Justice had to be satisfied; How could God be just, and yet justify the ungodly? was the question which He had to answer, and the problem He had to solve. Christ died to satisfy Divine justice and reconcile us to God. Christ died for our sins; He died for the ungodly; He died for us; He died that I might live; He loved me and gave Himself for me; He was made sin for us Who knew no sin that we might be made the righteousness of God in Him.

The whole Old Testament system of sacrifices and offerings would be a meaningless ritual without this underlying principle: The wages of sin is death, and if death of the sinner is to be averted, then Someone has to take his place. The thousands of beasts on Jewish altars slain, could never give the guilty conscience peace, Nor take away the stain; But Christ, the Heavenly Lamb, takes all my guilt away; A Sacrifice of nobler name and richer blood than they. So tremendously important is this idea of Atoning Sacrifice that the whole Plan of Salvation as revealed in symbol and type, and the sacrifices and offerings made in the Tabernacle are based upon it. Leviticus is a dry and obscure and meaningless book unless we see in it a shadow and a picture of good things to come. The Book of Hebrews explains Leviticus. Read the two together and you can see how beautifully all the types and pictures of the Old Testament are fulfilled in Christ, our Great High Priest, and also our Atoning Sacrifice. Through Him we have the New and Living Way by which we can draw near to God.

The whole plan of salvation, as thus revealed, refutes the notion which has obsessed the minds of some, that forgiveness is an easy and inexpensive thing; that God is so kind and merciful that all a sinner has to do is to say, "I'm sorry; please excuse and forgive me," and the sin is passed over. God does forgive sin, graciously and freely, but He does so at tremendous cost to Himself. Justifi-

cation is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

David believed in the forgiveness of sins. He tried to hide and cover up his sin, and it was not until Nathan the prophet came with his pathetic story and accusing words that he was willing to confess it, which he does in the well-known words of our Devotional Reading. He was a thoroughly convicted and repentant man as he cries from a broken heart; Have mercy upon me . . . wash me . . . cleanse me . . . purge me . . . hide Thy face from my sins . . . create in me a clean heart . . . cast me not away from Thy presence and take not Thy Holy Spirit from me. This prayer of David has been the prayer of many a sinner who found himself out and sought forgiveness.

I would like for us to think of our lesson under four heads: (1) A Pitiful Cry, (2) Plenteous Mercy, (3) Plenteous Redemption, (4) Praise and Thanksgiving.

*I. A Pitiful Cry:*

Psalms 130:1-6.

"Out of the depths": sin brings us lower than all other forces combined. It does this whether we realize it or not, for sin makes men lower than the beasts which have no understanding. An understanding which has been darkened and warped and defiled is worse than no understanding, and men under the influence of such perverted minds will do things which beasts would be ashamed to do. We read of such things daily. When we see sin in its true nature, and realize our awful condition, then we sink in the mire and are overwhelmed. Some men have awakened to their wretched condition and have cried for mercy; Isaiah, when he had his vision in the temple, and cried out, Woe is me, for I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the Lord of Hosts; Saul of Tarsus, when he met Jesus on the road to Damascus; Augustine, when he finally awoke to



his need; John Bunyan, when he wrote *Grace Abounding*.

He cries to God. Like David, he sees that his sin is against God, and that God is the One from Whom he must seek forgiveness. Our sins are often against our fellowmen, as well as God, but all sin is primarily against God.

If thou shouldest mark iniquity, O Lord, who shall stand? Paul puts it thus, when he had examined both Jew and Gentile; All have sinned and come short of the glory of God. If we say we have not sinned, says John, we make Him a liar, and the truth is not in us. Some sins are more easily seen than others; some are more heinous; but all sins deserve the wrath and curse of God, and the wages of sin is death. No man can stand before the all-seeing eye of God, and say, I am clean; I have no sin.

I wait for the Lord, my soul doth wait, and in His Word do I hope. There is hope for every sinner. The Word of God is full of illustrations of sinners who cried to God, and their cries were heard and answered.

## II. *Plenteous Mercy:* 130:7; 86:5,13.

"O love that will not let me go," is the kind of love that God has for men. God's mercy grows out of His love for us. How often in the ministry of Jesus we read He was moved with compassion! When He saw the sick and suffering; when He saw the multitudes who were like sheep not having a shepherd; when He beheld the wicked city of Jerusalem; all of these and other things made His heart go out to men. So the "steadfast love" of God comes to the rescue of those in the depth of sin.

Let no one ever imagine, or say, that the God Who is revealed in the Old Testament is harsh and cruel and vindictive. In the Psalms as well as in many other places He is pictured as One Who is "Plenteous in mercy." It is true that He punishes sin and warns those who disobey His Holy Law, and chastens His own people when they depart from Him, but He is always ready to forgive and pleads with them to return to Him. (See Hosea) We have the same God in both Old and New Testaments; He abounds in "steadfast love."

This love reaches down to the very depths. When Jonah was in the belly of the great fish he prayed, "Out of the belly of hell cried I, and thou heardest my voice . . . I went down to the bottom of the mountains; the earth with her bars was about me for ever; yet hast Thou brought up my life from corruption, (the pit) O Lord my God." In Psalms 107 we have men crying unto God out of the depth of their need, and the oft-repeated refrain, "Then they cried unto the Lord in their trouble, (trouble caused by sin), and he saved them out of their distresses."

Our hope is in such a God; a God of "steadfast love." If His love were not steadfast; if we could not sing, Thy loving kindness *changes not*, we might well despair, for we so often are down in the depths. John tells us that Jesus having loved His disciples, *loved them unto the end*; Jesus Christ, the same yesterday, today, and forever. Paul tells us in Romans 8 that nothing can separate us from the love of God in Christ Jesus our Lord.

## III. *Plenteous Redemption:* Psalms 130:7 and 8.

(I wish to extend the lesson to include these two verses, for "plenteous mercy is based on "plenteous redemption.")

How can a Just God have mercy upon the sinner? The sacrifices of the Old Testament, pointing to the Great Sacrifice on the Cross of Calvary, make His mercy a possible and precious thing, for on the Cross He paid my debt and set me free. Now the invitation is to "all," "whosoever," "every one."

## IV. *Praise and Thanksgiving:* Psalms 86:12.

Such mercy and redemption call for "songs of loudest praise"; with all our hearts.

# — LETTERS —

Sirs:

In my own congregation the question of union has not been discussed either pro or con. It is my personal hope that I will represent my session at the meeting of Presbytery when the question of union is voted upon, but our representative will be elected at a later date.

I am opposed to the present Plan of union and have reached that decision on the basis of the advantages suggested and the disadvantages which are so obvious. You have helped me reach this decision by presenting facts which cannot be assailed. I am not particularly impressed when the biggest arguments now being presented for union consist of the names of people who are for union. The average elder is more impressed by statements as to what is involved than the names of men who may either be for or against union.

—An Elder  
(Name withheld by request)

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## YOUTH PROGRAM FOR DECEMBER 5

*Scripture And Prayer In Worship*

Hymn: "Lamp Of Our Feet, Whereby We Trace"

Prayer  
Offering

Hymn: "Sweet Hour Of Prayer"

## PROGRAM LEADER:

It would be possible to have a religious program without making use of Scripture and prayer, but we could not think of having a real period of worship without using both. This is as it should be. The Bible and prayer belong to worship, and we should not try to worship without them. On the other hand, it is very possible for us to read the Bible and have prayers at our meetings and services and still fail to worship God properly. There is a right way to read the Bible, and there is a right way to pray. We do not actually worship unless we use these means of worship in the right ways. Our speakers will discuss the proper use of the Bible and prayer in our public worship.

You may have noticed that the Scripture was not read as a part of our devotional service. We are purposely postponing that part of our worship until our first speaker can remind us how it should be done.

## FIRST SPEAKER:

Someone has said that worship is worth-ship. In other words, it is the reverence and honor that is paid to that which is worthy. When we worship God we are honoring Him and reverencing Him because He is worthy of it. If you read the Bible as an act of worship, then it must be read in a way that will honor God.

Words are very necessary to human life as we know it. Life would be almost impossible without words. We could not speak, we could not write, we could not read, we could not even think. But words are not necessary to God. He existed long before human language was ever invented. This should help us to see how marvelous a thing it is that God has revealed Himself to us in words. We have His message to us in the Bible, and it is expressed in our own terms . . . in language we can understand.

Now we can see why reading the Bible is essential to worship. You honor a person when you heed what he says to you, and you dishonor him when you ignore his words. If we would honor God, then it is very necessary that we give close consideration to His words, and His words are found in the Bible.

The person who reads the Bible in public as a part of worship should think of himself as God's

spokesman because he is repeating God's message to the people who hear. It means that he must read very carefully and reverently. He will need to make very careful preparation, reading the passage over to himself until he understands it and until he can make the meaning very clear to those who hear. The reading of the Bible is not worship unless it is done with care and respect.

Not all of the responsibility, however, rests on the one who does the reading. If the reading of the Scripture is to be true worship, those who hear must attend to the reading just as thoughtfully and reverently as if God Himself were standing before them in visible form. We will need to examine our own hearts to know if our reading and hearing of the Bible is real worship. With these thoughts in mind, let us hear a passage from God's Word. Read Psalm 119:9-16.

## SECOND SPEAKER:

Prayer is essential to the active worship of God. It is through prayer that we approach God in order to honor Him with our words. It is possible for us to approach God in prayer directly because of the atonement of Christ. That is why we offer our prayers in the name of Christ. The Bible tells us that the Holy Spirit helps us with our praying, and if we seek His aid, then it is possible for us to pray acceptably.

If prayer is to be truly worshipful, it must be done thoughtfully. When a person is called on to offer a prayer in public he ought to have opportunity to make preparation . . . to prepare his own heart for approach to God and to consider thoughtfully what he is going to say. If he knows that there is a likelihood of his being asked to lead a prayer, he ought to keep his heart and mind in readiness. When we speak of "leading in prayer," it means that the one who prays speaks to God for the people in such a way that the hearts of the people may join in what he is saying. Worshipful prayer requires that these considerations be observed.

What ought a worshipful prayer to include? Prayer has almost become a synonym for the requests we make of God. This ought not to be. If prayer is nothing more than asking God for something, then it loses much of its worshipful character. Prayer ought to begin with adoration and praise of God. If we really think about the marvelous God we are approaching, we are bound to praise Him. Prayer ought also to include confession of our sins, because we cannot thoughtfully consider the righteousness and holiness of God



without becoming aware of our sinfulness in His sight. Likewise, we cannot think of the goodness of God to us without being thankful to Him. After we have honored God with sincere praise, confession, and thanksgiving it is right and good to make requests for others and ourselves. A prayer which follows this general pattern is far more likely to be worshipful than one which is made without much thought or preparation.

So far, we have been speaking of the responsibility of the one who prays, but as is true in the reading of the Scripture, the responsibility is not all his. A person cannot lead in prayer unless those for whom he prays will follow his words with their own thoughts. Much of the worshipfulness of a public prayer depends on the attitude of the people who are being led. We do not really worship in a public prayer, unless we follow the words thoughtfully and echo them in our hearts with sincerity. This is also true of prayers which we offer in unison. With these thoughts in mind let us really pray together The Lord's Prayer.

## BOOKS

**THE ALTAR FIRE.** Olive Wyon. Westminster Press, Witherspoon Bldg., Philadelphia, Pa. \$2.00.

This inspiring book on the sacrament of the Lord's Supper has grown out of the author's concern for those who are perplexed and uncertain about basic Christian beliefs and practices. It stresses the centrality of the Lord's Supper and Christian worship; its meaning as an encounter between God and man and its function of bringing home to worshipers all that God has done for them in Christ.

**WE KNEW JESUS.** John Calvin Reid. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. \$2.00.

This volume vividly pictures twelve imaginative dramas enacted in eternity in which various contemporaries of Christ looking back on themselves in mortal flesh, share with us their eternity-wise vision of life. In the bitter and sweet reflection which follow their history redeemed and unredeemed cry out to us of the crucially religious nature of human life and point us to the Christ who stands at the crossroads of every life. The careful reader may not follow Dr. Reid in some of the flights of his imagination and yet will be benefited by his wholesome and fresh ideas set forth in this fascinating series of Biblical studies.

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# CHURCH UNION AND WORLD MISSIONS

By James A. McAlpine

November 4, 1954.

Rev. Thomas C. Bryan, Chairman,  
Winston-Salem Presbytery AIC  
on Church Union,  
1511 N. Patterson Avenue,  
Winston-Salem, N. C., U.S.A.

Dear Mr. Bryan,

This letter is in reply to a request from Rev. R. A. White, Jr., dated September 27th, that I give the AIC on Church Union of our Presbytery my views on the question before us. The request was made because of a letter from a missionary (unspecified) giving his views, and so the ministers of our Presbytery have asked that the views of all the missionary members be heard. I thank the Brethren for their interest and fairmindedness, and will endeavor to set down at some length the detailed matters involved in this whole question from the standpoint of Mission Policy.

The aim of all missionary effort is the building of an indigenous church which shall be self-sustaining, self-governing and self-propagating. I have placed these three points in the sequence named because the historical relationship works out in that order and indicates the main stages of missionary work.

In the first stage of mission work, the Christian missionary moves into virgin territory where there are no converts, no churches, no organized Christian work of any kind whatsoever. In the course of time converts are made. These converts become groups which are encouraged to become self-supporting as soon as possible. This process goes on and increasing numbers of groups are formed, which, as they grow individually, are known in missionary circles first as evangelistic points, then as chapels, and lastly as independent churches. Independent as here used means self-sustaining and independent of mission support. While this growing process is going on the missionaries are necessarily in the foreground, guiding, directing and determining all policies. This first stage is also called pioneer mission work. Most mission fields are now grown out of this stage, except our field of Ecuador, and other new work of other denominations.

The second stage begins with the organization of the indigenous church by organized individual churches, some of which have achieved independence. They choose their own officers of Presbytery (or District, or Conference) set up their own committees and budget, and levy their own assessments. In all this work the missionaries usually act in an ad-

visory capacity, and may or may not serve on committees of the church depending on the policies of that particular mission in that particular mission field. In this stage the missionaries fade into the background having a decreasing influence on the administrative policies of the indigenous church as that body gains in number and spiritual experience. It is a joy to see the spiritual insight and power that these "younger churches" have, the more so when we remember that in point of years they are so very young, and that the majority of the membership have come straight out of heathenism. Only in the case of a small percentage do you find second generation Christians, while third generation believers are still so rare as to be a source of amazed wonder at the goodness of God. Most of the mission fields of the world have reached the second stage, and many are moving into the third stage, namely that of self-propagating.

Here in Japan, also in India and Brazil, we can easily say that missions are in their third stage where the indigenous church is fully self-sustaining and self-governing, and is assuming more and more of the burden of being self-propagating. But it is at this point that serious differences of policy have developed in the philosophy of missions as between our Board of World Missions and that of other Boards. Our own Board of World Missions has been following a philosophy of cooperation of two equal bodies (churches) in the work of spreading the Gospel in the areas remaining untouched in the particular countries where we work. In contrast to this, certain other Boards have departed from this basic policy of shared responsibility and tend more and more to a philosophy of integration of mission effort *under the complete control of and responsibility to* the young indigenous church. It is at this point that the effect on our mission work is so serious as to bring me to the position of being opposed to organic union with the USA and UP churches at this time, and in the manner proposed. I am not opposed to union per se, but am opposed under the present Plan of Union. Please allow me to elaborate on this matter because this is the crux of the whole matter as far as missions is concerned.

In the matter of propagating the Gospel throughout a nation the indigenous Church certainly has the right to govern itself and manage its own affairs, and share the responsibility to spread the Gospel. But it does not follow that this right includes the authority to direct the work of Missions within its national boundaries. It is OUR responsibility and duty as well, under the principles of the Gospel and the Command of our Lord, to preach the Gospel to all nations. This command lies directly upon



us as well as upon them. In the third stage of missions, then, the indigenous church does all it possibly can to preach the Gospel to every creature, beginning at home. At the same time, we, as missionaries, also work alongside the church as collaborators and in full cooperation with it. The philosophy of our Board has always been, and most wisely so, to cooperate with the indigenous church, yet at the same time, to require the mission in each field to manage its own affairs and be responsible to the Board, which, in turn, is responsible to the General Assembly and the Church. Our whole foreign mission enterprise is thus committed to and governed by a Board of World Missions composed of ministers and laymen known to our churches and fully committed to its principles.

In opposition to this philosophy there has been developing another philosophy of Mission Control which is best observed in Japan where the opportunity for full experiment has shown its obvious defects and pitfalls. This philosophy asserts that in the third stage, missions, as organized entities, should be dissolved; that all missionaries should be under the direct control and authority of the indigenous church; and that all mission funds from the elder or sending churches should be turned over to the younger or receiving churches for administration as proof of our love and trust and full cooperation.

In Japan, this philosophy has given rise to the following set-up: on the missionary side there is an INTER BOARD COMMITTEE (hereinafter called IBC) in New York with designated membership from each of the 10 cooperating Boards of the 8 denominations concerned. (Two denominations have separate Women's Boards). These denominations operate through an Executive Secretary of the IBC. All IBC missionaries and mission budgets are pooled and turned over to the full control of the United Church of Japan (KYODAN), which, for administrative purposes has set up a FIELD COMMITTEE composed of one representative from each of the IBC denominations and an equal number of Japanese brethren. There are no missions as organized bodies among the IBC missionaries. For example there is no Japan Mission of the Presbyterian Church USA corresponding to our own mission. I am mentioning this repeatedly because this fact is NOT KNOWN to the USA church at large at home nor its implications duly understood.

When I mentioned the necessity of Missions as entities at General Assembly in Montreat during my talk on Church Union, for rebuttal Dr. Frank Price stated that he did not mind working under his Chinese brethren, thus missing the entire point. It is not a question of willingness to work under the indigenous church,—I am as willing as Dr. Price is to do this, and *have* done so and am *now doing* so in certain respects, it is a question of RESPONSIBILITY and GOVERNMENT. No Board of any denomination has the right to transfer control

of its personnel and funds over to a group of men, however consecrated and able, who are not known to the church at home and not responsible to it.

In practical matters this system means that Rev. Mr. X, of the Northern Presbyterian persuasion, has no one to turn to when he wants an appropriation for certain work, or with whom he can confer when he wants to start a certain type of work. There is no mission to whom he is responsible, and through whom he can appeal to the home church. He has, of course, the Field Committee, but that committee is composed of 16 men, only one of whom is his representative, and they are not too interested in his little problems and hopes. They have the whole vast program to keep up.

It means that Japanese ministers are put in charge of the work of foreigners, and of evangelism on a scale and of a type to which they are not accustomed. This is not said in criticism of their ability, vision or power, since they are successful pastors of city churches, but because of this very fact they are not so much evangelistic-conscious as church-conscious. The indigenous ministers, except for rare instances, do not understand and have not undertaken the work of bringing the Gospel to a whole province or area. Their work is to build up a particular congregation. Our work is to sow the seed as far as we can as rapidly as we can. The difference in aim causes endless friction in the allocation of funds.

The leaders of the indigenous church want to pour mission funds into the maintenance of institutions such as schools, hospitals and orphanages, or into the erection of church buildings. Missionaries want these funds to go into direct evangelism; for literature, radio programs, audio-visual equipment, automobile and itinerating expenses for the missionary and his staff of helpers so as to cover a whole area. Where missions maintain their own autonomy, the proportion and balance of direct evangelism and indirect institutional evangelism is carefully guarded. Under the IBC set-up, funds for direct evangelism by the individual missionary charged with the responsibility of area propagation are curtailed, and institutional needs met first. This is true in the allocation of personnel as well.

Thus the differences in viewpoint, even though alleviated in Japan by an equal number of missionaries on the Field Committee, still create problems rather than solve them. The total available funds must be so thinly distributed that it leaves the particular missionary so hampered as to either discourage him completely or cause him to circumvent the cumbersome set-up by direct appeal for funds. The home church too, as it learns how the energetic missionaries are hampered, will also tend more and more to by-pass the Board, because it has unjustifiably and unconstitutionally transferred its authority to the IBC and Field Committee, and sent their contributions direct.

A serious difficulty in Japan as far as our Southern Presbyterian Mission is concerned, is the commitment of the IBC to work only in and through the United Church in Japan (Kyodan). Of the several score of churches which are the direct result of our work in Japan, part are in the United Church, part are in a revived Church of Christ (known in pre-war days as the NKK with which we and the Northern Presbyterian Mission cooperated) and part are in the Reformed Church which was organized in October 1946 before your representatives returned to the field. We cooperate, as individual missionaries, with all three of these organizations but have the closest relations with the Reformed Church. But in the event of union with the USA church your Japan Mission would *cease to exist* as a mission, and we individual missionaries would probably be forced to cooperate *ONLY* with the United Church.

Another more serious difficulty is the lack of definite teaching in the United Church on the question of idolatry. The Reformed Church is the only organization in Japan in the history of the Christian movement in this country known to the writer which has gone on record in official action in its highest court against the practise of idolatry; particularly in the form of Shinto ceremonies, State or private. It is mainly for this reason that your Japan Mission cannot and will not officially cooperate with the United Church.

A third difficulty for our mission work in the event of union is the difference in attitude towards its missions on the part of the USA Board. Not only do those now controlling the New York Board condone the elimination of missions on the field, but they over-ride the decision of a particular mission in vital matters. I refer to the question of attendance at Shinto Shrines on the part of Mission schools which came up in the late 1930's in Korea. Both the Northern and Southern Missions asked for, and received visits from their home Board secretaries. It was decided, on the field, with a representative present in both cases, to close the mission schools rather than to comply with the order of the Japanese government. When the representative of the Northern Presbyterian Board returned to New York, the Board there decided to reverse the field decision, and the schools remained open! Our Board would never reverse the decision of a mission on so vital a matter of faith and practice, particularly when a member of the Board was present at the time of the mission decision.

The whole philosophy of missions, the question of responsibility for and control of missions, and practical applications of the principles of mission work are radically different in the Northern and Southern Presbyterian churches and organic union will have unpredictable repercussions in all of our fields. It is because of these fundamental differences that I am unalterably opposed to the organic union

of our two beloved churches under the present Plan of Union.

Your coworker on the frontiers of Christendom,

J. A. McAlpine.

P.S. I am sending a copy of this to the Southern Presbyterian Journal. This is not a private letter, but may be used, and quoted freely in order that the above matters may be known in the churches at home.

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## Still They Come

From the Vivian Presbyterian Church, Vivian, La., Rev. Edgar L. Storey, Jr., pastor, comes the following:

The Session of this Church, in a legally called meeting, on Oct. 13, 1954, all resident members present and voting, unanimously passed the following Resolution which was presented by Ruling Elder Roy J. Tribbey, Sr.:

Whereas, it is the desire of the Session of the Vivian Presbyterian Church to make known its attitude concerning the proposed union of the Presbyterian Church, U. S., the Presbyterian Church, U. S. A., and the United Presbyterian Church of North America, and

Whereas, we hold in deep affection and esteem our brothers in Christ of these two Churches, but

Whereas, it is our belief that the proposed union threatens the absorption of our Southern Church and loss of identity due to no provision being made for regional administrative autonomy, and threatens the distinctive and wholesome contribution of the more conservative theological emphasis of our denomination, and

Whereas, we believe that the present-day Ecumenical trend towards bigness and oneness will not necessarily result in more souls being saved for Christ or a more effective witness to the unity of the Church or in the impact of the Church on the divided and sinful world.

Therefore, be it resolved that the Session of the Vivian Presbyterian Church does hereby declare itself as opposed to such union.

Be it further resolved that this resolution be published in our Church Bulletin and a copy be sent to the Red River Presbyterian, and a copy be sent to the Stated Clerk of Red River Presbytery for presentation to the next session of the Presbytery.

E. H. White, Clerk.

## Still They Come

Minutes of a congregational meeting of the Poplar Tent Congregation of Cabarrus County, N. C., July 4th, 1954.

By order of the Session of Poplar Tent, a congregational meeting was held for the purpose of



giving the congregation of Poplar Tent an opportunity to express themselves on the proposed union of the U. S., U. S. A., and United Presbyterian bodies.

A motion was made by C. R. Andrew "That it is the sense of the Poplar Tent congregation that we remain as the U. S. or Southern Presbyterian Church."

Motion was seconded by W. G. Allison. The vote in favor of the motion was unanimous. The meeting was opened and closed with prayer.

—L. T. Edgerton, Moderator  
C. R. Andrew, Clerk.

## *Still They Come*

To Concord Presbytery Assembled  
in January, 1955 Meeting

Brethren:

The Session of the Second Presbyterian Church, Mooresville, N. C., after study and prayer concerning the proposed union of the U. S. A., U. S., and U. P. denominations, felt constrained at its regular quarterly meeting, October 10, 1954, to vote on this proposal. The vote was unanimous, 11 to 0, opposing this proposed Union.

There are many issues involved in this vital matter; some of the most important we wish to note as the basis for our opposition: (1) Our own U. S. Church apparently will be divided, as not all of our congregations will go into this Union, even if a majority votes for it, and this is enough within itself for us to oppose Union. (2) Doctrinal laxity in such vital fundamentals as the inspiration of the Scriptures, the Virgin Birth of Christ, and the Blood Atonement, must be considered as ground for opposing Union. It certainly is better not to be married and dwell in peace and brotherly co-operation, than to be married and continually be in a state of disagreement and dissatisfaction. (3) In Church Government the provision to elect women as elders and deacons, and to magnify the authority of the minister, above that of the Ruling Elder, is not Scriptural nor according to our own U. S. Book of Church Order. (4) Property rights, in the proposed plan for Union, pass from the individual congregation to Presbytery, and this is contrary to the rule in our own U. S. denomination, which permits each individual church to own and manage and sell its church property as the congregation shall direct through its officers, without any help or advice or restraint from any other Church Court or Agency. (5) We believe that the work of Home and Foreign Missions will be adversely affected, according to a reported vote of 70% of our Foreign Missionaries against Union. (6) The effect of modernistic leaders in the fields of race relationships and economic policies is to be feared.

In the light of these things as well as others that could be named, the Session of the Second Presby-

terian Church of Mooresville, N. C., would respectfully and urgently request Concord Presbytery to vote against the proposed Plan of Union, and to overture our General Assembly, at its next meeting, to discontinue the Committee on Co-operation and Union, as we believe this continued agitation about union in our denomination is detrimental to the Lord's Work.

As evidence of our interest and concern in this important issue, and that we, as a Session, are 100% opposed to the proposed Union, we have affixed hereto our signatures.

Fraternally your brethren in the Lord.

(Signed by all eleven members of the Session.)

—Ralph S. Carson, Moderator,  
L. G. White, Clerk.

## *Bowling Green Church Takes Action*

The following statement was adopted by unanimous vote of all elders and deacons present at a meeting of the two boards of the Presbyterian Church of Bowling Green held on October 24, 1954. Following that meeting all officers who were absent from the meeting were polled and all authorized the use of their names as voting in favor of the statement. Its adoption was, therefore, one hundred per cent unanimous, twenty-six elders and thirty-three deacons.

### **Statement**

Our church having had five years of experience as a united congregation, Presbyterian U. S. and U. S. A., we, the officers, desire to state our convictions on the question of organic union of the three Presbyterian branches now considering union.

We believe that the union of our two local congregations has resulted in a deeper and finer Christian fellowship among our members, better spiritual care for our members and constituents, more economical operation of an expanded church program, a more powerful witness for the cause of Christ, and, therefore, a greater contribution to the glory of God, than would have been possible had we remained separately organized.

We believe that organic union of the three Presbyterian bodies concerned can and will result in similar valuable benefits to the entire constituency of these bodies.

We do not believe that the contemplated union will result in the sacrifice of sound doctrinal standards on the part of any persons or groups concerned.

We do not believe that the government of the united church will interfere with the local autonomy which is characteristic of Presbyterianism.

We believe that in view of the magnitude of the opposition to Christianity apparent in the world at

large today we may rightly ask God to bless the proposed union so that it will be for the best interests of His Kingdom and redound to His glory.

We therefore urge our two presbyteries to vote favorably on the question of union, and we favor similar action on the part of all other presbyteries concerned.

## Research Study On

### "The Place Of The Minister In The Teaching Work Of The Church"

An important research study on the educational work of the minister is now in full swing in the Presbyterian Church, U. S. This study was initiated by the Board of Christian Education more than two years ago as a necessary follow-up of the well known Re-Study of Religious Education led by Dr. Lewis J. Sherrill. At the request of the Board the leadership in this study was undertaken by the four professors of Christian Education in the theological seminaries of the denomination: Dr. C. Ellis Nelson of Austin, Texas, Dr. Harry G. Goodykoontz of Louisville, Kentucky, Dr. Manford G. Gutzke of Decatur, Georgia, and Dr. W. Taliaferro Thompson of Richmond, Virginia. With these men are associated a representative committee of 23 ministers, directors of Christian education, college professors, laymen and lay women throughout the south. Dr. Stuart B. Oglesby of Atlanta is chairman of the committee, Dr. Robert F. Jones of Fort Worth, Texas, is Vice Chairman, Miss Margaret Bowen of Flora MacDonald College, Red Springs, North Carolina is Secretary, and Dr. Patrick H. Carmichael of the General Assembly's Training School, Richmond, Virginia, is chairman of the steering committee. Dr. David B. Walthall, Director of Leadership Education, Richmond, Virginia, is executive director of the study.

The purpose of this study is to determine what is the teaching work of the minister in today's church. This is to be discovered in several ways. Careful studies have been made of the minister's teaching task in the Scriptures and during the different periods in the history of the church. An analysis of all books in the field has been made. At present 150 carefully selected representative churches are being studied by personal interviews. These churches are chosen in such a way as to constitute a genuine cross section of the whole church so that conditions discovered in them will be representative of the church as a whole.

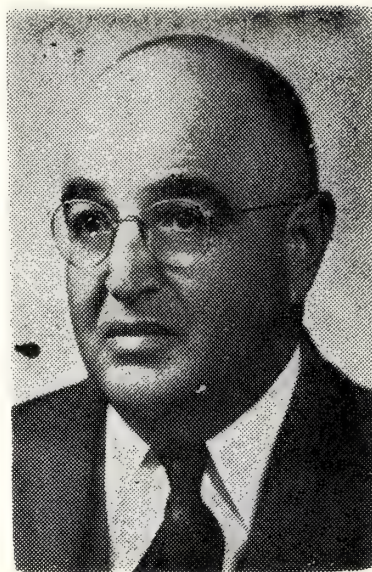
In these churches the minister, the director of Christian education, the minister of music and ten key lay leaders are being interviewed. Effort will be made to determine what is the educational viewpoint of the minister and how he carries out the

details of an educational program. Published returns will of course not be made of any single local church, but will be representative of the church as a whole. These interviews are now in process of being carried out by committee members and others.

In addition to these local church studies, the viewpoints of all directors of Christian education, ministers of music, seminary first year students and seminary professors is being sought.

The results of this study will probably be published sometime during 1955. It is hoped that this study will reveal areas of need that can be met by improved methods of pre-service and in-service training of ministers and so bring about a more effective teaching program in the churches of this denomination.

## Church News



### *Passing Of Dr. Joekel*

The JOURNAL has just received a telegram from Austin, Texas, advising of the sudden death of Dr. Samuel L. Joekel, Friday morning, November 12, while making pastoral calls. Dr. Joekel was Professor of Bible and Religious Education in the Austin Theological Seminary.

### *Protestant Motion Picture Council Names "Souls In Conflict" As December Film-Of-The-Month*

For the first time in its history, the Protestant Motion Picture Council has selected as "film-of-the-month" a dramatic that has not yet been com-



mercially released. For the month of December they have chosen the new feature film starring Billy Graham, "SOULS IN CONFLICT," and will review it in magazines and "recommended movies" lists during that month.

Heretofore, the Council has chosen only those films which have been released on a paid admission basis in commercial theaters. "SOULS IN CONFLICT," however, is shown by special Graham representatives in auditoriums on a "free-will offering" basis. The showings are sponsored by churches and religious organizations of an area, with all seats advertised as being free.

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### ***"Evangelism Sunday"***

November 28th has been set as EVANGELISM SUNDAY by the General Assembly. As churches and ministers take this post-Thanksgiving and pre-Christmas opportunity to emphasize a primary concern for the major task of the church, it is believed that another worthwhile impetus will be given to fulfilling the passion and purpose of Christ to reach still others. The observance of this special day between particular "Seasons" of evangelistic endeavor is intended to be a reminder of our year-round task.

Ministers are asked to preach on evangelistic themes, to solicit lay participation in evangelistic enterprises and to place upon the hearts and prayer list of their people the church-wide program of "Outreach." Direct attention should be given to a "Christmas Ingathering." Many churches are planning to begin membership classes on the topic "What It Means to Be a Christian" in order that the class might be received on Christmas Sunday or on the first Sunday of the new year. No better gift could be offered to God than a new life dedicated to Him on the birthday of Christ or a new person in Christ beginning a new year with Christ.

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### **Change Of Address:**

Rev. W. L. Newman from Bethune, S. C., to St. Charles, S. C.

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### **World Mission Receipts**

Budget for 1954 .....	\$2,874,900.00
Receipts to date .....	1,768,863.96
Percentage of annual budget received to date .....	61.52%
Balance needed for year .....	1,106,036.04

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### ***Installation Of Charles J. Currie Executive Secretary Board of Annuities***

ATLANTA, GA. — The chapel of the First Presbyterian Church here was filled nearly to capacity today for the installation services of Mr. Charles J.

Currie who officially became the Executive Secretary of the Board of Annuities and Relief. The Board, one of five in the Church, is located here at the Presbyterian Center.

Dr. William A. Benfield, pastor of Highland Presbyterian Church, Louisville, Ky., and chairman of the Board, presided over the services and asked the eight questions of installation to Mr. Currie and the Board members. In declaring Mr. Currie the new head of the Board of Annuities and Relief, Dr. Benfield commended him to the loyalty and affection of the members of the Board, the Staff, and the Church-at-large.

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### ***Dr. Edwin R. Walker Installed As President Of Queens College***

Dr. Edwin R. Walker was inaugurated president of Queens College in a ceremony held in Belk Chapel on the college campus October 29. H. H. Everett, chairman of the Board of Trustees, was the inducting officer; and Dr. James A. Jones, pastor of the Myers Park Presbyterian Church and secretary of the board, read a statement from the board. Dr. Hunter B. Blakely, former president of the college and now secretary of the Division of Higher Education, Presbyterian Church, U.S., delivered the invocation. Dr. John R. Cunningham, president of Davidson College, pronounced the benediction.

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New Orleans, Nov. 4 — (PN) — Dr. Gladys Smithwick, only woman doctor at the Presbyterian, U. S. Mission in the Belgian Congo, is studying in the School of Tropical Medicine at Tulane University. She is on a year's furlough and will return to the Congo next June.

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Clinton, S. C. — Thirty-five concerts and two special tours will carry the Presbyterian College robed choir into six Southern states during the 1954-55 season.

"The Beatitudes" has been chosen as the theme of the hour-long sacred classical program for the year. Concert appearances are scheduled for Presbyterian churches as part of morning and evening worship sessions.

The Presbyterian choir this season will appear before church audiences in South Carolina, Georgia, Alabama, Louisiana, Mississippi and Florida. The annual fall tour is set for Dec. 5-14; the spring tour, for March 27-April 5.

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## **Recommend The Journal To Friends**

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# The Basis Of Decision

Presbyterians usually make their decisions on the basis of facts, not the opinions of others.

All that we ask is that members of the Presbyterian Church in the U.S. hear all of the facts on both sides of the question of the proposed Plan of Union and that they make their decisions accordingly.

We will be most happy to supply you with literature explaining why we oppose the proposed Plan.

Write to

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

Weaverville, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

DECEMBER 1, 1954

## A CHRISTMAS OR NEW YEAR "INGATHERING"

AN EXCELLENT WAY TO PRESENT  
OUR BEST GIFTS TO CHRIST

### A NEW PERSON FOR CHRIST

WHAT BETTER GIFT? WHAT GREATER BLESSING? WHAT FINER RESOLUTION?

*Make these—*

WELCOME DAYS

*For*

NEW CHRISTIANS

DECEMBER 19, 1954  
CHRISTMAS SUNDAY

DECEMBER 26, 1954  
LAST SUNDAY OF YEAR

JANUARY 2, 1955  
FIRST SUNDAY OF NEW YEAR

*Make these—*

WELCOME DAYS

FOR ENTRANCE

INTO THE CHURCH

PRAY AND PREPARE FOR . . . ANTICIPATE AND WELCOME . . .

NEW CHRISTIANS FOR CHRIST AND HIS CHURCH

DIVISION OF EVANGELISM . BOARD OF CHURCH EXTENSION  
341-B PONCE DE LEON AVENUE . ATLANTA 5, GEORGIA

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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Weaverville, N. C.

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Asheville, N. C.

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## EDITORIAL

### Two Philosophies And A Widening Chasm

As much as we may desire to disregard the fact and as deeply as we regret the implications, it is increasingly clear that the basic issue in our church, and in Protestantism as a whole, centers around two varying philosophies having to do with the Church, her mission and her message.

Our church is now torn between two factions, one pressing for organic union with other Presbyterian bodies, the other opposing this proposal, not primarily because the principle of union is distasteful but rather because they see in this emphasis on ecclesiastical organization a symptom which stems from a philosophy they feel is doing irreparable harm to the witnessing power of the Church of Jesus Christ.

Admitting, of course, that the observations of this editorial do not hold good in all individual cases, and further admitting that on both sides of the present controversy there are those in whose minds there are other considerations which influence their thinking and their decisions, yet, we are convinced that by and large there are two distinctive philosophies which are dividing us.

In a recent debate on the question of church union our gracious opponent (and he was gracious in every way), appealed for union on the "common Presbyterian heritage of Dabney, Warfield, Hodge," etc., etc. Our immediate rejoinder was that *if there were contemplated a union on the basis of the historic Presbyterian faith, as exemplified by these and other great men of their acknowledged scholarship and integrity THEN THERE WOULD BE NO ISSUE.*

But, the theology of these men has been largely supplanted in the minds of many, particularly in places of influence and leadership, by the theology of Barth, Brunner, Tillich, Niebuhr and a generation of scholars who have cut loose from the anchor of a completely trustworthy and authoritative Bible and who have, by their brilliance, persuaded a great host to follow them into the fields of human speculation and rationalism. They do not all see eye to eye. Some are severely critical of the others, but they have *one thing in common* and that is both a rationalistic and an irreverent approach to the Scriptures.

For some strange reason they do not realize that in the field of practical Christian approach—bringing a sinner to a saving knowledge of Christ—they *cannot produce*. Human reasoning, philosophy and sophistication never have and never will bring a conviction of sin, nor a sense of spiritual need which finds its solution alone in the shed blood of Calvary. The new theology only too often bypasses the need of the new birth with a program of education and an appeal to people to join the Church and take part in its program.

We write with deep conviction and with strong feeling for we have recently had a long personal conference with a brilliant and most attractive young man who has been the victim of this training and teaching and who has found that his ministry is crumbling in dust and ashes. At the same time we have been in correspondence with another who has now, by God's grace and a mighty work of the Holy Spirit, himself been converted and who *for the first time* in his ministry tasted the joy of having a message and spiritual power.

Protestant leadership *must* face this sobering fact. While Church membership is at an all-time high the influence of the Church is gravely impaired because Church membership (so easy to acquire), and a vital Christian experience are often entirely different things, with nominal Christians



frequently being in the ascendancy in any given group. At the same time, the world's population growth is faster than the spiritual birth-rate of the peoples of the world.

The *only* way the Kingdom of Jesus Christ will truly be advanced is by a witness empowered by the Holy Spirit, founded on the Word of God and demonstrated by lives which themselves bear the stamp of the redemptive work of Jesus Christ. Every great spiritual awakening and advance has been marked by these characteristics but they are being stifled today by a philosophy which gives first place to human reason rather than divine revelation.

This is not for one minute to say that all men are to be relegated to one of these two categories. Many simply have not thought through the implications, or the basis of their faith. Others are the victims of constant reading after those who in varying degrees have left or never been in the fold and whose opinions and judgments are themselves the result of following men. Others are naive enough to accept at face value everything which takes the name "Christian."

One of the things which amazes the evangelical is the resounding silence of the liberal when clear deviations from the Christian faith are noted. The liberal is silenced because he has himself compromised somewhere along the line and he cannot, in good conscience, take issue with someone who has compromised at some other point. But, he has none of these inhibitions when it comes to belittling or even castigating the evangelical. We saw a similar phenomenon in China when the Japanese occupied our city. It was the Chinese who were working with the Japanese who were hardest on their own people. So a liberal, regarding doctrines such as the Virgin Birth as *electives*, to be accepted or rejected by individual opinion, finds there is little he can say when another liberal rationalizes the miracles, or questions the bodily resurrection of our Lord. Most of all, he is tongue tied when the reliability of the Scriptures is questioned, because he has himself rejected its complete trustworthiness.

In a recent conversation with a friend, one of the more outspoken liberals of our church frankly said: "I will have to admit that you and those associated with you hold the position our church formerly held, but that is not the Presbyterianism of today."

Friends—that is *exactly* the point and it is this for which this *Journal* has unfalteringly stood from

its inception. Historic Presbyterianism is a valid faith; its view of the Scriptures is valid and its polity is valid. Now we find that there has emerged from within the fold a new philosophy which would change the interpretations and importance of the doctrines of historic Presbyterianism, bringing them into conformity with the varying shades of rationalistic and liberal concept of Christianity which is both popular and prevalent in current Protestantism.

It is the toning down and evading of the content of the Christian faith and message to meet the demands of Christianity's greatest enemy today—*unbelief masquerading as scholarship*—that is causing division within the Church of Jesus Christ and confusion on the outside.

This divergence is both wide and deep. Many have accepted this deviation from the historic faith with eyes wide open while others have blindly followed their leadership. On the other hand some evangelicals fail to recognize some aspects of true progress or scholarship and in doing so hurt their testimony. But, if the Christian does not have the certainty of a divinely given revelation and the authority of that revelation both for faith and practice, then he inevitably finds himself adrift on the ever changing currents of human speculation—a *miserable* place to be when the vital matters of life, death and eternity are at stake.

The implications of this cleavage are of the most serious import. Christianity—the Church—have prospered only as God, His Son and His Word are given the place of unswerving loyalty and devotion on the part of those who bear His Name. The immediate future is fraught with the gravest dangers and the greatest of these is that men may compromise in their basic loyalty to the Christ of the Bible.

Paul, in his letters to Timothy, recognizes the grave danger which comes to each generation and which he states will be accentuated near the end of this age. He speaks of "*a form of godliness but denying the power thereof*," of "*ever learning, and never able to come to the knowledge of the truth*." He tells us explicitly that "*all that will live godly in Christ Jesus shall suffer persecution*." He further gives us this assurance: "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works*."

This is written, not to attack, not to offend and not to condemn. It is written because we believe the

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power of the witness of the Church, the power of the individual Christian, the power to win souls to Jesus Christ is irrevocably involved.

Let us heed Paul's warning to Timothy: "*O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith.*"

—L. N. B.

## 1893: 1923: 1953

In 1893, Professor Chas A. Briggs of the U.S.A. Church, was suspended from the ministry for teaching that the Bible contains error. The U.S.A. General Assembly (Minutes for that year) adopted a report by a special committee which stated that Professor Briggs taught "contrary to the doctrines of Holy Scripture and the Standards of the Presbyterian Church U.S.A., and in violation of ordination vows." Further, his "said erroneous teachings . . . strike at the vitals of religion."

In such connection, in answer to several overtures, we quote: "This General Assembly reaffirms the doctrine of the deliverance of the Assembly of 1892 touching the Inspiration of Holy Scripture, viz., That the original Scriptures of the Old and New Testaments, being immediately inspired of God, were without error, and in so doing declares that the said deliverance enunciates *no new doctrine and imposes no new test for orthodoxy*, but interprets and gives expression to what has *ALWAYS BEEN THE BELIEF OF THE CHURCH TAUGHT IN THE WESTMINSTER CONFESSION OF FAITH*" (emphasis ours) . . . . And now, we go forward thirty years.

In 1923, around 1300 ministers in the U.S.A. Church claimed that the General Assembly of that year, in reiterating the identical substance of the deliverance of the Assembly of 1893 (and 1892), as noted above, *did elevate* this statement on inspiration, to the position of a "test for . . . standing in the Church." Further, these 1300 held, and later affixed their signatures to the statement, that "the doctrine of inerrancy, intended to enhance the authority of the Scriptures, in fact impairs their supreme authority for faith and life, and weakens the testimony of the Church to the power of God unto salvation through Jesus Christ." But so far from being suspended, these men in orders were advanced to high, and even to the highest, honors in the Church, and were considered in good standing and in harmony with their ordination vows! And they continue to be the controlling element in that Church.

Here are two evidently quite contradictory attitudes on this matter. Which is right? If Briggs was wrong and the Church right in 1893, why then, regarding the very same issue, were not the 1300 wrong and the Church right in 1923? Is

truth affected by time? by space? by numbers? by human greatness or power? Does saying that a thing which is wrong, is right, make that wrong right, even if 1300 men say it! Does a majority or even the controlling element in any Church automatically carry the right along with it? . . . Another thirty years go by.

In 1953 came the latest Plan of Union between the U.S.A. Church and ours and one other. This Plan involves as part of its basis, the solemn acceptance of "the Scriptures of the Old and New Testaments . . . acknowledged as the inspired Word of God, the only INFALLIBLE rule of faith and practice." (The Plan, Bases of Union, p. 15). Also the common vows include "our full persuasion and assurance of the infallible truth" i.e., of the Scriptures. (The Plan, Confession of Faith, p. 49). And lest one should seek evasion of the significance of these statements in their precise reference to the Church's teaching on Inspiration, by claiming that one merely accepts the "system of doctrine," and therefore is not bound to any "theory of Inspiration," we refer to the Plan, p. 169, and note that the second question to which the candidate for ordination gives oath, is "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only *infallible* rule of faith and practice?" Without bankrupting language, this means nothing other than what the U.S.A. Church affirmed in 1893, and what the 1300 rejected in 1923, in contradiction of the U.S.A. Church's historic position and contrary to our Church's official position.

It seems then that those who favor the Plan should either change the creed in its verbiage, or change their minds about union, unless we all openly agree that language means nothing. For how can there be a union in view of such equivocation touching the very basis of Christianity itself?

(NB—The point at issue here is not the dotting of I's and the crossing of T's: it relates to vital components of the Christian religion.)

R. F. G.

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Marshall W. Brown, President — Clinton, S. C.

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# CHRIST THE MEDIATOR

By Gordon H. Clark, Ph.D.

When we consider how people ignore the laws of God and transgress his commandments without concern, it seems that the doctrine of sin, summarized in Chapter VI of the Confession, must be the most important doctrine of all. And until people acknowledge that their lives offend God, presumably this doctrine is indeed the most important in a practical approach. But when sin is recognized as such, then it will seem that Chapter VIII, which outlines the remedy for sin, is the most important.

Of course, this feeling that one doctrine or one chapter is the most important is purely psychological, momentary, and relative to a particular purpose. One might as well ask which wheel or tire of an auto is the most important. Presumably it is the tire that is about to run over a tack. Otherwise they are all equally important. This is true of the chapters of the Confession because they fit together as a system and are not haphazard and disjointed. It was previously pointed out in one of these articles that the doctrines of predestination and providence underlie effectual calling and perseverance of the saints; the covenant bears on New Testament baptism; and of course the fall of man necessitates a Redeemer and Mediator. They all fit together.

Chapter VIII is longer than most. It contains a wealth of material. First, the work of Christ is referred to the eternal purpose of God. This work is then divided into the functions of prophet, priest, and king. Two lines further, it is stated that the Father from all eternity gave to his only Son "a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified." This divine truth, so frequently mentioned in the Gospel of John, seems to have been slighted in contemporary preaching. Whether this is so or not, the ministers and the people can determine by trying to recollect the last sermon on the subject.

The second section of this chapter mentions the deity and the humanity of Christ, the two natures in one person. And though this recalls dim memories of ancient Chalcedon, it is equally important today. If Christ were a mere man, he could not function as a mediator; nor could he if he were simply God. In both cases he would be confined to one extreme and fail to link the two. If Christ were neither God nor man, but an angel or something, he would be a barrier between God and man rather than a mediator. But as both God and man, as truly God as man and as truly man as God, Christ can be the Mediator and unite God and men.

The Virgin Birth, the life of humiliation, the pain of crucifixion, the resurrection of the same body in which he suffered, the ascension, and his return to judge men and angels at the end of the

world, are all essential; but here they can only be listed.

Of supreme importance (everything is of supreme importance) is the significance of Christ's crucifixion. By his death, says Section V, Christ "fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance . . . for all those whom the Father hath given him." The central point of the Christian message, the point which every faithful evangelist must emphasize, the first point that a Christian should understand about salvation is that Christ's death satisfies divine justice. Today it is customary to call this the doctrine of the Atonement; but it used to be called the Satisfaction, and Satisfaction is rather the better name.

When Christians are asked what is their favorite passage, they cite John 3:16 or the twenty-third Psalm, or a portion of Isaiah. And no one can fail to appreciate the beauty of these passages. But if a malevolent demon were to deprive the world of the Bible, and to me was given the heavy responsibility of preserving just a few lines for posterity, I would unhesitatingly pass by the twenty-third Psalm, the beautiful portions of Isaiah, and even John 3:16. I would select Romans 3:25-26. These Pauline verses do not have the beauty of the Psalms, nor the majestic style of Isaiah, nor the emotional appeal of John 3:16; but they have the heart of the gospel, they explain precisely what Christ did in his death, they show the method of salvation.

Other matters in Chapter VIII must be omitted in order to mention the final section that guarantees that Christ did not die in vain. "To all those for whom Christ hath purchased redemption, he doth certainly and effectively apply and communicate the same." As Isaiah said, "He shall see of the travail of his soul and shall be satisfied." And as Christ himself said, "All that the Father giveth me shall come to me." Thus we are assured that no one for whom Christ died will be lost.

Many times I have preached in rescue missions. Looking at these half drunken derelicts, these miserable victims of gross sin, one could wonder whether it was any use to preach to them. How can their perverted minds be expected to respond to a Christian sermon? Certainly no natural ground of expectation is possible. But if any of these gutter bums has been given to Christ by the Father, Christ doth effectually communicate redemption to him, "effectually persuading them by his Spirit to believe and obey," or as was stated in Chapter VII iii on the Covenant, giving them "his Holy Spirit to make them willing and able to believe."

Therefore the preacher need not be discouraged, for God has promised that "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah too has some passages worth preserving.)

# DON'T MISS THIS!

(Here is information which may be a revelation to many who will be grateful for it.—Ed.)

"Thank you, Mr. X——, for the wonderful message this morning; and we're so grateful, too, for what you did for us during our illnesses and other troubles during the year. You have certainly brought the true meaning of Jesus closer to me and my family."

That expression of gratitude was made by many Presbyterians to their pastors on a nice Sunday morning in December around 1938.

If a pastor was nearing sixty-five he was probably due to retire; and chances are, he was retired soon thereafter. Whatever became of him? Is he still living? How is he getting along? What does he live on? Is he happy? He might have been a completely forgotten man had it not been for our Church's Ministerial Relief Program, and the Joy Gift made by you and many others each December. This is the supplement gift that attempts to help aged Presbyterian ministers and their wives. This is the gift that is intended to help them live out their remaining days in decency and respect, and in some cases make the difference between want and enough.

Trouble is, there just isn't enough money coming in to really give them all a decent living.

Let's look at the general picture concerning ministers of the Gospel.

National publicity has now pretty well uncovered the fact that ministers have long been underpaid. Let's understand at the outset that the ministers are not complaining. But many fairminded and dedicated members of the laity are coming to understand that the minister's income, even today in most cases, does not compare with the income of other professional people of similar intelligence and education. Actually, it is more in line with clerks, some salesmen and factory workers. It is the laymen who have come to be somewhat embarrassed when they compare their own incomes with that of their pastors, and who are beginning to feel that little twinge of conscience gnawing.

Today, ministers in our denomination can qualify for our Presbyterian annuity plan and, this, with Social Security which goes into effect this year, will help him and his wife after he retires. It'll provide only a *small* income because his salary, from which he builds for the future, is small.

But the minister who retired before 1940 (the year the Presbyterian annuity plan went into effect) cannot qualify in retirement. If he is unemployed—and at 70 to 80, he usually is—he cannot come under Social Security benefits either. Working, as most pastors work, it is probable that he did not save anything during his pastorate, nor was he able to buy endowment insurance and

thus live in Florida or California during the winters. More than likely the typical picture at Christmas time would show the minister and his wife living in one room in a worn down district, and dependent, in large, upon community welfare and the gratitude of church members.

If any group of people should be impressed with gratitude, it is we church members. For we are grateful for the greatest thing in life—the saving grace of Jesus, and we will certainly want to help look after the people who showed us and our fathers and mothers the Way, and who ministered in so many ways to our other needs.

Now, many small Joy Gifts are made each year. But if we're to do the job and clear our consciences, more people are going to have to give, and if possible give a little more in some cases.

Currently, there are 54 ministers and 227 widows on our Ministerial Relief rolls. Broken down, it reads this way: Ministers, age 94 - one; age 91 - one; ages 80 to 89 - eighteen; ages 70 to 79 - twenty-seven; ages 60 to 69 - seven; Widows, ages 90 to 97 - eight. (One is 97; one is 94; two are 92; two are 91; two are 90.) Ages 80 to 89 - seventy-four; (twenty-six are 85 or over.) Ages 70 to 79 - one hundred (fifty-three are 75 or over) ages 60 to 69 - thirty-four (seventeen are 65 or over) Ages 50 to 59 - ten (five are over 55) and one widow, age 30. In addition we have 191 ministers who have retired for age and disability under the annuity plan, and their income must be supplemented by the Joy Gift. Along with this we have 418 widows and orphans whose income must also be supplemented.

Now, let's look at gratitude from the other end. From the people who are receiving small sums. Note the true humility of the recipients regardless of amounts given to them. They are expressing thanks for extra amounts given them and made possible by our church members.

(From a Mexican minister, age 80) "I greatly appreciate your unexpected letter together with the check for \$50. This was a pleasant and substantial surprise since I was only expecting the usual check. I can imagine the pleasure people like you have in being able to sign checks double or triple the amount (the usual amount) in favor of the retired ministers. I take that fund as sacred and do not waste a cent of it."

(From a minister, age 75) "BROTHER!!!! One Hundred dollars! Two and a half times the regular check. How grateful we are to our Heavenly Father, to you and the Board and to the Church as a whole.' The day the check came there arose an unexpected demand for some money. PRAISE HIS NAME'".

(From a minister, age 80) "You will never know what it meant to me to receive that nice check. Were it not for these extra amounts from time to time I hardly know how we could make ends meet."



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(From the wife of a minister, age 79, who retired in 1938 after serving the Church for 37 years) "We received the grand check you so kindly sent us and it came at a very opportune time as I had to take my husband to the hospital. I don't know how long I can keep him there as expenses are so great."

(From a widow, age 83) "The checks have been a great help to me, as I have asthma and bronchial trouble which require the physician's visits. I am living with my daughter who has five children and I can't help much. I don't go to church as I cough so much and am so weak, but I can stay at home and read my Bible."

There are many letters such as these in our files. Conservative estimates indicate that the Ministerial Relief program must continue for at least another twenty-five years. The writer, who is present executive secretary of this work, is new to the job. I am undertaking the privilege of guiding this effort due to a combination of circumstances of which I had no control, and which seemed to lead me to the task. I want to emphasize that my distinguished predecessors, Dr. Henry Sweets and Dr. Wade Boggs, present Moderator of our General Assembly, have nobly and wisely planned, builded and administered the affairs of this work, so that today all of us can take pride in what our denomination is doing.

But the challenge goes on. And with prices for all things maintaining a high level, and in many cases going up, the gifts made to our retired

ministers have to increase; also, if we're going to continue the effective work done for them. This is certainly no attempt to oversimplify, but the gist of the whole appeal rests plainly on our duty, and the fact that more money is needed because living costs are higher. We have a total membership pushing 1,000,000, and the average income of Presbyterian families is considerably higher than that of other denominations. We can do it if we open up our hearts and let the life blood of the work, the Joy Gift, flow freely to our aged pastors and their widows, and we must never underestimate the part the widow played in her husband's ministry.

Certain words are sometimes necessary to form a title to establish what is more widely understood as the meaning of an appeal. Our title for this work is Ministerial Relief. In one sense that word "relief" is most appropriate because the sums with which we're able to help more nearly resemble what is relief—of what is thought of as something to help them "just get by." When we think of it as a "gift" in gratitude for past work done, we can more nearly approximate giving them a part of what we would have liked to have given them while they were active. We call it "relief" but maybe it's more a "gift of gratitude," or can be.

**Minister desires interview with pulpit committees seeking pastor. For further details write c/o Box 68, Southern Presbyterian Journal, Weaverville, N. C.**

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As the value of money went down, living costs went up. Heading the list of white collar low incomes was the clerical collar—that's why your **JOY GIFT** made each December means so much to these retired pastors. That little envelope you fill just before the Christmas season makes the difference between **want** and **enough**.

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# "Women Elders In The Church"

By Rev. T. K. Mowbray  
Spartanburg, S. C.

In the Plan providing for the Reunion of the Presbyterian Church U. S. A. and the Presbyterian Church U. S., under the section Form of Government, Chapter 15, page 145, and Chapter 17, pages 147-150, 192, provision may be made for the election and ordination of women elders and deacons.

Is this provision in accordance with the express teaching of the Bible, God's Holy Word?

Thomas Witherow, in his pamphlet, "Which Is The Apostolic Church," page 46, says:

"All offices in the Christian Church take origin from the Lord Jesus Christ. Himself is the Author and embodiment of them all: He is the Apostle of our profession; He is an Evangelist, preaching peace to them that are afar off, and to them that are nigh; He is the great Pastor or Shepherd of the sheep—the Bishop of souls; and He is the Deacon or servant who came not to be ministered unto, but to minister. All officers in the Church are embodied in the Person of Christ."

It has been the custom in the Southern Presbyterian Church to elect men only to church offices, as our form of church government is based upon Scriptural injunctions and example, conforming to the principle that "all offices in the church are embodied in the person of Christ," as Dr. Witherow has so ably enunciated.

There seems to be no evidence of any woman ever sitting with the elders in an official capacity in either the Old or the New Testament. The great and good women of Scripture are numerous. Time would fail to tell of Sarah, Rebecca, Miriam, Hannah, Ruth, Esther, Mary, Elizabeth, Martha, Lydia, and many others. But none of these women held offices in the church.

No woman wrote a book of the Bible, as far as known. No woman is listed among the major or minor prophets.

Because of the age in which they lived, in Bible times, woman's place was in the home. Modern education and opportunity have removed many of the limitations under which women labored in the past. Women today are more the equals of men than ever before. Society has been richly blessed because of their emancipation. But there seems to be a limitation upon woman's place in the church, according to the Scriptures. To transgress this may result in the wrath and curse of God for disobedience to His revealed will.

The church is a spiritual institution and Christ is the head of it. We assume that the home is also

a spiritual institution, and that Christ is or should be its head: "The head of every man is Christ."

## WHY HAS THE QUESTION OF ADDING WOMEN TO THE ELDERSHIP BEEN PROPOSED?

First, because of the admitted failure of some elders to perform their duties. In Home Mission fields, it has been difficult to find men for this office. Hands have been laid, in some instances, too hastily, upon unworthy persons. They did not understand the purpose and mission of the church.

Another reason advanced for bringing women into the eldership has been their phenomenal success in administering the woman's work of the church, which has grown enormously in prestige, influence and financial power during the past 25 years.

## IS IT IN VIOLATION OF SCRIPTURE TEACHING TO HAVE WOMEN ELDERS IN THE CHURCH?

In Bible Church Studies by Rev. Herbert H. Hawes, D.D., Ch. 31, Church Government in the Old Testament, we read:

"No organized society can exist for any length of time without a system of government. (Acts 12:15; I Tim. 4:14.)

It is also evident that the officers of God's Church must exist and act according to His Will. Man is not to choose how God's Church is to be governed. The patriarchs were head of the church in its infancy. When their seed became a multitude in Egypt, "Zequenim"—"old men" (elders) appear in their history; later they became Israel's representatives. In Exodus 12:21,23, the elders act for and with the people in preparation for the Passover. Here for the first time "edah" (congregation) and "qahal" (assembly) are used. "In these elders and their successors the Church had its officers until the New Testament times. The Priesthood ceased with the New Dispensation (Mt.27:51 Mark 15:38; Heb. 8 and 9) but the "elders" remained, and their worthy successors are to be found in the later history of the church.

We would emphasize every word of our conclusion as to the expression of God's idea for His church. In New Testament history, only men are seen to have been called to permanent official work in the church; and the qualifications demanded (I Tim 3; Titus 1) contemplate men ONLY, as holding the high office of "kerux" (public herald) messenger, preacher. We see that our

Lord called and commissioned **NONE BUT MEN** to preach the gospel officially, or to *hold any office in the church.*

## IS THE CHURCH A SOCIAL OR A DIVINE INSTITUTION?

If the church is a divine institution, as we believe, and its officers in Scripture have always been men, will not the church violate the law of God by sanctioning the admission of women as its primary spiritual leaders instead of men?

As a purely social organization, could not the church exist with women elders? Men and women teach school together, engage in business and professional life as partners; in many ways are associated as equals in clubs and societies. Why would it not work in the church? It would, if the church were purely a *social organization*, and not a *Divine spiritual institution.*

The church originated in the home. No doubt, God gave Adam and Eve instructions about worship, the need of sacrifice for sin, and need of proper conduct, as well as warnings about rejecting his Divine Law. In time the patriarchs became the spiritual leaders. As a nation, the tabernacle was set up to contain the essential rites of their Divine religion amid wilderness journeys. Established as a nation, the temple was erected to become the focal point of national worship.

In all these types and places of worship, the men assumed the authority for their erection and maintenance. The women took care of the home. Deborah and Queen Esther were nationally famous. Their authority was **CIVIL** and not religious. Neither one ever belonged to a board of elders in Scripture.

Today, women need to center their interest in development of Christian families; trying to elim-

inate juvenile delinquency. Our Sunday School enrollment has dropped from 5% to 30%, although our population is increasing. The children are more valuable than many social and community organizations which tend to leave neglected homes.

Men are drifting into fraternal and social service clubs rapidly because the church has failed to meet their needs. Such clubs are for **MEN ONLY.** The advent of women to church leadership will only hasten the departure of men into these other organizations. No matter how worthy these groups may be, they are not the Church of the Living God. They cannot offer men **ETERNAL LIFE.**

When Christ's Eternal Spirit moves out of the church, we must write "Ichabod," over its doors. "He wist not the Spirit of the Lord had departed from him." (Judges 16:20)

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## *Yearning For The Living God*

**Background Scripture: Psalms 42; 84;**  
**102:25-27. Devotional Reading: Psalms 63:**  
**1-8.**

"My soul thirsts for Thee"; blessed indeed is the man who can truly utter these words! Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

We were made in the image of God; made to hold communion and fellowship with Him. Sin has marred the image, and broken the fellowship, and separated us from God. Augustine said that we were made for God and are never satisfied until we find Him. He spoke from the depth of his own sinful and unsatisfied heart, as he tried for many years to flee from God and satisfy himself with the "husks of this world."

There are those, however, who, at least on the surface, seem satisfied to live and die without God. They seem to have no desire, no thirst, for the living God. Deep down in their innermost being there may be feelings and desires which grace can restore, but to all appearances, they have no such desire. The Holy Spirit has to awaken us to our need of God, and plant the thirst within our souls. To even talk of such things is "foolishness" to some men. Jesus said that when the Spirit came He would convict men of sin, especially the sin of unbelief, and Paul says in Ephesians 2:1, "And you did he quicken when ye were dead through your trespasses and sins" (R.V.). Dead souls are not thirsty for God. The cry of the psalmist is the cry of a quickened soul. The Holy Spirit has awakened a need for God. When this desire is kindled within us, we will seek Him with our whole heart.

In the 63rd Psalm David expresses his intense yearning for the living God, and confidently exclaims, My soul shall be satisfied. Wandering in the wilderness, hunted by Saul, his enemy, he remembers God, and meditates upon His loving-kindness. There is no better way to spend the wakeful hours of the night than to commune with God. God upholds and strengthens his servant in his hour of loneliness and need.

We live in a materialistic age. Few of us take the time to really seek for God. We are too busy to be thirsty, or only realize how thirsty we are when we are laid aside on a bed of sickness, or have a wreck in our car and come near to death's door. I feel sure that we would live longer and do much more, if we took more time for quiet meditation. I was in prayer-meeting not long ago and after what seemed a long time spent in prayer, our leader asked if we knew how long we had been there, and said, We have spent five minutes in prayer.

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*I. The Longing Soul: Troubled and Cast Down:*  
 Psalms 42.

Psalms 42 and 43 belong together, and are written as one psalm in some texts. This psalm lets us into the very heart of a troubled soul, for the longing soul is a troubled soul. Tears have been his meat day and night, while men have been taunting him with the question, "Where is thy God?" All of "thy" waves and billows have gone over him, and it looks as though God had forgotten all about him. There are always atheistic, agnostic, unbelieving men and women ready with their questions. They say, You believe in God; where is He in your time of need? Why does He allow His child to suffer? Are you any better off than we are? Then there are questions which arise within our own souls: "Why hast thou forgotten me?" Has God forgotten to be gracious? What child of God has not had some misgivings of this sort? What shall I do when these and similar questions come?

"My soul is cast down within me, therefore *I remember thee.*" Remembering God is a good tonic for a discouraged heart. Some people are more easily disturbed than others: we have dispositions like Thomas. If we will remember what God has done for others, "He will do for you," then we can get our courage back. God's love is a "steadfast" love; He is not kind today, and cruel tomorrow; He is not attentive at one time and forgetful at another. He gives songs in the night. If we will turn to Him in prayer, He will hear us.

"Hope in God": this is the refrain that echoes in both these psalms. This is the message which the world needs today. I am afraid that as a whole, the people of the world are putting their trust in man. We look to our leaders, to our diplomats and politicians to rescue us from our troubles, and all the while we are getting more hopelessly entangled in the meshes of the net which our shrewd enemies are drawing around us. The last half a century has seen more sad blunders than

in all our former history. It is high time for us to awake to the truth that our hope is in God, not in men. His power and His wisdom can save us, but we must call upon Him, and seek His face.

This is a vital message for our own individual hearts. As Christians we face a hostile, unbelieving world. The men of the world cannot come to our aid in our times of trouble; in fact, they often increase our troubles with their questions which are calculated to instill doubts in our souls. It is often the case, also, that our well-meaning friends disappoint, or desert us, and, like Job, we cry out, Miserable comforters are ye. Our only safe and secure refuge is in God; the Ever-living, and Ever-loving, and Ever-faithful God. He can restore the health of our countenance; can change a gloomy face to a glowing face.

Hope is a grace which means much to us as we travel through this "vale of tears," but it must be hope that has a solid foundation; it must be real, not a mirage of the desert. So many of the hopes of men are without foundation, and hope deferred makes the heart sick. I think that most of our hearts grow sick as we see the failure of the plans of men to bring about peace in the world. Let every troubled, longing soul turn with utter confidence to God.

## *II. The Lovely Dwelling-place:*

Psalms 84.

God dwells in heaven, but He also lives in broken and contrite hearts, and He has condescended to meet with His people in special places here on earth. During the time of the patriarchs these places were often where they built altars. When Jacob had his wonderful dream he awoke with a feeling of fear, and said, How dreadful is this place, surely God is in this place, and he named the place Bethel, or House of God. In later years when he seemed to be forgetting God, he was told to put away the strange gods and return to Bethel.

Moses met God at the Burning Bush and was given his commission to go down to Egypt and lead Israel out. When he built the Tabernacle he was given the pattern for the "Tent of Meeting" on the Mount. Everything in this Tabernacle was typical or illustrative of the Way of man's approach to God, and the Holiness of God was especially emphasized. The "Holy of Holies" was the special spot in the Tabernacle which represented the very presence of God; here was the "mercy-seat." In the time of David the service

of the Tabernacle was made to include music and singing. When Solomon built the Temple, this costly and beautiful building became the dwelling-place of God. As long as it was kept pure and holy God met with his people there through the mediation of priests, but the Temple was desecrated and defiled and destroyed at the time of the captivity.

In this beautiful Psalm we have some striking thoughts about the place where God dwells.

The first thing we notice is the Joy that the worshipper feels as he longs for God's House. "My soul longs, yea, faints for the courts of the Lord; my heart and my flesh sing for joy for the living God." Whenever we think of the House of God it should be with a feeling of joy. "I was glad when they said to me let us go unto the house of the Lord." If this were true, would not every church be filled to overflowing every Sabbath Day?

The second thing we notice is the Strength we find in the Sanctuary: "Blessed is the man whose strength is in thee"; in the God Who dwells in His House. Here we find the strength to overcome sorrow; to turn weeping into a "place of springs." They go from strength to strength. Every time we meet God in His House we become stronger.

The third thing we notice is the Honor which comes to us: I had rather be a door-keeper in the House of God than to dwell in the tents of wickedness. It is better to be a servant in God's house than to own a tent of our own. God honors His faithful "Door-keepers." No good thing will He withhold from those that walk uprightly. Blessed indeed is the man who loves God's Lovely Dwelling-place!

## *III. The Living God:*

Psalms 102: 25-27: "Thou art the same."

Many of the things which God created will wear out, or be changed, even the heavens and the earth, but He never changes. I am the Lord, I change not, therefore ye sons of Jacob are not consumed.

Sometimes our friends change. Some of the saddest disappointments which come to us are due to this. "I am Jehovah, I change not." He uses the word which comes from the verb "to be." He is the Ever-Living, Ever-Loving, Ever-Faithful One. There is our Hope. How firm a foundation, ye saints of the Lord!

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## YOUTH PROGRAM FOR DECEMBER 12

*How To Worship*

Hymn: "O Worship The King, All Glorious Above"

Prayer

Scripture: Psalm 123

Hymn: "Dear Lord and Father of Mankind"

Offering

Hymn: "Seal Us, O Holy Spirit"

## PROGRAM LEADER:

In our last program we considered the proper use of two of the most important elements in worship, Scripture and Prayer. In this program we want to discover how to conduct worship in general. We ought always to remember that we can approach God only through faith in Christ. There are many ways of planning and conducting worship, and if certain general principles are observed, God may be acceptably honored in any of these ways. Our speakers will discuss three of these principles.

## FIRST SPEAKER:

The American people, and American young people in particular, attach great importance to activity. We are not easily satisfied unless we are actively doing something. This can be a very virtuous attitude in many respects, but it may also mean that we are tempted to overlook the value of quietness. The Lord says, "Be still, and know that I am God."

It is quite possible that we do not make as much use of silent meditation as would be good for us. This is especially true of worship. We often jump right into conducting a service of worship without taking time to calm ourselves or to think about the seriousness of the thing we are about to do. We will be far more likely to really worship God, if we will allow more time in our devotional services for silent prayer and quiet meditation. It is particularly important to begin the service quietly and reverently. In spite of our natural urge to be doing or saying something, our worship will be much richer, if we will allow more time to planned silence.

## SECOND SPEAKER:

Another thing that many of our worship services need is better preparation. How many times do we wait until the last minute to choose the hymns, the Scripture passage, and someone to lead the prayers. All of these things ought to be taken care of in advance of the service. Often the leader of the worship gives the impression that he does not know what is coming next, and this may well be the case. The leader of worship ought also to urge those who are taking part in the service to make careful preparation. It is not very worshipful to

have the Scripture reader stumble through a passage which he has never seen before. The participants in the worship will be more likely to make careful preparation of their parts if it is evident that the leader has made thoughtful plans already.

Care should also be taken to prepare the place of worship. It is not necessary to have elaborate surroundings, but there can always be neatness and orderliness. It is not conducive to worship when chairs have to be arranged as the service begins, or if someone has to go hunt for hymn books or the offering plate. A few minutes of thoughtful planning can avoid all these distractions. It may be that no one will actually notice the various things that are done in preparation, but if they are done, all will find greater satisfaction in the worship.

## THIRD SPEAKER:

The first two speakers have dealt mainly with what should be done to get ready for worship. Now we should think about the principle which comes into play as we actually worship. It is concentration. When we sing hymns, do you think about the words and what they mean? The people who wrote the hymns intended to convey a message to all who would sing them. These messages cannot enrich our worship unless we open our minds and hearts to receive them. To sing worshipfully demands concentration. When the Bible is being read and prayer is being offered do you ever allow your mind to wander; in fact, do you usually follow what is being read and said? God cannot speak to you, and you cannot speak to God in these acts of worship unless you pay close attention to the words. All of worship demands concentration.

How do we concentrate in worship? It takes practice just like anything else. The stories in the first readers of school children are very short because children cannot concentrate very long at a time. But as the child continues to practice his reading, he finds that he can control his thinking for longer periods of time. We need to approach worship in this way. It may be that many of us are out of practice, but if we will set our hearts and minds to it, we can soon reach the place where we can concentrate in worship. It will mean that we will be truly honoring God, and we will be finding satisfaction for our own souls.

**Minister desires interview with pulpit committees seeking pastor. For further details write c/o Box A, Southern Presbyterian Journal, Weaver-ville, N. C.**

# ANGLERS

(By the Editor of The Testament For Fishers Of Men)

## Lesson No. 84

### "Why Should I Do Personal Work?"

"I'm not the preacher. That is clearly a part of his job. He is paid for it. He has been trained for it and has all the answers. Nor am I an elder, nor a deacon, nor a Sunday school teacher. I can see how any of these might be expected to talk to people about their souls; but I am just a plain church member—a private in the ranks. I attend the church services, always the Sunday morning eleven o'clock, and now and then a night service. I have even gone to prayermeeting on a Wednesday night. I always put something in the collection. I try to be a good citizen (and believe I am), I pay my debts, make a fairly liberal contribution to the Community Chest Drive, drop a coin in the legless beggar's cup as I pass him on the sidewalk, careful to go to the polls and vote in every election, observe the traffic laws, and in every way endeavor to merit the respect of my neighbors. As I think of all this it seems to me I am living a pretty good clean life. Why should the preacher look straight at me as though I am a sheep killing dog when he talks about what he calls 'soul winning'? I just don't get it. When I joined the church I made no pledge to go around preaching and talking to people about religion. One thing I pride myself in, and that is keeping my contracts; I'm a man of my word. Why should I be made uncomfortable as I sit quietly and attentively in my pew on a Sunday morning? Answer me, Mr. Preacher!"

My Brother, I'm glad to answer you. In the first place, you are away off the track and don't know it. You are suffering from spiritual anaemia. You are short on red corpuscles. I say it in all kindness, for I know that if you can see this matter in the right light and discover how much you are missing it may lead you into the enjoyment of a new life. If you are saved it is because Jesus Christ shed His life blood on the cross for you, and you are under a debt to Him which you can never repay. But you can make a substantial payment by doing the thing He most wants you to do; that is, to tell other lost souls that they can be saved simply by accepting Him as their Saviour, too. In this you have a distinct advantage—even over the preacher—for people are not surprised when the preacher or the godly elder or the Sunday school teacher approaches them on this subject; but when *you* come to them with it—you just one of the ordinary run of citizens, just a merchant or lawyer or doctor or day laborer—you a husband and father of a family, or a son or daughter of somebody—when *you* come, telling what Jesus Christ and the Christian life mean to

you—that brings on some new thinking which under the blessing of the Holy Spirit may be used to save a soul from eternal death and add another unit in the kingdom of God.

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.



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# LIQUOR

## DID YOU HEAR THIS ON THE RADIO AND TELEVISION?

The American Business Men's Research Foundation suggests that there are fifteen "never forgets":

1. The "business" of dispensing alcoholic liquors can be carried on only by the express permission of the people. The courts have said so.
2. Alcohol when used as a beverage, is dangerous both to the drinker and to those with whom he associates.
3. It can no longer be said that liquor is a "social necessity."
4. Liquor is today a tragic menace on the highways.
5. Alcoholic beverages have no place in business.
6. For fifty-one years, the railroads of the United States have banned drinking by the men who operate the trains.
7. Judge Braude of Chicago, says at least thirty-three percent of all child delinquency is due to drink.
8. The opening of a saloon in any community means that some boys and girls will have their future jeopardized.
9. Liquor is a costly and unfair competitor of all legitimate retail business in any community.
10. Liquor inspires crime, causes accidents, spreads destitution, increases unemployment and social disorder.
11. Every liquor trade magazine today betrays fear of rising public sentiment against the traffic.
12. The liquor traffic takes out of the people's pockets, and largely diverts from local grocery,

drygoods, meat market, hardware, clothing, boot and shoe shops, \$59.28 per capita each year.

13. The cost of liquor-bred crime, disease, inefficiency and other undesirable consequences in the country at large, now averages \$40.98 per capita additional to the direct expenditure, a total gross loss to the public due to liquor, of over \$100.26 per capita.

14. Every town where liquor is permitted to be sold contributes to this loss.

15. Any town can decide to stop the sale of liquor if it means it, and can steadily reduce liquor loss to the vanishing point. —Civic Bulletin.

## Women's Work

"LOVE . . .

### *The Badge Of Distinction"*

We like to be distinguished. A conventioner wears a badge, a blind man carries a cane, a soldier wears a uniform. All these are marks of distinction that set the wearer out from the crowd.

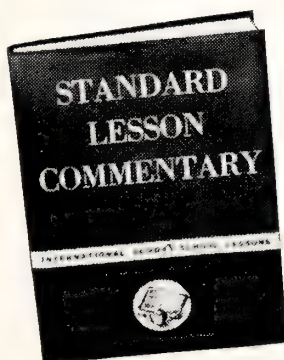
The Christian, too, has a badge. Not made of metal or plastic or wood or paper, his badge is a most perfect piece of workmanship. It cost the highest conceivable price, and it should be his highest possession. The badge the Christian wears is LOVE—THE BADGE OF DISTINCTION.

I. *It was fashioned by Christ.*

"As I have loved you . . ."

The perfect example of love was given us by Christ who, willingly becoming a man, became our Saviour through His death on the cross. Never has the world seen a finer example of love. We shall attempt to analyze that love—find the important parts of this badge our Saviour wears—so that we

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can wear it, too. St. Paul has done it for us when he sums up the facets of Christ's love thusly:

"For ye know the love of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich."

The marks of Christ's love are these:

a. The richness of His possession, "though he was rich."

b. Willingness to sacrifice "yet he became poor."

c. Purposefulness of his giving "that ye through his poverty might be rich."

## II. *It is worn by Christians.*

"So love ye one another."

We who are Christ's pattern our badge of love after His own.

a. The richness of our possession. While our material resources are all that we need, "to support this body and life," our spiritual riches far surpass them.

b. Willingness to sacrifice. Here sin makes it difficult to wear the badge of love, yet God's grace makes it possible for us to overcome our natural selfishness. If we would love as Christ loved, we must be willing to give our first-fruits, the first of our best, to Him and His Church. This requires our time, our possessions, our personalities, our abilities. It is advantageous if our sacrifice is brought in an orderly and regular fashion. Proportionate giving is a commendable practice.

c. Purposefulness of giving. Christ gave with the soul's salvation of men as the final objective. So must we. It requires careful analysis and planning on our part to determine how our funds can best serve our fellowman. The activities of the local congregation, the synodical body or denomination must be thoroughly understood since, as Paul says, "It is required of stewards that a man be found faithful." This phase of love makes an appeal for an informed laity.

## III. *It is recognized by all.*

"By this shall men know that ye are my disciples, if ye have love one toward another."

It does not take an artist to recognize beauty. Nor does it take a Christian to recognize Christianity. If we wear the badge of love, Christ has assured us that men will recognize us for what we are.

a. History proves it. The comment of Emperor Julian: "These men must be Christians; see how they love one another."

b. Proofs aplenty today. Set forth modern examples of how the world recognizes the church and the Christian who unselfishly loves.

There is nothing wrong with the badge of love; its design cost the life of the greatest man who ever lived, of the Son of God himself. If there is any fault in the badge, it has become tarnished by lack of use. With God's grace we shall strive to wear it as Christ designed it so that all will recognize it and be drawn to Him.

George S. Schultz  
From *Stewardship Facts*.

## *Europe By Bicycle!*

Honestly, I'm not crazy, even though a lot of people thought I was at first. Here's how it all happened . . . I found out about the American Youth Hostel organization by chance through a friend in New York and just one perusal through their literature was enough to convince me that I wanted to go to Europe the "AYH" way, i.e., "under my own steam." The price was amazingly low, because American Youth Hostel groups are entitled to use hostels everywhere abroad. A hostel, by the way, is an inexpensive overnight stopping place for anyone who is hiking or biking, and by inexpensive, I mean as little as forty or fifty cents for bed and breakfast! A hostel also often means a straw mattress and outdoor washing facilities and crowded conditions, but that is a minor detail to hostellers. Equipment consists of only as much as can be crammed into saddlebags and carried on the back end of a bike. (The answer is nylon.) Our three-gear, lightweight English bicycles were built for this kind of traveling and were most satisfactory.

I chose the Central Europe trip and sailed from Montreal June 10 on the Greek ship TSS Canberra. Each AYH group has no more than ten members, and our members were a congenial bunch from nine different states. Among them was a leader who had had hosteling experience in Europe and she gave us tips as to how and where we could eat cheaply: (The best way being to buy loaves of wonderful hard bread and cheese and jam for the whole group and find a beautiful shady spot to eat—no service charge this way.)

Some of the highlights of my trip were cycling through beautiful English countryside: London, Dover; and taking a channel steamer to Ostend, Belgium. Another outstanding part of our tour was a steamer trip down the Rhine and also biking through the Rhine and Neckar Valley in Germany. We saw dozens of old crumbling "Rhine-castles" perched up over the river.

The Austrian Alps were glorious with heavy snow on the peaks. I have never felt such exhilaration in my life as I did when we zoomed twenty-five miles an hour on our bikes down steep hills in the Alps valley! (With full pack that's quite a stunt!)

Venice was fascinating as was Florence and Milan. We were able to see DaVinci's famous



"Last Supper" which was restored just before we arrived there.

Sometimes all ten of us and our bicycles piled on third class trains—a major undertaking! We always managed to get everything and everyone on, but it was always a hilarious struggle from beginning to end. Traveling third class is one way to come in close contact with the natives. In fact it couldn't have been closer with ten people in a compartment designed for six to be comfortable in! We spent many a night on a train to somewhere to save money, but we never really minded.

Some of the most magnificent scenery I saw was in Zermatt, Switzerland, at the foot of the Matterhorn. We had excellent weather and actually saw the Matterhorn without the little cloud that constantly seems to cover its tip. We walked and climbed until we ached, but the higher one climbed, the more beautiful the view and then we were more than repaid for our efforts.

Paris was the climax of our tour, and for three days we crammed in everything possible. Our last night we took in the "Folies Begere," Moulin Rouge, had onion soup at four in the morning and then saw the heart of Paris, the markets, begin to stir.

We were really reluctant to break up our tour in Paris, but the summer came to an end all too quickly. Many stayed in Europe for more biking, but I sailed from Southampton on the TSS Columbia for home on August 8.

It wasn't all easy and certainly wasn't all convenient, but it was all fun and good fellowship, and we were able to see the "real thing" and not just tourist spots. In fact, I'm ready to go the "AYH" way all over again!

—Helen Thorington.

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# **Church News**

New Orleans — The sum of \$4,700 has been raised for the Lois Garrison Memorial Building Fund which will be used for the erection of a hostelry and sanctuary at the Chinese Presbyterian Mission here, according to Rev. Dayton Castleman, Mission minister.

This project was started by the Chinese "out of their love and appreciation of the ministry of the late Miss Garrison for 25 years at the Mission," Mr. Castleman stated. Major portion has been raised by the Chinese themselves.

New Orleans — Mr. Lok-Tin Cheung, of Hong Kong, a graduate student at Baptist Theological Seminary of New Orleans, has been engaged as a part-time worker at the Chinese Presbyterian Mission in New Orleans. His work is concerned largely with visitation and educational work in the dialect of most of the Chinese people. He preaches occasional sermons also bilingually.

Mr. Cheung began his duties September 15.

New Orleans (PN) — Mrs. T. H. Shepard, Jr., who has had wide experience in work at Napoleon Avenue Presbyterian Church and in other Presbyterian groups has been appointed recently as full time director of Education at that church, according to Dr. James Gregory, church pastor. She has held different offices in Women of the Church, has taught Sunday School, served as counselor at the Pioneer conference last summer.

Atlanta, Ga. (PN) — A new era of growth for Westminster School here began last week with the laying of the cornerstone for a new junior school building. Participating in the ceremonies at the Presbyterian Church-associated school were Dr. Vernon S. Broyles, Jr., pastor of North Avenue Presbyterian Church and former executive secretary of the Board of Church Extension, Ivan Allen, Jr., general chairman of the school's board, and Dr. William L. Pressly, president.

## ***The Passing Of Roy Breg***

We are advised of the death, October 31st, in Washington D. C., of W. Roy Breg, Executive Secretary of the Allied Youth Organization, while on a speaking tour in Wisconsin. Many Southern Presbyterians will remember Mr. Breg's effective ministry, as he has spoken to youth gatherings in the South during Christian Endeavor days, and will be saddened by the news of his death. Interment took place at Dallas, Texas, Nov. 3.

Clinton, S. C.—The Presbyterian College Board of Trustees has authorized construction of a new dormitory and initiation of a study toward future development of the institution, President Marshall W. Brown announced recently.

Work on the new dormitory, estimated to cost approximately \$200,000 and with facilities for about 100 students, will start within the next few months. It will be ready for use at the start of the new school year next fall.

President Brown said he also received trustee approval to employ the nationally known firm of Marts and Lundy to conduct a study to determine other needs of Presbyterian College and to assist in planning for its future development.

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Davidson, N. C. — Dr. John R. Cunningham, president of Davidson College, and Dr. Blake R. Van Leer, president of the Georgia Institute of Technology, announce a college program jointly adopted by the two institutions to train future engineers.

Georgia Tech is one of the first engineering schools in the South to adopt this new three-two educational program. Davidson is one of the first group to be selected for affiliation with it to enable students to obtain two degrees in a liberalized course. The objective of the three-two plan, by the integration of a three-year liberal arts course and a two-year engineering course, is to better prepare the engineering student for his chosen profession.

Students entering the joint program, effective immediately, will study three years at Davidson, then go to Georgia Tech for two years in one of the eight engineering courses there. Upon graduation they will receive both the bachelor of arts and engineering degrees in five years, instead of the six years normally required to earn the two degrees.

Davidson has a similar affiliation with the Columbia University School of Engineering, initiated in 1953 and now in effect.

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Taking a leaf from a successful event in Louisville of the past winter, the Presbyterian Ministerial Association of Knoxville is to sponsor an Officer Training Institute on December 12 and 13 at the First Presbyterian Church. The leader of the institute will be Dr. C. Morton Hanna of Louisville Seminary.

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### ***Fruitful Revival***

"The Alabama Avenue Church, Selma, Ala., of which Dr. Geo. W. Cheek is pastor, has just experienced a modern Pentecost, under a week's evangelistic preaching by the Rev. Ned Iverson, of Augusta, Ga. Young Iverson's messages, under the evident power of the Holy Spirit, influenced a change and reconsecration on the part of many older Christians. Also a new insight into the

Scriptures was given, sending many to their Bibles for a more careful study. A greater adherence to the Pauline and Calvinistic interpretations of the spirit of Christ, and the Inspiration of the Scriptures, have been induced; in fact the evangelist stood four-square on the historic principles and standards of our Church. No church wanting to be revived from a life of coldness and indifference, should fail to send for this young Evangelist. His last service on the dedication of life increased the Missionary Spirit. There were 21 additions on Profession.

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### ***Synod Of Mississippi Special Meeting***

The Synod of Mississippi met in adjourned session at Belhaven College, Nov. 4, 1954, to consider certain matters of special interest carried over from the stated meeting in September. In response to a resolution adopted by the Synod requesting the Columbus Church to surrender the right to elect one third of the trustees, and the right to veto any proposal for the removal of the orphanage to another site, which had been provided in the charter, the Columbus Church declined to accede to this request, on the grounds that no reasonable or concrete proposal had been submitted with respect to removal or the future operation of the orphanage. After prolonged discussion the Synod took the following action: "Resolved, that a committee of six from the Synod of Mississippi be appointed to work with a similar existing committee from the Synod of Louisiana to study the Ministry of the Synods of Louisiana and Mississippi in the sphere of orphanage service, and to recommend a concrete proposal to the two synods at the stated meetings in 1955." The Moderator appointed on this committee the following: Hon. Frank Everett, Vicksburg, Chairman; Rev. T. Russell Nunan, Greenville; Rev. J. P. F. Stephenson, Clarksdale; Rev. L. A. Holley, Okolona; Mr. C. Y. Katzenmier, Port Gibson, and Mr. A. G. Brush, Laurel.

A special committee had been appointed by the stated meeting of Synod to consider the action of the Ninety-fourth General Assembly on the matter of *Segregation* and to prepare a memorial to the next General Assembly concerning the matter. This committee of which Rev. R. L. Walkup of Starkville was chairman presented a majority report mildly criticizing the action of the Assembly and urging that future deliverances of the Assembly concerning such matters, be clearly grounded on Scripture. Dr. G. T. Gillespie, of Jackson, presented a minority report, proposing a memorial to the Assembly couched in respectful language but making vigorous protest against the action of the Assembly on both constitutional and Scriptural grounds. After considerable discussion the minority proposal was adopted by a large majority. In substance it states: 1. That the Synod cannot in good conscience and for other good and sufficient



reasons comply with the recommendations of the Ninety-fourth General Assembly to abandon the principle and practice of segregation in its schools, young peoples conferences, and local congregation; 2. The Synod overtures the Ninety-fifth General Assembly to reconsider and rescind the action of the last assembly in adopting the report of the Council of Christian Relations with the recommendations contained therein, as contrary to the constitution of the church and the example of Christ; 3. That the Assembly "redefine the functions of the Council of Christian Relations . . . and take such other steps as may be deemed necessary to insure that in the future these and similar agencies of the Church shall scrupulously respect and observe the principles set forth in the Confession of Faith, Chapter XXXI, Section IV, and in the Book of Church Order, Chapter XIII, paragraphs 57 and 58."

A protest against the action of the Synod with respect to Segregation, signed by Rev. Arthur M. Schneider, Jr., and a number of others, was admitted to the records of Synod. In connection with the consideration of this matter, Dr. Gillespie presented to the Synod a carefully prepared statement in defense of the Principle of Segregation from the standpoint of the Christian citizen, in which he undertook to show that the principle of segregation did not necessarily involve discrimination, that it was not in conflict with the Scriptures or the spirit and teachings of Christ, and that it could be defended on moral, ethical and sociological grounds, as the fairest and best solution of the problem of race relations, for both the white and the colored races. Dr. Gillespie did not ask the Synod to approve or adopt his statement, but offered it as an explanation of the position which he felt compelled to take on this question, and which he felt represented the position of the great majority of Christian people in the South.

The Synod approved a request from the Board of Trustees of Chamberlain-Hunt Academy to be authorized to issue bonds in the amount of \$100,000 for the purpose of erecting a new Student Union and Recreation Center Building on the campus of the Academy.

The date of the meeting of Synod was changed from the fall to midsummer, and the Synod adjourned to meet at Belhaven College, June 28, 1955, at 7:30 P. M.

### ***Payments On Pledges To Negro Work Lagging***

Atlanta, Ga. — Lagging payments of pledges to the Negro Work Campaign, as reported here today to the Board of Church Extension, resulted in the reactivation of the Administrative Committee that headed up the highly successful drive two years ago.

Dr. J. McDowell Richards, of Decatur, Ga., chairman of the Board, Dr. Vernon Broyles, of Atlanta, former executive-secretary of the Board, and Robert L. Peters, Kingsport, Tenn., make up the committee under Dr. P. D. Miller, of Atlanta, who has been a chairman of the campaign throughout. The Board voted reactivation after hearing reports that barely half of the total \$2,225,000 pledged had been paid, although two-thirds of the time for payment had passed.

Figures quoted showed that as of Nov. 1, \$1,127,772.62 had been received, leaving a balance of nearly \$1,100,000 due by the end of December, 1955. Receipts through today have increased the total by \$11,101 to \$1,138,873.84, the campaign office added, bringing the total due down to \$1,086,139.81. Already divided between the two agencies sharing in the campaign, Stillman College and the Division of Negro Work of the Board of Church Extension, is a total of \$987,098.14. This leaves an undivided balance, above expenses already paid out, of \$13,755.76, most of which came in during the past 10 days.

### ***Columbia Seminary Students Visit Presbyterian Center***

Atlanta, Ga. — The entire student body of Columbia Presbyterian Seminary, Decatur, Ga., last week visited the Presbyterian Center here, the first such large student delegation to be shown through the eight-month-old headquarters offices for six agencies of the Presbyterian Church, U. S.

The visit, which grew out of plans made by a faculty committee of professors in the practical fields, was designed to give the student ministers background information in the services offered through the agencies, and to encourage the young men to make full use of available church literature.

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Presbyterianism, as believed and as practiced in America in the early history of our country, can still be a binding and strengthening force at home and abroad.

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**UNLOADING THE LORD'S CORN**—Men and boys of Beersheba Presbyterian Church, near Summerville, Ga., are pictured unloading sacks of corn from three trucks, as part of their "ear of corn for the Lord" project. Sixteen ears of corn were planted by members of the congregation, and \$102 was made by the project for missions.

(See Church News, Page 18)

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## EDITORIAL

### Dr. James Henley Thornwell And Church Union

A few years ago an ardent unificationist sought to buttress his appeal for union with the Presbyterian Church U. S. A. by endeavoring to call Dr. B. M. Palmer from his resting place to serve as a witness. He instituted a seance that impressed some, but the venerable father refused to answer the call. The speaker was not as successful as the witch of Endor in her experience with Samuel.

During recent months several proponents of union in their debates have sought to use another Church father to support their position. At the present time they are employing the name of Dr. James Henley Thornwell.

We have in our library the four large volumes of Dr. Thornwell's Collected Writings as well as Dr. Palmer's "Thornwell's Life and Letters." There is not a single statement ever made by Dr. Thornwell that could be used, when viewed in its proper context, to promote the contemplated merger. On the other hand, there are many statements from Thornwell's writings that would make it impossible for him to favor it.

Dr. Thornwell was a strong defender of the Old School theology. In 1838 he led a movement in the Synods of South Carolina and Georgia to commit both Synods and Columbia Theological Seminary to a distinct Old School position. His resolutions were adopted and saved this section for the Old School Church.

Again, Dr. Thornwell stood for the exclusive kingship of Jesus Christ over His body, the Church. He maintained that Christ is the only Legislator in His Church.

Furthermore, the Columbia Seminary theologian insisted on the spiritual mission of the Church. He declared emphatically that the Church was not to engage in politics. If he were alive today it is safe to say that he would not favor the Church's lobbying for F.E.P.C. or similar legislation.

Finally, Dr. Thornwell stood for the Scriptural doctrine of the eldership, according to which the elder is to be the husband of one wife and therefore may not be a woman.

One of the major qualities of Dr. Thornwell's character was *consistency*. Discourse VII in Thornwell's Collected Writings, Volume II—Theological and Ethical, is on "Consistency." He held that once we have begun well, consistency becomes a fundamental virtue. He pointed out that consistency embraces three things—stability of opinion, harmony of life, and propriety of behaviour. Dr. Thornwell had little patience with fickleness of opinion or a spurious charity. He emphasized the obligation on the part of all Christians to make their actions correspond with their professions. When we profess to believe something our vote in ecclesiastical assemblies should be consistent with such profession. Dr. Thornwell's closing words in this Discourse should reverberate in every Church court in our day. "The general assembly of the great and the good and the learned and glorious of all ages and of all climes look down upon *you* and exhort you to walk worthy of your exalted calling." In like manner may we say that as Thornwell, Palmer, Dabney, Girardeau, Webb and others look down upon us may we vote worthily of our high mission.

—J. R. R.

### Your Minister And Christmas

Many ministers, particularly those in country pastorates, are expected to give of their time, and the use of car with its accompanying expense, for



matters which are personal to their parishoners and not in any way connected with the church.

How often the pastor takes a sick person to the hospital, or to a doctor's office! How often they are expected to render services as a matter of personal convenience for the recipient of those services.

In these works of mercy and of personal friendship there is no question but that the minister finds a wonderful opportunity for witnessing for his Lord. But, these things should not be accepted as a matter of course, nor should they go unappreciated.

At Christmas the opportunity presents itself to show your pastor that you love him and that you appreciate what he has done for you. Such a remembrance need not be a substantial gift but it should show him that he is appreciated.

In many ways a local congregation is like a big family, and, as love and appreciation go so far to make the family relationships a foretaste of heaven, so congregational love and appreciation for the pastor can prove a two-way means of blessing.

Remember your pastor at Christmas!

—L. N. B.

## Is The Plan Of Union Accurate In Regard To Church Property?

The following sentence found on page 10 of the 1954 Plan of Union seems to the writer lacking in accuracy:

"The basic Presbyterian principles and provisions concerning ownership of property are the same in the Constitution of the united Church as in the Constitutions of the three uniting Churches."

In paragraph 45 of our Book of Church Order the deacons "have the care of the property of the congregation, both real and personal, and shall keep in proper repair the church edifice and other buildings belonging to the congregation. In matters of special importance affecting the property of the Church, they cannot take final action without the consent of the congregation." As this is brought out in Leslie's *Presbyterian Law and Procedure*, par. 205, the action of the congregation is the only thing necessary to grant a good title, or to pledge the property for a loan. And good title lawyers are regularly accepting such congregational actions as the basis for mortgage loans and for titles.

On the other hand, the Plan of Union, p. 200, par. 12, makes this added provision:

"A particular church shall not sell, mortgage, or lease any of its real property used in connection with the work of the Church, except in consultation with the presbytery of jurisdiction."

This may be taken from the Constitution or from the practice of the U.S.A. Church, but it is in accord neither with the Constitution nor with the practice of the U. S. congregations. It means that a congregation in the United Church could no longer give a clear title to property by congregational vote. A good title lawyer would not approve a loan on the local property unless the congregation had also been in consultation with the presbytery and had secured an affirmative action from the presbytery of jurisdiction.

Again there is provision in both our Book of Church Order, par. 164, and also in the Plan of Union, p. 200, par. 11, for the disposition of the property of a dissolved congregation. But the provisions are not the same. In our Book, the local owners of the local properties are instructed to deliver, convey and transfer to the Presbytery the property of the local church; in the Plan of Union the Presbytery already holds the property and may use or apply it as it sees fit.

These differences reflect the historical divergences between our own and the U. S. A. practice on the matter. Our U.S. Church continues the old position on ownership of local properties that was in force during the first two hundred years of American Presbyterian history; while the U.S.A. Church follows the precedents marked out in the Walnut Street Decision of 1865-66. There were Presbyterian congregations in America for half a century before the first presbytery was organized—which, of course, owned their own properties. It was eighty years after the first presbytery before the General Assembly was organized and another ten before the Assembly was empowered to hold even denominational (general) properties. Shortly after the New School split of 1837, the Old School Church wrote to the congregations under its jurisdiction describing their local properties as not under the Assembly's ownership. In 1861 our congregations acted on this 1838 Assembly action and brought our local properties out of the Old School Church without challenge. In 1875, we re-affirmed this 1838 position.

When, however, the Kentucky Split came in 1866, the great majority of the membership of the Walnut Street Congregation were denied their

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property in the interest of a very small minority by the U.S.A. General Assembly. That same body advanced in the case of the Cumberland Congregations and the congregations of the "Machen" group to the position in which they took some local properties even where they had not a single local resident U.S.A. member. That is, in the U.S.A. Church the presbyteries of jurisdiction, and ultimately the General Assembly, own the local congregational properties. That seems to be the sense also of paragraphs 11 and 12 on page 200 of the Plan of Union. But the paragraphs cited from our Book of Church Order and our usual practice of selling, mortgaging, and leasing local properties solely on the vote of the local congregations is at variance with both the U. S. A. and the Plan of Union. Accordingly, it seems to us that the statement on page 10 of the Plan of Union that the principles and provisions concerning ownership of property are the same in the Constitution of the united Church as in the Constitution of our Church is in error.

—W. C. R.

## JUSTIFICATION

Gordon H. Clark

Do you expect to go to heaven when you die? Virtually everybody does. If you should ask a dozen different people why they expect to go to heaven, what answers do you think they would give? A Lutheran girl told me that she had behaved commendably through life and so she was sure she would go to heaven. (Luther would never have given that answer.) A doctor of no particular denomination said that although he had done a few bad things, he had done a great deal of good, and so he expected to go to heaven. And a utility repair man guessed that the Church would get him through. But these answers bring to mind the negro spiritual: "Everybody talking 'bout heaven ain't going there."

If you were an elder of a Presbyterian session, and an applicant for communicant membership gave some such answer, would you vote to receive him?

In general there are only two plans of salvation. The first plan has several varieties, but basically it is a purely human plan of salvation by works. Its sole drawback is that the works do not work. Heaven's requirements are too stringent, and we cannot make the grade. The second plan is the divine plan of justification by faith. Let us see how the Confession summarizes the Biblical teaching.

"Those whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical

obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God."

In the United States, though not in South America, Spain, and Greece, we are no longer persecuted for preaching this doctrine. But we and it are ridiculed. The imputation of our guilt to Christ and of his righteousness to us, together with his satisfying divine justice, is disparaged and belittled as a mere legal and commercial transaction. Something repulsive is supposed to attach to a "merely legal" atonement. Would an illegal atonement be more attractive? What is really repulsive about this doctrine is its view of man as a depraved sinner and of salvation as altogether by God's grace. Sinful men hate the doctrine because it reveals their sin; proud men hate it because it prevents them from earning heaven by their own merits. But repentant and humble sinners gladly accept God's gift.

If justification, acquittal, pardon, and acceptance were the last words of the Confession and of Calvinism, there might indeed be a serious objection. Someone has parodied a gospel song so as to make it say,

"Free from the law, O blessed condition,  
I can sin as I please and still have remission."

And in the time of the Apostle Paul, objectors argued that justification by faith alone encouraged men to sin. That they raised this objection in Paul's day shows clearly that Paul did not teach justification by works. But in Romans VI Paul showed with equal clarity that the objection is unfounded. The Confession states it this way:

"Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love."

Justification is God's judicial act of acquittal, but acquittal never comes to a man without regeneration and effectual calling. God never pardons a man without removing his heart of stone and supplying him with a heart of flesh. Christ's perfect righteousness is never imputed without the sinner's being raised from the dead and given a new life. Faith in Christ, then, is always accompanied by other saving graces; and the second chapter after Justification in the Confession is on Sanctification. We shall come to it shortly.

But we would be in a bad way, as Luther and Calvin well knew, if we had to depend on our own merits for acquittal, pardon, and acceptance with God. For this, only Christ's righteousness is sufficient, and with Christ's righteousness we can be sure of heaven.



# The Current Theological Problem

By G. Aiken Taylor, Ph. D.

Religious events of the past few years and especially the current debate on the question of Church Union have managed to divide our church into two distinct and rather clearly defined camps. It is almost as though two major "parties" had emerged from the flowing life of our church. And the vocabularies these "parties" use, the arguments they put forward, the policies they worry over, the issues over which they clash, the "religions" they preach—all combine to indicate very clearly that we are divided by something much more basic to the very nature of religion than whether or not we should unite with some other Presbyterian denomination.

It would not be an exaggeration to say that we can almost recognize two separate and distinct "churches" within our own church: each with a clearly defined but different idea of the essential nature of religion. And the hearty accusations and counter-accusations that we hear, such as,

"They are as Christian as we!" countered by

"Oh no they are not!" which retort evokes

"I have worshipped in churches of sixteen different denominations in as many different lands and I have seen no recognizable differences in essentials," to which the reply may be,

"But how can we have fellowship with anyone who does not accept the Resurrection?"

—All this sound and fury, I say, finally leads absolutely nowhere at all because the two sides to the controversy are talking about at least two different sets of fundamentals, each supporting its own conception, not only of the nature of Christian fellowship, but of what religion really is—each unable to see the other's point of view.

This is my attempt to distinguish between these two theological "parties" existing within our church (or within most Christian churches, for that matter), and to suggest in what way their differences may be important.

## *The Party of the "Left"*

For purposes of identification (and with no discourtesy intended), it would probably be fair to designate one of these "parties" the party of the "left," and the other party of the "right," in accordance with the accepted political definition. Certainly one tends to fit the thought implied by the word "progressive," whereas the other seems to fall into a pattern that is more "traditional." Each of these groups, moreover, is rather clearly recognizable by rather typical attitudes and affirmations whenever religious problems and issues arise.

Take the party of the "left" for instance. This party may ordinarily be identified by certain characteristics (although no single characteristic is an adequate "tag" for purposes of identification, of course). But these friends are usually inclined to be more interested in administration than in theology; they will usually be found in the front ranks of any movement promoting a program rather than a creed. This party can occasionally be discerned in such affirmations as that of the distinguished layman of our church who recently said, "Perhaps the most important thing (laymen) should forget is theology . . . it's a difficult subject; and it ill-becomes the modern layman who is not yet a scientist in a scientific age, to play the theologian in a scientific age."

It matters little what the precise import of the above quotation may be. The point I am trying to make is that such affirmations can ordinarily be expected from our progressive friends, and they indicate a particular theological bias. These sincere religionists are inclined to think administratively. The organization's the thing.

To become specific: most of us know that a part of the debate on the subject of union has centered upon certain statistics which members of one side, especially, have held up as a basis of comparison between the Presbyterian Churches U.S. and U.S.A. Now representatives of the "left" have shown an inclination to represent our Southern church as more *efficient* than the Northern church and to say that the opposition is recommending our organizational structure over that of our Northern neighbors. (Whereas, of course, the alleged organizational deficiencies have been presented as symptomatic of something much more fundamental than poor business efficiency).

These good friends furthermore repeatedly emphasize the *doing* of the Word rather than the *believing* of the Word (in itself a good emphasis). They are responsible for the sort of approach which recently questioned flatly in a Sunday School lesson: "What is a real Christian?" and answered the question by referring to Luke 6:46, where Christ indicated that His disciples must *do* what He said and not simply cry "Lord, Lord." (To be sure one wonders if the publican in the parable of the pharisee and the publican was doing much more than crying "Lord, Lord." But this is perhaps a little too subtle).

The point of view we are talking about is represented in programs such as some of those our Young People will be giving in the Spring, in which the various secular social agencies of the

community will be studied and commended for being highly representative of the best in a real Christianity.

Again, our friends of the "left" repeatedly tell us about our relationship to one another, but often seem to take our relationship to God either for granted or as an accomplished fact. By this I mean they often leave one with the impression that they believe man's relationship to God to be abundantly clear, firmly established, universally recognized and generally believed; but man's relationship to his fellow man to be a relatively unknown quantity which we must zealously define, carefully portray and earnestly practice if we are to be religious people in this 20th century.

These good friends are inclined to dwell at length upon our "changing theology," pointing out with emphasis that man-made theological edifices must all pass away (which is true. But the frequency with which this theme is played suggests the proximity of a worse heresy, namely the belief that the truth about God is something for man to discover and that the faith of each generation is that which best serves the needs of that particular generation. For to suggest that the faith of any generation may not necessarily be the faith of any other is almost to say that God is a creation of the mind of man!)

The party of the "left" seems to suggest that fellowship among Christians occurs (or should occur) whenever you find two or more people whose ethical ideals are alike. That is, brethren in Christ are those who have similar views on justice, charity and race relations. A classic demonstration of this point of view occurred a year or two ago when a Presbytery undertook to discipline a minister whose officers were unordained (some didn't believe in it); who did not baptize persons making a profession of faith (again some of his elders didn't believe in baptism), who did not celebrate Communion at the 11:00 o'clock hour (members of his church would be embarrassed by such a service), who spoke of prayer as man's "bootstrapping himself intellectually," (i.e. prayer is a man talking himself into a better frame of mind), and for whom Christ was the Son of God only as every other man is a son of God. This minister practiced, however, a Christian view of brotherhood. Consequently, when the Presbytery took action, an enthusiastic horde of supporters rushed to his aid from all over our church, deploring the Presbytery's "20th century inquisition." One of our church papers actively took up his defense. Outstanding churchmen from all over the country eulogized this man as "one of the greatest Christians of our generation" and when his case went all the way to our General Assembly, there distinguished leaders of our church put into writing their protesting sympathy for his cause (after it was defeated by a very small margin).

All this history suggests a wide division within our communion. And such a gulf indeed exists.

It is a division in some respects as wide as Kipling's East and West, although in this case the twain *must* necessarily meet, for the viewpoints represented by the "progressive" and the "traditional" parties of our church must both be found within a truly balanced religious outlook. It is only when either viewpoint is held to the exclusion of the other that something is wrong.

### *Two Relationships*

A true religious "whole" is made up of two relationships. First there is our relationship to God in Christ Jesus, which we call the "vertical" relationship. Secondly, there is our relationship to our fellow man in general and to other Christians in particular which we call the "horizontal" relationship of Christian experience.

In the book of Ephesians, Paul teaches that to our relationship to Christ we must of necessity add a concern for and a fellowship with other Christians, to have a complete religious outlook.

But in the letter to the Colossians, Paul corrects the opposite error, which is that fellowship, service and charity are in themselves adequate expressions of religion. In this letter to the Colossians, Paul insists that work and worship must begin and end—must be wholly by, of and for Jesus Christ, to be Christian.

Representatives of the progressive view, or the party of the left, tend to begin discussions of religion by referring to the "horizontal" relationship between Christians. They also tend to judge religious experience by its conformity to right social and ethical relationships. And they tend to define Christianity in terms of fellowship and service. Some times they do it to the exclusion of important considerations within the "vertical" relationship. When this happens, there is something decidedly wrong with the religious outlook expressed. An emphasis upon fellowship among Christians is very good. But fellowship among Christians depends upon a prior consideration: namely, what is a Christian. And until that first consideration is accurately settled (and the deciding frame of reference here is the "vertical" relationship) then you cannot suggest anything about fellowship.

### *The Party of the "Right."*

This brings us to a consideration of the party of the "right" of our church. This party counts its membership among those who are "traditional" in their outlook. They tend to center their interest in the "vertical" relationship of religious experience. First and foremost for them are such matters as the Being and Nature of God, the Person and Work of Christ, and the nature of our relationship to God in Christ. Persons of this point of view tend to judge religious experience by whether or not it includes Jesus Christ as a certain way. They tend to define Christianity in terms of theology: that is, of what man is to believe concerning God.



Sometimes they become preoccupied with the "vertical" relationship to the exclusion of the "horizontal" relationship. When this happens, the party of the "right" makes a mistake as serious as that of the "left" when it becomes preoccupied with what duty God requires of man, to the exclusion of an accurate and vital faith.

The party of the "right" is inclined to ask, first of all, "What do you believe?" It is very deeply concerned about accuracy of theological expression. To them, it makes all the difference in the world what you hold to be true about the Person of Christ and about the Atonement. And they would not hesitate to evaluate any "Christian" outlook on the basis of its attitude towards the future: whether it expects Christ to return, really, to judge a hopelessly evil world, or whether it expects the world to become progressively better until all men everywhere become "good."

Now it may be that some members of the "right" become so preoccupied with the "vertical" relationship that they wrongly adopt unChristian attitudes within the "horizontal" relationship. And it may even be that some of these friends go so far as to make of religion only an intellectual exercise in which accuracy of theological definition becomes in itself a religion (so-called intellectual "fundamentalism").

*But it is most emphatically not true that anyone who insists upon a true expression of faith or upon theological accuracy is thereby a Christian of the mind and the intellect only.* And it is most emphatically not true that a person who finds it impossible to establish a binding Christian relationship with someone who denies some basic point of theology or doctrine must therefore be unChristian in his attitude.

My relationship to my fellow man, religious-wise, depends wholly upon my relationship to God. It is because I am His in a specific way and because He is mine, also in a specific way, that I am able to become specific towards my fellow man.

It would be utterly absurd to say that God is just any sort of a God at all, that there is no system and no coherence within His relationship to His creatures; that Christ's Incarnation and Atonement are just anything you wish to call them—or nothing in particular. What we can expect from Christ depends upon what He is and Who He is and what He did and how He did it. My spiritual need depends upon what sin is and what it does. My present status in the sight of God depends upon what salvation is and how I am saved. These matters are specific or they are not. They can be spelled out or they cannot. We can know about these things or we cannot. And to say that we cannot is in itself to be dogmatic (or to be a sort of fundamentalist) in the matter. Therefore, what I believe is of first, last and supreme importance. I can believe that I must be saved a certain way or

that I must not be saved a certain way. But in any event what I believe is of immense importance, for it determines my behavior.

Therefore faith is not simply an intellectual exercise and theology is not, as the fellow said, something for laymen to forget if they want to become really religious. We may believe in the Virgin Birth or we may not believe in the Virgin Birth, and in either case we exercise a particular faith. But to say that this sort of preoccupation with the Person of Christ represents a calcified fundamentalism unrelated to essential Christianity is to make an error.

I may affirm that I believe a true theology to be unchanging. I may, on the other hand, say that theology is something for every generation to define for itself. Each of these opinions could represent a distinct belief about the essential nature of things and each could form the basis for a particular view of religion. For each may also be more than simple opinion. It may be—and probably is—an indication of so wide a separation between religious minds that, to complete the words of Kipling, "never the twain shall meet," because if one is Christian, then the other most certainly is not.

This brings us to the very heart of the problem we face in the matter of church union—as many of us see it. Hear, therefore, the parable of the two Presbyteries:

The Presbytery of the Right examined the minister referred to in the discussion above and decided that he had not been true to the Faith and the Order of our church. And this Presbytery removed this minister from his pulpit. But forthwith the Presbytery of the Left extended the welcome mat to this chastized brother and with sympathetic clucks of affection it speedily took him unto its bosom, making him an author of its literature, a speaker before its conferences and an advisor unto its program.

Now what think ye? Is it likely that a member of the Presbytery of the Right, later transferring his membership to the Presbytery of the Left would find fellowship among his new associates, however earnestly they should point out that we all subscribe to the same standards?

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# ANGLERS

(By the Editor of *The Testament For Fishers Of Men*)

## Lesson No. 85

### "Fishing" in the Hospital

Patients in a hospital, as a rule, are going through a "softening up" process. They have much time to think on matters which have been pushed aside in the busy life. They make fertile soil for the Gospel seed. Here is a case where a brief word and a brief prayer brought results.

"Dear Anglers:

"I had visited through the hospital and an impulse told me to visit the colored ward, something that should have been a frequent thing. There was one young Negro man at the point of death, his wife having cut him almost in two for his unfaithfulness. I exhorted him briefly to repent and embrace Christ, for his time was nearly gone, and had a brief prayer that God would heal him, but only for His glory and a Christian life. I then went on to the other rooms.

"A year later I was in the local bank and a big, fine looking Negro kept looking at me and finally, not able to contain himself, blurted out so that all could hear, "Are you that preacher?" I answered that I did not know what he meant. He then told me that a prayer and a few words from the Scripture had saved him body and soul, and he thanked me for all that I did for him. I laughed, for I had never done less to bring a man to Christ, and we both acknowledged that all the thanks was to the Lord.

"Upon examination I discovered a good knowledge of the Bible, assurance of salvation, faithful church attendance (including prayer meeting) and a family altar. When I discovered all of this, I was sure that it was God's work and not mine, and that he was truly "Borned again" as he put it.

"I have since been faithful to visit all the sick all the time, and am more confident than ever that the 'Word of God is quick and powerful, and sharper than any two-edged sword.'"

A Testament For Fishers Of Men has been sent to this fisherman. Send your experience in "fishing" and if it is used, you will receive a \$3.25 fisherman's testament.

### Shall We Make A Book?

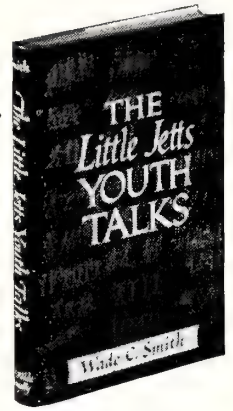
Suggestions have come from several sources to the *Journal* to compile ANGLERS into a book on Personal Work for inspirational reading and for Study Classes. There are many (more than ever) books coming off the press these days—many more than will ever be read or sold—making it

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## LITTLE JETTS YOUTH TALKS

(Illustrated)

By Wade C. Smith



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# LIQUOR

## HORSE SENSE



The clergyman who had entertained the young man at dinner is, of course, distressed. He says they did not drink "enough to affect the mental processes." He was profoundly uninformed as to modern scientific revelations that very small quantities of alcohol "affect the mental processes." The man who fired the fatal shot is devastated—he killed his friend; he believed he was firing in the defense of his home.

The father and mother of the victim are suffering from shock and sorrow—he was an only child. The boy of whom they were so proud is dead. He was not a "man-about-town"; he didn't hang around taverns and cocktail rooms; he had not been, as his father says, "reared to drink." All he did was to take a few drinks on a social occasion—drinks offered to him by a minister of the Church.

Who can measure the quality and weight of influence?  
—Clipsheet.

Teenagers, he said, "who confess they had a few beers" form the largest part of intemperate drivers on the roadways.

The National Medical Association is to be commended for discontinuing the advertisement of liquor and tobacco in their National publication as of January, 1954.

### Action Toward Temperance

The House Interstate Foreign Commerce Committee considering the Bryson Bill made a report which temperance leaders consider encouraging—in fact, some say it is the most significant news in the temperance field to come out of Washington in a long time. Condensation of the report follows:

The Committee on Interstate and Foreign Commerce issued a stiff warning to Brewers, Vinters and the Radio and TV Industry which practically amounted to an ultimatum in that they were given until January 1, 1955, to clean house. The obvious implication is that unless they voluntarily clean up from inside, action will be taken to curb or eliminate Radio-TV advertising.

It was pointed out that the distillers refrain from Radio-TV advertising and "suggested" that beer and wine industries take immediate steps to curtail or eliminate their advertising. It was also pointedly stated that TV beer and winecasting showing family scenes, or any person drinking, serving or preparing drinks, or scenes appealing to children are *not in good taste*. It was also indicated that the beer and wine industries would do well to take serious note of the "many complaints with regard to the improper and excessive advertising of alcoholic beverages on Radio and TV."

Likewise the Broadcasting Industry was criticized for its failure in self-regulation of beer and wine advertising and directed to take immediate steps to meet widespread complaints related to alcohol beverage advertising.

Furthermore the Radio-TV Industries were directed to "submit to this Committee by January 1, 1955, a report as to the steps already taken, and proposed to be taken, to cope with this problem. We expect the wholehearted cooperation of all concerned in arriving at a satisfactory solution to these vital issues."

Until further definite action is indicated, please continue to protest to Radio and TV stations, and *Pray Without Ceasing*.—Missionary Horizons.

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# Glory To God In The Highest

**Background Scripture:** *Psalms 148; Matthew 1:18-25; Luke 2:1-20.* **Devotional Reading:** *Luke 2:8-20.*

What is the chief end of man? To glorify God and enjoy Him forever. So reads the Catechism. Whatever we do, whether we eat or drink, do all to the glory of God. What is it that brings the greatest glory to God? The Salvation of men from sin; the work of our Great Redeemer; the Incarnation and Life and Sacrificial Death of our Lord and Savior, Jesus Christ, God's well-beloved Son. Our lesson today very naturally treats this most important subject.

## I. "Praise ye the Lord":

*Psalms 148.*

Twelve times in this psalm we are exhorted to praise Him. All Nature, all Creation, is to unite in praising Him: all that is in heaven and upon earth. He starts with the heavens and all the angels and hosts; then comes to the sun and moon and stars of light; all the great universe above us, which in its immensity and glory stretches out into limitless space. The astronomer, with the tremendous telescopes of our modern day is but beginning to see the wonders of the sky. All this Universe is exhorted to praise its Maker, and Ruler, and Preserver, and give to Him the glory due to His Name.

He then comes to the earth with all its wonders and beauty. All the inanimate, and all the animate world, are to unite in His praise. Then the rulers and people of the earth, old and young, high and low, are to praise the name of the Lord. He concludes with the praise of all His saints. God has a special, select body of His own here upon earth, a people near unto Him: they are to join the chorus of praise to the God Who has not only created them, but Who has redeemed them and exalted them.

## II. *Jesus; Emmanuel; God with us:*

*Matthew 1:18-25.*

We now come to that Great Event which brings the greatest glory to God, the Coming of the God-man; Jesus; Emmanuel, (God with us). I do not see how anyone who reads and believes the Bible can have any doubts about the Supernatural Virgin Birth of our Lord Jesus Christ, nor do I understand how anyone can look upon it as a minor doctrine of no vital importance. Certainly, the Word of God, and our Catechisms and Confession of Faith all agree that it is an essential doctrine. Why should we wish to disbelieve such a glorious fact, one that undergirds our whole scheme of Salvation? Can you think of a better way, or a more natural way, for the Son of God to become

man? There is a mystery here, of course, but it is no more mysterious than a thousand other things which we accept today without question.

I wish to stop for a while on the two names of our Savior which are given us in this passage.

First, let us take the name, JESUS; Jehovah saves. This is the best known of all His names. It is not translated usually, but transliterated into the languages of other peoples. The first hymn I heard when I went to Korea was, "Jesus Loves me, This I know, For the Bible tells me so." I could recognize His name although it had been slightly changed in their language. It made the tears come. All over the world children learn very early to love the name, Jesus, and sing of His love.

Thou shalt call his name, Jesus, for He shall save his people from their sins. The Old Testament, Joshua, saved the Israelites and brought them into the Promised land, giving them rest. The New Testament Jesus, (Joshua) saves his people from sin and brings them into eternal rest. Who are "His people"? The lost sheep of the house of Israel, and lost sinners all over the world; He came to seek and to save that which was lost. His people are His "sheep," who hear his voice and follow Him, and there shall be one fold, and One Shepherd.

He saves them *from* their sins, not *in* their sins. He takes away sin by the sacrifice of Himself; Behold the Lamb of God Who takes away the sin of the world. He saves from the Penalty of sin, being made sin for us Who knew no sin. He saves from the Pollution of sin; the blood of Jesus Christ, His Son, cleanses from all sin. He saves from the Power of sin, breaking its shackles, and setting us free; if the Son shall make you free, ye shall be free indeed.

Notice the word, "shall." He is able to save unto the uttermost, all that come unto God by Him. He is able to keep us from falling, and

to present us faultless before the throne. He is able to supply all our needs. If we commit ourselves to Him, He is a faithful Savior, and no man can pluck us out of His hand; He gives unto us eternal life.

Now, let us notice the name, "Emmanuel"; "God with us." The very name proclaims the "God-Man." What are some of the things suggested by this name?

*Emmanuel, God-with-us, means Power.* Man by himself is weak and powerless; Apart from Me, Jesus said, ye can do nothing. There are two Greek words translated "Power." One of these means the right, or authority, to do a thing. Jesus uses this word when the scribes and Pharisees criticize Him for saying, Son, thy sins be forgiven thee; In order that ye may know that the Son of Man has power, (the authority) to forgive sins, He said to the sick of the palsy, Rise, take up thy bed, and walk. Jesus had the authority, as the Great Physician, to forgive sins as well as heal bodies. He uses this same word when He commissions His disciples to go into all the world and preach; "All power is given me." He, the Great Head of the Church has the authority, the right, to send them forth. There is another word which is translated "Power"; it is the word from which our word, "dynamite," comes. It means the ability or strength, to do something. Paul uses this word in Romans I, when he says, The Gospel is the *power* of God unto salvation.

Emmanuel, God-with-us, means that we have both kinds of power; both the authority, and the ability. We have the right to go and preach the gospel; to us have been given the "keys" to the Kingdom. We also have the other kind of power as we preach and the Holy Spirit uses the Word to convict and convert.

*"God-with-us" means Peace.* Here again, we have two kinds of Peace; peace in the heart, and peace in the world. The coming of Christ, the Prince of Peace, will one day bring peace to a troubled world, and the beautiful prophecies of Isaiah will be fulfilled. Then, "He is our Peace"; by the Cross He has made peace between God and man: Peace, perfect peace, in this dark world of sin? The blood of Jesus whispers peace within.

*"God-with-us" means Purity, Righteousness, Holiness.* He not only justifies; He sanctifies. God is Holy, and He can never be satisfied with us until we are holy also. So the process of Sanctification is begun and continued in the souls of believers; more and more we die to sin and live to righteousness.

*"God-with-us" means Love.* We love because He first loved us. It was LOVE that brought Him here; it was LOVE that led Him to Calvary. It also means that we love Him, and love our fellow-men.

Yes, Emmanuel is a wonderful name for our Savior. Let us keep these two names in our minds and hearts this Christmas season.

III. "Glory to God in the highest":  
Luke 2:1-20.

In the 148th Psalm we saw that all creation is to praise God. The thing which brings the greatest glory to God, and calls forth our loudest praise, is not Creation, but REDEMPTION; His rich, and full and free Redemption, the Coming, the Work, and the Death of our Blessed Redeemer, the Lord Jesus Christ. This is the theme of angels and men. Turn to our Hymns and see if this is not true. The outbursts of Praise which fill the Book of Revelation show us that this is the theme of heaven also.

Luke, the careful historian, dates this important event. It took place when Caesar Augustus sent out a decree that the whole world should be enrolled (for taxation). This explains why Jesus was born in Bethlehem, as the prophet foretold.

"There was no room in the inn." He was in the world, and the world was made by Him, and the world knew Him not; He came unto his own, and his own received him not. The Creator of the world was in Bethlehem, and there was not even room in the inn. Is He not crowded out of our modern life in the same way?

The shepherds did three very wise things: (1) They went and saw . . . came with haste. Would not that be a wise thing for all people to do? Some of us let others "go and see," while we neglect our opportunity. (2) "They made known abroad"; It was too good to keep to themselves. (3) They glorified and praised God.

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## YOUTH PROGRAM FOR DECEMBER 19

*Good News*

Hymn: "To Us A Child Of Hope Is Born"  
Prayer

Scripture: Luke 2:1-20

Hymn: "O Come, All Ye Faithful, Joyful  
And Triumphant"

Offering

Hymn: "Joy To The World! The Lord Is  
Come"

## PROGRAM LEADER:

On this day when so much of the news which demands our attention is dismal and discouraging, it is our privilege to bring you good news. Some years ago two men in a small country town were talking about both world affairs and local happenings. Their general impression of things was pretty dismal. It seemed that there was no good news to be found. Finally one of the two said, "The only good news these days is the Gospel." "Yes," replied the other, "but who will listen to it?" It is just that failure to pay attention to the good news about Christ which is responsible for all the bad news which we hear. "Gospel" means "good news" and it refers specifically to the good news about Jesus Christ. Our speakers will tell us some interesting things about this news: why it is news, why it is good, and why there are so many who ignore it.

## FIRST SPEAKER:

We can easily believe that the coming of Christ was news on that day so long ago when the shepherds received the heavenly announcement from the angels that the Son of God and Saviour of men was born in Bethlehem. It was not really fresh news then, because seven hundred years earlier the inspired prophet had looked into the future and written, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called: Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." From the standpoint of time the news about Christ was old when it happened, and of course, it is much older now.

The reason that most news is relegated to a place of non-importance after a short time is that old news loses its significance. It was great news when Abraham Lincoln was elected to the Presidency, but you could not stir up much excitement today with a bold headline in the newspapers announcing that Lincoln had been elected president. It is a fact which is important as history, but it has no present significance for us. The news about the coming of Christ into the world is eternally significant. It is not the kind of news that we can file away and forget. Christ is the same yesterday,

today, and forever. In His name alone do we find the power of God unto salvation. The news about Christ is front page news yesterday, today, and every day.

## SECOND SPEAKER:

We can see that the coming of Jesus Christ is news, but why is it good news? We take it for granted that it is good, but we ought to know just exactly why. Before we can answer this question we must become aware of the terribleness of sin. All the troubles of the world: the evil, the pain, the sorrow, and even death itself can be traced to sin. Sin is at the root of all our trouble. Christ came to deal with the sin problem, and He did. He faced all kinds of temptations to sin, but He did not yield to them. Having overcome temptation, He deserved no punishment as sinners do, but He voluntarily took the place of sinners and bore the punishment that was due to them for their sins. God proved that Christ's self-sacrifice for sinners was acceptable when He raised Him from the dead. Christ died to pay for our sins, and He rose to give us life. This good news is made even better when we are told that all we have to do to receive pardon and eternal life is to trust in Christ as our Saviour. The fact that we can be set free from the guilt and the power of sin is surely the best news in all the world.

## THIRD SPEAKER:

Since the good news about Christ is so wonderful in its meaning for all people, we find it hard to explain why there are so many people who hear it and refuse to receive the blessings which it affords. Most people will readily admit that sin is the basic cause of many, if not all, of our serious troubles. Why will they not accept the deliverance which is offered to them in the Gospel of Christ?

One reason that many find it hard to receive the blessings of the Gospel is that those who are saved by Christ must confess their sins. This is not a pleasant thing. No one enjoys admitting that he is wrong, much less confessing that his whole life is stained by sin. It is not easy, but it is necessary. Until a person recognizes sin in his life and sees what it is doing to him, he will not see his need of salvation, and he will not trust in Christ to save him. For this reason, it is our Christian duty to talk courageously and uncompromisingly about sin.

Another reason that some find it hard to receive the salvation of Christ is that to do so one must admit that he cannot help himself. There are some sinners who will not admit their helplessness and their complete dependence on the grace and

mercy of God. It goes against human nature to admit that you are totally dependent on someone else, but the Bible tells us that we are saved by grace through faith, and not by our good works lest we should become filled with pride. To be saved from sin we need only to trust Christ and to trust Him alone.

#### PROGRAM LEADER:

Our news about Christ is eternally meaningful to His people, and it is unbelievably good. Surely we are thankful that we have been told that news and that we have received its blessings. We cannot appreciate the news until we yield our lives in faith to this Saviour and Life-giver of whom we have heard. If we have received His salvation, then we can best prove our thankfulness by sharing the news with others.

---

### *Still They Come*

A congregational meeting, after being duly called by the session and announced, was held at the Hanging Rock Presbyterian Church, Hanging Rock, West Virginia, Nov. 14, 1954, to discuss Church Union.

The following action was taken in regard to the proposed Union of the Presbyterian Church in the U.S. (Southern) with the Presbyterian Church U.S.A. (Northern) and the United Presbyterian Church:

We, the members of the Hanging Rock Presbyterian Church, assembled in congregational meeting this 14th day of November 1954, adopt the following resolutions:

Whereas the Presbytery of Lafayette sent an overture to the 1954 General Assembly to let every congregation vote on Church Union; and this request was denied

Whereas the Presbytery of Winston-Salem sent an overture to the 1954 General Assembly to allow absent members of Presbyteries, especially foreign missionaries, to vote on Church Union; and this request was denied

Whereas other rights of the people as American citizens and intelligent church members are being denied in the Crusade for Union.

That this congregation unanimously recommends our representative to the January 1955 meeting of Winchester Presbytery to use his influence and vote to oppose the present plan of Union.

Whereas the mixing of the races is contrary to the Bible, Genesis 11:9, Deut. 32: 8, Acts 17: 26; contrary to orderly government; contrary to the best interests of both colored people and white people

Therefore the Hanging Rock Congregation strongly regrets the recent action of the General Assembly in regard to breaking the barriers between the races.

That copies of these actions be sent to be published in the *Hampshire Review*, to the *Southern Presbyterian Journal*, and a copy to be sent to the Stated Clerk of Winchester Presbytery, also a copy be kept in our records.

Hugh Smith, Moderator  
Mrs. Paul Smith, Clerk

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### *Still They Come*

BE IT RESOLVED, That, We, the Session of the First Presbyterian Church, Greenville, S. C., at its regular monthly meeting in October, 1954, go on record as NOT approving the plan of UNION with the Presbyterian Church, U. S. A., and the United Presbyterian Church, as sent down to the several Presbyteries by our General Assembly in session in May 1954.

THAT a copy of this Resolution be published in our Church calendar during the month of November, 1954.

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### *Still They Come*

Word has just been received from the Summer-ville, Ga., Presbyterian Church stating that the Session met on Monday night, Nov. 15, to discuss the proposed Union with the U.S.A. and U.P. denominations. After a full discussion of the situation a vote was taken, resulting: Against Union, 10 - For Union, None.

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### *And Still They Come*

Marshall, Texas — The Session and Diaconate jointly wish to point out that our church here in Marshall goes down on record as being opposed to organic union of the Presbyterian bodies. This reaffirms the position of the Church which was indicated by the congregation in a congregational meeting of February 15, 1952, at the time of the election of a pulpit committee. The committee at that time "was instructed to consider no one who favored union with the Presbyterian Church, U.S.A. or membership in the National Council of Churches." (From the Church Bulletin)

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### *100% Against*

In a letter from W. C. Trotter of Oxford, Mississippi, among other things there appeared the following paragraph: "You will be interested to know that on Sunday the 17th, our church at College Hill took a vote on unification of the Southern Presbyterian Church with the Northern Presbyterian Church and we voted unanimously not to join. There wasn't a single member who voted for unification. Of course we are a small church but it is that much."

The Church at College Hill is in the Presbytery of North Mississippi.



WHEREAS: A group of approximately 175 Presbyterians of Albemarle have assembled in the First Presbyterian Church of Greenville, N. C., to hear the case against the merger of the three churches in question, and

WHEREAS: We are NOT convinced by the arguments proposed by the proponents of union, and

WHEREAS: We are deeply distressed by the dissension, strife and divisions caused by the agitation, persuaded that God cannot be pleased with the spirit incident upon such disruption, and

WHEREAS: Convinced that our church as at present organized is, under the blessing of God, rendering a service unsurpassed by few, if any, religious groups in the world, and that the proposed union would threaten our growing effectiveness in winning souls to Christ, and otherwise promoting the interests of the Kingdom:

THEREFORE BE IT RESOLVED: That we hereby register our hearty disapproval of the proposed union.

BE IT FURTHER RESOLVED: That a copy of these resolutions be sent to the Clerk of each Session of the Presbytery for the information of the Church.

Dr. McClure, one of those who addressed the meeting, is pastor of Caldwell Memorial, one of the large churches of Charlotte. He is also the Moderator-nominee of the Presbyterian Synod of North Carolina. He said in part:

"I am opposed to the proposed merger because of the doctrinal differences between the Northern and Southern Churches." The speaker cited numerous instances of the ordination of men to the ministry in the Northern church who disclaimed belief in the cardinal points of Christian doctrine, such as the Virgin Birth of Christ, His Resurrection, and the miracles.

"I am further opposed to union," he continued, "because of the tendency in the North to centralize power in the hands of a few. The union proposal is a move toward ecclesiastical totalitarianism, and away from Christian democracy."

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# Women's Work

## *Point Of No Return?*

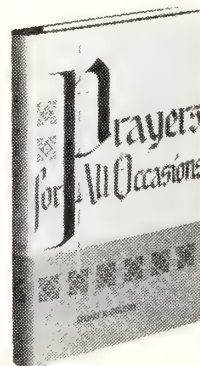
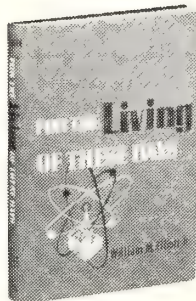
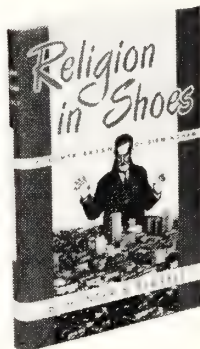
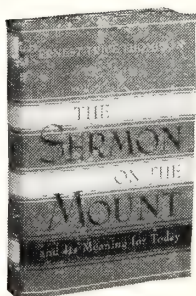
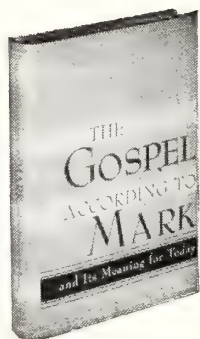
In Romans 1:5 we read in part, "through Jesus Christ our Lord we have received grace and apostleship to bring about obedience to the faith." Although these words are but a part of the apostle Paul's salutation to the Christians in Rome, he manages, as usual, to get across the idea that their grace-given apostleship is supposed to result in obedience to Christ's commands. Paul himself was certainly a shining example of "obedience to the faith"; and while there are many qualities of his personality that all Christians might emulate, let us right now consider only one. We might call it his perseverance or endurance, but let us simply say that he never accepted a "point of no return."

There is an ominous moment in the motion picture "The High and the Mighty" which I shall never forget. The story depicts the flight of a big passenger plane from Hawaii to San Francisco. Midway in the journey over the ocean one of the engines catches on fire. In the midst of panic and hysteria of the passengers, the crew manages to put out the fire, but in doing so have damaged the gasoline tank so that the plane is slowly losing gas. In the pilot's room thereupon begins a breathless race against time. Will there be enough fuel to reach San Francisco, or had they better turn back? Just as they decide they had better turn back, one of the navigators announces, "We have just passed the point of no return."

As I sat there watching, I was struck with the thought—how often that happens in our lives! How many times we figuratively hear a bell ring, and we think, "Now I can't go back, and I'm not sure that I can go forward either." It may be physically. One day we may decide that it's no longer any use to try to regain our youthful pep and enthusiasm. Or we may conclude we'll just have to put up with some infirmity. It may be socially. We may have broken relationships in our lives, or we may merely have ceased to try to get along with that difficult person. It may be spiritually that we have given up as impractical, or at least compromised with, the ideals of youth.

And yet, when you come to think about it, Paul faced all these tests too. Physically, he suffered from some malady that he tried very hard and prayed much to be rid of. Finally the answer came that with Christ he could be triumphant over it. Socially, he quarreled with his co-workers. He broke sharply with Barnabas, Mark, and Peter. Yet later on we find them reconciled and dear friends again. And spiritually, almost every place Paul went to proclaim his ideals of freedom of worship, he was jeered at, stoned and cast out. One would think that Paul would never think of re-

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turning to those cities, but he did return to every one! Finally we see him again setting his face towards Jerusalem, even though he knew a death sentence awaited him.

Paul never accepted a "point of no return," and we need not accept one either, not as long as we have life, not as long as we have Christ. If we could just see this for ourselves, for others, it might prove a higher form of obedience than we know.

"Do you see that little mud puddle over there by the side of the road?" asked a wise man of one all bowed down with troubles. "In that pud-

dle are drops of water that were once as clear and pure as the water which is carried in yonder cloud above. The little raindrops in that puddle are crying out for escape and what will you do to help them? Will you tell them to strive and struggle? No. The more they struggle the more sediment will rise from the bottom. Will you put an antiseptic in the water to cleanse it of its germs? That would only exchange one form of impurity for another. Will you put your hand in the puddle and press down the mud to the bottom and sides? No, that would not bring release. There is only one way and that way is always open. You will tell the drops of water to turn away from the



mud which lies at the bottom and look toward the sun. For remember this, no matter how our pathways are blocked and hindered here below, the path that leads upward is always free and clear and open."

The upward path is the true pathway of return that all of us may safely seek. Paul found it. We can, too! —Faith L. Mischler (Mrs. M. E.)

### *Some Stewardship Truths*

I dyed my rooms in candle glow,  
Hung holly wreaths and mistletoe,  
And in the passing lure of them  
Forgot *the heart is Bethlehem.*  
With tinsel glory I trimmed a tree,  
But I forgot *the heart of me—*  
That is where the Christ must stay  
When He comes in on Christmas Day.  
—Selected.

### *"If This Be True . . ."*

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy," was the startling admission of a Communist in a non-Communist country. He continued, "All the same, it is we who will finally beat you. We are only a handful and you Christians are numbered by the millions. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right.

"We Communists do not play with words. We are realists, determined to achieve our object, and we know how to obtain the means. Of our salaries and wages, we keep only what is strictly necessary, and we give the rest for propaganda purposes. To this propaganda we also consecrate all of our free time and a part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of this Gospel if you do not practice it, and if you do not spread it, and if you sacrifice neither time nor money for it?

"Believe me, it is we who will win, for we believe in our Communist message, and we are ready to sacrifice everything, even our lives, in order that social justice shall triumph. But you are afraid to soil your hands." —Lee Bergsman.

### *Overseas Relief*

Nashville, Tenn. — Victims of what has been called Italy's worst cloud-burst disaster received immediate help through the relief channels of Church World Service and the World Council of Churches, the Rev. Paul B. Freeland, secretary of Overseas Relief and Inter-Church Aid, Presbyterian Church, U. S., revealed today. The flash floods which struck a ten mile stretch of coastline

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between Salerno and Amalfi on October 26, left more than 400 dead, hundreds injured and at least 5,000 homeless.

To meet this emergency fifteen bales of clothing, provided by American churches and stored by the Waldensian Church in the area, were released immediately. A new Church World Service shipment of 10,000 lbs. of clothing and blankets fortunately arrived in Italy soon after the disaster and were rushed to the stricken area. Protestant aid is being given through Pastor Guido Comba, treasurer of the Waldensian Church in Italy. Direct financial assistance in the amount of \$5,000 was authorized by Church World Service. For this emergency the Board of World Missions, Presbyterian Church, U.S., has appropriated \$500.00 from Overseas Relief and Inter-Church Aid funds, Mrs. Freeland stated.

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# Church News

## *The Lord's Acre*

Atlanta, Ga. — The "Lord's Acre Plan," so successful in the Belgian Congo mission area of the Presbyterian Church, U. S., has just proven itself a success in rural northwest Georgia.

As developed by the men of the Church of Menlo Presbyterian Church, Menlo, Ga., and the men and boys of Beersheba Presbyterian Church a few miles north of Menlo, the project culminated last week in the raising of nearly \$150 for use in agricultural mission work abroad. Both the Menlo and the Beersheba projects grew out of talks by Dr. Cecil Thompson, professor of Columbia Theological Seminary, Decatur, Ga., in which he reported his visit to African villages where the Lord's Acre plan is enthusiastically carried through.

In Beersheba Church community, leadership in the project was taken by Willie M. Storey, who encouraged members of the congregation to enter an "ear of corn for the Lord" project. Young Ralph Hood was the first to enter the plan. The project, when launched last May, started out as competition between fathers and sons in the historic rural church. It soon, however, became a family proposition.

In the project, druggist Billy Edwards, president of the Men of the Church organization, took the lead. Bill Young contributed land and seed, and some 15 men out of the church planted, thinned, hoed, and gathered the corn from the acre of fine land. The project thus brought the men of the church together four times in cooperative labor, and despite the severe drought, more than 25 bushels of corn were produced on the Lord's Acre. Taking part in the final harvesting were Mr. Edwards, Henry McWhorter, Charlie Wyatt, Lucian Alexander, J. P. Agnew, O. C. Cleckler and Elmer Mustoe.

## *Missionary Comings And Goings*

Rev. and Mrs. George R. Stuart, Jr., returned to Congo on September 25. Mr. Stuart is a native of Birmingham, Alabama, and Mrs. Stuart is from Griffin, Georgia, where the Stuarts made their home during their furlough.

Miss Virginia Allen returned to Congo on November 6 after spending her regular furlough in this country. Miss Allen is a native of Lynchburg, Virginia, and is a graduate of Randolph-Macon College of Lynchburg and attended Biblical Seminary. During her furlough she made her home in Lynchburg.

Rev. and Mrs. Robert Reinhold and family sailed from New York on November 6 to return to Congo after their regular furlough in this country. Mr. Reinhold is from St. Petersburg, Florida, and

is a graduate of St. Petersburg Junior, received the B.R.E. degree from A.T.S., and an A.B. degree from Richmond Prof. Institute and graduated from Union Theological Seminary.

Mrs. Reinhold is a native of Clearwater, Florida, and is a graduate of Florida State College for Women in Tallahassee. She is the former Peggy Lou Thomas. The Reinholds made their home in Clearwater during their furlough.

Mr. and Mrs. Rob Roy Robertson and family returned to Congo on October 31 after spending their regular furlough in this country. Mr. Robertson is from Chattanooga, Tennessee, and is a graduate of the University of Chattanooga, attended the University of California in Los Angeles and Columbia University in New York.

Mrs. Robertson is a native of Due West, South Carolina, and is the former Elizabeth Johnson Clarke. She is a graduate of Erskine College and attended Columbia Theological Seminary in Decatur and Columbia University in New York. The Robertsons made their home in Chattanooga while on furlough.

Miss Jacky Muris of Cannes, France, returned to Congo on November 16 after her furlough in this country. She spent the first part of her furlough in France, her home, before coming to the States on March 31 for the remainder of her furlough. While in this country she made her home in Augusta, Georgia. She is a graduate of College de Jeunes Filles in Cannes, France, and attended the University of Aix Marseille in Nice, France. She received her M.A. degree from A.T.S. in Richmond. She is a member of the Ginter Park Presbyterian Church in Richmond.

## **From Congo:**

Dr. and Mrs. George R. Cousar returned to this country on September 16.

Rev. and Mrs. Earl S. King, Sr., arrived in New York on September 8. While on furlough they will make their home at Mission Haven in Decatur, Georgia. Mr. King is from Low Moor, Virginia, and Mrs. King from Tampa, Florida.

Miss Alice Longenecker returned to this country on November 9 for her regular furlough in this country. Miss Longenecker was born in Congo where her parents were missionaries of our Church there. She is a graduate of Queens College and of Johns Hopkins Hospital. She will make her home in Quitman, Georgia, during her furlough where her parents live.

Dr. and Mrs. John Knox Miller and family of our Congo Mission have returned to this country on November 9 for their regular furlough in this country. Dr. Miller is a graduate of Davidson College and Tulane University in New Orleans where he received his M. D. degree and the T.M. degree. Dr. Miller was born in Congo where his parents are missionaries of our Church.



Mrs. Miller is the former Aurie Hollingsworth Montgomery, daughter of Dr. and Mrs. James N. Montgomery of our Formosa Mission. She is a graduate of Agnes Scott College and studied at the Newcomb Summer School in New Orleans and the Baptist Hospital in New Orleans. During this furlough they will make their home at Mission Haven in Decatur, Georgia.

Dr. and Mrs. Robert R. King of our Congo Mission returned to this country on November 2 for their regular furlough. He is a graduate of the Medical Department of the University of Arkansas and of the Logan H. Rotts Memorial Hospital in Little Rock, Arkansas. Dr. King is a native of Little Rock.

Mrs. King is from Louisburg, North Carolina, and attended Louisburg College and received her A.B. degree from Coker College. The Kings will make their home in Boone, North Carolina, during this furlough.

#### **To Brazil:**

Rev. and Mrs. John Boyle returned to Brazil on Sept. 2 following their regular furlough in this country. Mr. Boyle was born in Brazil where his parents were missionaries of our Church. Mrs. Boyle is from Loxley, Alabama. They made their home at Mission Haven in Decatur, Georgia, during this furlough.

#### **From Brazil:**

Mr. and Mrs. David Hopkins of our East Brazil Mission returned to this country on November 15 for their regular furlough in this country. Mr. Hopkins is a native of St. Joseph, Missouri, and is a graduate of St. Joseph Junior College and attended Park College in Kansas City, Missouri.

Mrs. Hopkins is the former Frances Louise Hannefield of St. Joseph. She is a graduate of St. Joseph Junior College, she took an Extension Course in the University of Kansas and attended Park College. The Hopkins will make their home in St. Joseph, Missouri, during this furlough.

#### **To Japan:**

Rev. and Mrs. Arch Taylor, Jr., returned to Japan on September 18 after their regular furlough in this country. Mr. Taylor is from Winston-Salem, North Carolina, and Mrs. Taylor is a native of Louisville, Kentucky. They made their home in Louisville, Kentucky, during their furlough.

#### **To Korea:**

Rev. and Mrs. E. T. Boyer returned to Korea on September 24 after their regular furlough in this country. Mr. Boyer was born in Quincy, Illinois, but considers Huntington, Missouri, home. Mrs. Boyer is from Ontario, Canada. During

### **In Loving Memory**

*Your life was given to doing good, working for the Master. Since you have gone I have been thinking of ways to pay tribute to your memory. It seems to me there could be no more fitting memorial than to further, in some small way, the work to which your life was dedicated. So, in loving memory, I make this gift.*

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their furlough they made their home at Mission Court in Richmond, Virginia.

Rev. and Mrs. R. K. Robinson returned to Korea on October 4. Mr. Robinson is from Lewisburg, West Virginia, and Mrs. Robinson is a native of Waco, Texas. Mr. and Mrs. Robinson returned to this country in December 1950 when the war broke out in Korea. Mr. Robinson returned alone in January 1953 while his family remained at Mission Court in Richmond. He returned to this country in May and returned to Korea in October taking his family with him.

### To Mexico:

Rev. and Mrs. Clarence Bassett and family of our Mexico Mission returned to that country about the 15th of November following their furlough in this country. Mr. Bassett's home is in Amarillo, Texas. He attended Amarillo Junior College in Amarillo, Texas, John Brown University in Siloam Springs, Arkansas, and is a graduate of Austin College and Union Theological Seminary.

Mrs. Bassett is the former Katherine Myers, daughter of our former Mexico missionaries Mr. Z. V. Myers and the late Mrs. Myers. She attended Brownsville Junior College and Texas A. and I. and graduated from Austin College and A.T.S. in Richmond. The Bassetts made their home in Austin, Texas, during this furlough.

Word has been received by the Board of World Missions here, announcing the births of three sons of Presbyterian missionary parents who are in Korea, the Congo, and the West Brazil mission stations.

The Rev. and Mrs. Dwight Linton of the Korea Mission announce the birth of Thomas Dwight, Jr., in Chunju, on November 14. Mr. Linton was born in Korea where his own parents are missionaries of Presbyterian Church, U. S. He is a graduate of the University of Richmond and of Columbia Theological Seminary in Decatur. He studied at the University of Edinburgh in Scotland for a year, 1952-53. Mrs. Linton is a native of Orlando, Florida, and graduated from Florida State University and the Assembly's Training School in Richmond. She is a member of the First Presbyterian Church in Orlando. The Lintons went to Korea in October 1953 for their first term of service.

Charles Archie Sthreshley, son of the Rev. and Mrs. Charles A. Sthreshley of the Congo Mission, was born October 14. Mr. Sthreshley is a native of Hopewell, Virginia, and is a graduate of King College and Union Theological Seminary in Richmond. He attended Biblical Seminary in New York. Mrs. Sthreshley is the former Florence Moore, of Ashland, Virginia, and is a graduate of Flora Macdonald College and the Assembly's Training School.

The other new arrival is Theodore Reichardt Taylor, Jr., son of the Rev. and Mrs. Reichardt Taylor of the West Brazil Mission, who was born November 3 in Ceres. Mr. Taylor is a graduate of the University of Florida and of Columbia Theological Seminary in Decatur. Mr. and Mrs. Taylor are both natives of Leesburg, Florida. Mrs. Taylor, the former Margaret Folson, is a graduate of Rabun Gap-Nacoochee Junior College and attended West Georgia College. The Taylors went to Brazil in 1946.

Nashville, Tenn. — Ten young "missionaries" have been added to the staffs of four Presbyterian Church, U. S., mission fields, according to information on births received by the Board of World Missions. The Congo field received the biggest share of the new Presbyterians, with five of the ten reported. Mexico missions added three, and one each were reported from Korea and Brazil.

Boys out-numbered girls, six to four. Here are the names of the latest available list of missionary babies:

From Brazil, the Rev. and Mrs. Tom W. Foley announce the birth of a daughter Donna Carol, on Sept. 13. Mr. Foley is a native of Maxton, N. C., and a graduate of Hampden-Sydney College and Union Theological Seminary in Richmond. Mrs. Foley is the former Mildred Coe Spencer and a native of Washington, D. C. She is a graduate of Northwestern University, and attended Washington School for Secretaries and the Assembly's Training School in Richmond.

The Korean mission's new baby was born Sept. 28 to the Rev. and Mrs. John N. Somerville, and was named John, Jr.

Mr. Somerville is from Barnardsville, N. C., and is a graduate of Presbyterian College, Clinton, S. C., and of Columbia Theological Seminary, Decatur, Ga. Mrs. Somerville is the former Virginia Bell of Montreat, N. C., and is a native of Waynesboro, Va. She is a graduate of Wheaton College and the Johns Hopkins School of Nursing.

The three additions to the staffs of the Mexico mission are David Crandall Johnson, Alan Charles Thomas and Robert Lee Bassett.

David Johnson is the son of Mr. and Mrs. Edson Johnson, and was born on July 21 in Mexico. The father is a native of Vancouver, Washington, attended the University of Washington in Seattle, Clark Junior College in Vancouver, and the University of California in Berkeley. He also attended the San Francisco Theological Seminary in San Anselmo. Mrs. Johnson is the former Sidney Lorraine Crandall and a native of National City, Calif. She attended San Diego State College in San Diego.

Alan Thomas' parents are the Rev. and Mrs. Harold Thomas. The baby arrived July 5. Mr. Thomas is from Lakeland, Fla., and is a graduate



of Westminster College, New Wilmington, Pa., and Columbia Theological Seminary, Decatur, Ga. Mrs. Thomas is the former Charlotte Weimer of Somerset, Pa., and is a graduate of Westminster College.

The Rev. and Mrs. Clarence Bassett are parents of Robert, who was born on Oct. 11 in Fort Davis, Texas. The parents are now in this country, on furlough from Mexico. Mr. Bassett was born in Greenville, Texas. He is a graduate of Austin College, Sherman, Texas, and attended Austin and Union Seminaries. Mrs. Bassett is the former Katherine Myers of Alexandria, Va. Her parents were former missionaries to Mexico. She is a graduate of Austin College, and received her master's degree in religious education from the Assembly's Training School.

The five additions to the Congo Mission families are:

Grace Elizabeth Hobson, born on Aug. 14 in the Congo, to the Rev. and Mrs. J. Kemp Hobson. Both parents are from Birmingham, Ala. Mr. Hobson is a graduate of Davidson College and Union Seminary in Richmond. Mrs. Hobson is a graduate of Alabama College and the Assembly's Training School. She is the former Clara Fisch.

Virginia Ann Long is the daughter of the Rev. and Mrs. Paul B. Long, and was born Aug. 30 in Brussels, Belgium. Mr. Long is a native of Barboursville, W. Va., and is a graduate of Wheaton College and Columbia Theological Seminary. Mrs. Long is the former Mary Elizabeth Dalton of Ontario, Canada. She received her R. N. degree from the Kitchener-Waterloo Hospital in Ontario and attended Wheaton College.

Barbara Rowland Rule is the daughter of Dr. and Mrs. William Rule III, and was born Aug. 5 in Lubondai. Dr. Rule is a Knoxville, Tenn., native and a graduate of Davidson College and the University of Pennsylvania, where he received his M. D. degree. Mrs. Rule, the former Effie Crane, was born in Carrollton, Miss., but calls Atlanta, Ga., her home.

Farris McDaniel Goodrum was born Oct. 1 to Mr. and Mrs. Garland Goodrum. Both parents are graduates of Austin College, Sherman, Texas, and both are from Houston. Mrs. Goodrum is the former Eleanor Mae McDaniel.

William H. Crane, Jr., born July 26 in Richmond, Va., where his parents, the Rev. and Mrs. W. H. Crane, Sr., are on furlough. The father is a native of the Congo, where his parents were missionaries. Mr. Crane is a graduate of Davidson College and Union Seminary in Richmond. Mrs. Crane, who was the former Anne Boyd Cleveland, also was born in the Congo where her parents were missionaries. She is a graduate of Austin College, Sherman.

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### Change Of Address

Rev. Ismael Andrade, professor at the Presbyterian Seminary of the North in Recife, Brazil, is now at the Presbyterian Seminary in Louisville, Ky., doing graduate work. His wife, Jean, and his two children are with him.

### Dr. Alfred Lewis Patterson Passes

Dr. Alfred Lewis Patterson, 86, died at the home of his daughter, Mrs. L. K. Boggs, in Birmingham, Ala., November 3rd. He had been an invalid the past five years.

### South Carolina Church News

Manning — Rev. Charles R. Raynal, Jr., has resigned as Pastor and has accepted a call to be Pastor of the Fort Hill Church at Clemson College.

Mount Zion — Rev. W. L. Newman, who has been Pastor of the Church at Bethune, has accepted a call to the Mount Zion Church, Saint Charles, S. C. He has entered upon the work there.

Bishopville — Dr. James C. Wool has resigned as Pastor of this church and will accept work in Alabama.

Hopewell, Lesslie, S. C. — The church at Lesslie, of which Rev. Laurence Williams is Pastor, has just completed an annex which is to be used as Sunday school rooms. Increased attendance has made this necessary.

Laurens — Rev. Tom C. Cook has resigned as Pastor of the First Presbyterian Church and will accept work in Virginia.

Coastal Churches — All of the Presbyterian Churches involved in the path of the destructive hurricane which visited the coast of South Carolina on October 15 came through without serious injury. The churches are Ocean Drive Beach, Rev. H. C. Leming; Myrtle Beach and Little Mem., Rev. C. D. Brearley; Georgetown and Friendfield and Pawley's Island, Rev. Ace L. Tubbs.

### *Kings Mountain Presbytery*

The Presbytery of Kings Mountain met at 9:30 A. M. in called meeting on October 21, 1954, in West Avenue Presbyterian Church of Gastonia, N. C.

Candidate Henry Robards, Jr., was received from the Presbytery of South Carolina and examined for Licensure. Mr. Robards is serving the Robinson Memorial Presbyterian Church in Gastonia, N. C.

Rev. Herbert W. Dale of the Presbytery of Albermarle was received into Kings Mountain Presbytery, after due examination, and accepted a call to the Hephzibah Presbyterian Church. The time for the Installation of Mr. Dale was set for Sunday evening, October 31, at 7 P. M. with the following commission to install named by the Presbytery. Rev. George Riddle to preside and propound the constitutional questions; Rev. Charles Bixler to charge the minister; Elder Bob Gordon of the First Presbyterian Church of Gastonia to charge the pastor; Rev. James B. Bradley to preach the sermon and Elder Jake Burgen of the First Presbyterian Church of Lincolnton to complete the commission.

James B. Bradley

Davidson, N. C. — The Dr. and Mrs. Thomas F. Staley Memorial Scholarship Fund has been established at Davidson College by their son and his wife, Mr. and Mrs. T. F. Staley of Rye, N. Y., it was announced here today at a meeting of the Underwriters, an alumni organization devoted to the financial welfare of the college.

An initial gift of \$33,000 was made to the Fund by Mr. and Mrs. Staley, who have specified that the income be used for aid to ministerial candidates at Davidson. It is planned that the Fund will eventually provide scholarships for at least two members of each of the four classes at Davidson at all times.

Austin, Texas — Funeral services were held here Sunday, November 14, for Dr. Samuel L. Joekel, professor of Bible at Austin Theological Seminary, and one of the outstanding figures in the General Assembly, who died unexpectedly November 12. Funeral services were held at the University Presbyterian Church, with Dr. R. F. Grib-

ble, professor of Hebrew at the seminary, the Rev. E. W. McLaurin, professor of Greek, and the Rev. William M. Logan, pastor of University Church, officiating. Burial was at Giddings Cemetery, Giddings, Texas.

Instead of flowers, it was requested that those who desired, designate that their gifts be sent to the Samuel L. Joekel Memorial Fund at the seminary.

Survivors include his widow, Mrs. Dorothy Turner Joekel, and one son, Robert Charles Joekel, a geologist with Dow Chemical Company in Alice, Texas. Another son, Samuel L. Joekel, Jr., was killed in action during World War II. Other survivors are four brothers, Herman Joekel, Charles Joekel and Albert Joekel, all of Houston, and Fred Joekel of Dallas, and a sister, Miss Harriet Joekel of Houston.

Atlanta, Ga. — The Business Women's Circle of North Avenue Presbyterian Church in Atlanta, oldest business women's circle in the General Assembly, and possibly in the nation, celebrated its 50th anniversary on November 11, in Atlanta.

The only surviving charter member, Miss Eva Richards, was guest of honor for the special occasion.

## BOOKS

A NEW CRITIQUE OF THEORETICAL THOUGHT, Volume I. Herman Dooyeweerd. The Presbyterian and Reformed Publishing Company. \$36.00 per set—4 volume sets only—\$30.00 per set until Volume II is released.

Many thinkers hold the idea that a Christian philosophy is a contradiction in terms. They maintain that Christianity is based on authority while philosophy is based on reason. There are today Reformed thinkers who believe it is possible to formulate a Christian system of philosophy. They maintain that there is a life and world view that is all-comprehensive and Bible-centered that may be designated a philosophy. They feel that non-Christian thinkers have no right to monopolize the term philosophy. For several years there has been a group of Christian thinkers in Holland who have been developing a truly Christian philosophy. Their philosophy is based on the presuppositions of the truth of Christianity. They have set forth a methodology which enables one to interpret all of human experience in the light of Christian revelation.

The chief exponents of the Christian philosophical movement are Professors D. H. Th. Vollenhoven and H. Dooyeweerd of Amsterdam and H. G. Stoker of Potchefstroom.

This particular volume was written by Dr. Herman Dooyeweerd, Professor of Philosophy of Law, Free University of Amsterdam. He is a Fellow of



the Royal Dutch Academy of Sciences. This work has been translated by David H. Freeman, Assistant Professor of Philosophy, Wilson College, and William S. Young, Assistant Professor of Philosophy, Butler University.

Originally Dr. Dooyeweerd was strongly under the influence of the Neo-Kantian philosophy. Later he was influenced by Husserl's phenomenology. The great turning point of his thought was marked by the discovery of the religious root of thought itself whereby a new light was shed on all attempts to bring about an inner synthesis between the Christian faith and a philosophy which is rooted in faith in the self-sufficiency of human reason. He came to understand the central significance of the "heart" repeatedly proclaimed by Holy Scripture to be the religious root of human existence.

On the basis of the central Christian point of view the author saw the need of a revolution in philosophical thought of a very radical character. He came to the conclusion that the philosopher must not withdraw human thought from the divine revelation in Christ Jesus.

One of the fundamental principles of this new philosophy is the cosmological basic principle of "sphere-sovereignty." This Christian philosophy like the Reformed Faith is to recognize and glorify God in every sphere of life. The author remarks, "It is a matter of life and death for this young philosophy that Christian scholars in all fields of science seek to put it to work in their own specialty."

Dr. Dooyeweerd is not laboring under the illusion that this philosophy will enjoy a rapid and early success. He is more interested in witnessing to the truth than with personal success, which is after all of no value. He is content to carry on a long and difficult labor firmly believing that something permanent can be achieved with respect to the actualization of the idea concerning an inner reformation of philosophy.

The first Dutch edition of this work was published in 1935. Since that time the author's conceptions on certain points have been altered. The second edition, published in Amsterdam in July 1953, has been rigorously revised as well as enlarged. This new philosophy, known as "The Philosophy of Cosmonomic Idea," has found acceptance in a number of important places. Special chairs have been established for it at the Universities of Leyden, Utrecht, and Gronigen. In this new edition the transcendental critique of theoretical thought begun in the first edition has now been given its final form. Through the philosophy of the Cosmonomic Idea the author seeks to reform philosophy in a radically Christian manner.

In this volume the author shows that all philosophies, assuming that theoretical thought is autonomous, have one characteristic in common: they are all of a dialectical nature, that is they are composed of two irreconcilable objects struggling for supremacy.

The author analytically examines various attempts at a synthesis between Christian thought and Western immanence—philosophy which assumes that all theoretical thought is autonomous. He shows the impossibility of effecting such a synthesis.

Undoubtedly this philosophical system that is now called Philosophy of the Law Idea is worthy of consideration by all who are interested in the deeper meaning of life.

It is evident that this Christian philosophy has not reached its final form and there are some features which are not acceptable to all adherents of the Reformed Faith. The author will doubtless have to rework his conception of Common Grace and the Image of God in the natural man.

Finally, it should be pointed out that Dooyeweerd holds that a radical Christian philosophy can only develop in the line of Calvin's religious starting-point. Calvin held that God's revelation must take hold of the heart, the root of our entire existence that "we may stand in the truth." Calvin held to the pure Biblical conception which considers knowledge—knowledge furnished by faith—to be rooted in the heart from which proceed the issues of life. Furthermore Calvin expressed the true Christian attitude concerning knowledge of God, an attitude grounded in the humble insight into the essential boundary between the Creator and the creation, in timidity with respect to the deep mystery of God's majesty. Calvin held that God the Creator has placed his creation under law without which it would sink away into chaos. Because of this fact, Calvin maintains that "all of creation is subject to the Law." In a real sense Dooyeweerd in his Christian philosophy elaborates upon this Biblical idea set forth by Calvin.

A technical volume of this kind will naturally appeal to only a limited number. Readers who are interested in a Christian philosophy would find this work exceedingly stimulating.

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LEAPING FLAME. Jack Wyrzten. Fleming H. Revel Co. \$1.00.

The author yearns with all the enthusiasm, earnestness and passion of his soul that this little book will be used of God to kindle other hearts. The flame of devotion to the Lamb of God consumes the dross of sin. The evangelistic spirit in this book will inspire youth to witness for Christ.

---

THE SEVEN LAWS OF TEACHING. John Milton Gregory. Baker Book House. \$1.75.

This is a clear and simple statement of the important factors governing the art of teaching. It has been used with great success as a handbook for teaching in the Church School. Its reprint is the result of the strong demand for this purpose as well as for text-book use for those who are preparing for religious teaching.

# Whither?

*Never in the history of our church has there been anything like the present multiplied actions of Sessions all over the General Assembly, taking strongly worded actions against the proposed Plan of Union.*

*These actions have been SPONTANEOUS and they are indicative of the wide-spread unwillingness to approve of union under existing conditions.*

*A movement so momentous — involving the complete loss of the identity of our church, — to be successful, must carry with it the support of the church membership.*

*Those who favor union have failed to sell the idea to the overwhelming majority of those in the pew. Until that is done they will be wise to desist.*

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## EDITORIAL

### Political Churchmen

When church officials attempt to use the Church for political purposes they are aping Rome and doing grave harm to the name and influence of the church.

The following article in the *New York Times* of Nov. 29th tells of just such activities on the part of those who should know better.

In our judgment the church lowers her prestige and tends to bring discredit on the cause of Jesus Christ when such things are done. This would have been *equally* true had there been a circularizing of ministers in favor of McCarthy.

#### "PRESBYTERIAN URGES SUPPORT OF CENSURE

*Special to The New York Times.*

BOSTON, Nov. 29—Three hundred Presbyterian clergymen have been requested by a top church official to urge their Senators to uphold the censure recommendations directed against Senator Joseph R. McCarthy of Wisconsin.

The request, it was disclosed here, was made by the Rev. Dr. Paul Calvin Payne, general secretary of the Board of Education of the Presbyterian Church. In a letter to the ministers dated Nov. 24, Dr. Payne recalled that last May the General Assembly of the church had taken sharp issue with persons who "seek to stir up waves of passion and hysteria upon which they ride to positions of privilege and power." The assembly statement was obviously directed at Senator McCarthy.

The letter, prepared for Dr. Payne by the church's Department of Social Education and Action and mailed from Philadelphia, declared:

"Supporting this action of the General Assembly, it is urgent that as many persons as possible contact their Senators at once, urging affirmative action on the censure resolution now before them. Each concerned person

should persuade neighbors and friends to take similar action. \* \* \*

The 300 ministers were selected on a "strategic" basis, according to Dr. Payne."

Not more than thirty minutes after we read the above we saw the following statement:

"Herbert Philbrick, the quiet, humble Massachusetts church worker who served nine years as an FBI counter-spy deep within the Communist underground, gave a lecture recently to the Harding College student body and conferees attending the 15th Freedom Forum on the campus.

"According to the Communist Party, and unfortunately according to some prominent politicians and educators," he said, "our American people today are alleged to be filled with fear, living in a climate of fear, afraid to express their minds or to express opinions, and constantly looking over their shoulders for a Congressional investigator. This claim is a complete falsehood. Of course the Communists hope, through this propaganda of theirs, to discourage anybody from taking a position against Communism."

One wonders whether some of the "hysteria" referred to by Dr. Payne is not to be found in the camp of those who seem little concerned over the *proven* infiltration of governmental and labor groups by Communists but deeply concerned over the "methods" used to uncover this infiltration.

—L. N. B.

### Where Holiness And Mercy Meet

Does the evangelical preach Christ's atoning work as a device to "appease an irate God"? We have never heard such a presentation of the cross, nor have we ever heard such a view of God advanced, despite the recent claims of some liberals.

But, Christ *did* die on the cross to vindicate, on the one hand the righteousness and holiness of God, and on the other, His love and mercy.

A famous scholar, recently called to face the Lord, wrote as follows: "*Certain widely used*



*hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by his obedience and sufferings. But, a forgiveness that is bought is not forgiveness. . . . There is no cleansing blood which can wipe out the record of what has been. . . . The cross of Christ is not a means of procuring forgiveness."*

Where does such a concept of Christianity—of God Himself—come from? It is an illustration of the fact that when one's theology is built on man's own theorizing and rationalizing of God one arrives at a man-made theology. On the other hand, when man accepts God's revelation of Himself, in His written Word and in the Living Word, he is forced to look at God in the light of His Own holiness and perfection and man in the light of his own innate sinfulness and the dilemma of these two extremes is met *solely* in the Person and the work of the eternal Son of God Who became man and Who died - "*Whom God hath set forth to be a propitiation through faith in his blood*" . . . "*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*" . . . "*And all things are of God, who hath reconciled us unto himself by Jesus Christ. . . . And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*" . . . "*And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.*" . . . "*That he by the grace of God should taste death for every man.*" . . . "*How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve the living God.*"

We can only dimly sense the enormity of our own sinfulness and its eternal consequences in the light of what God found *necessary* for our redemption—even the sacrifice of His Own Son.

Here there is not even a remote suggestion of "appeasing an irate God." Rather it is a picture of the enormity of sin and the depths of God's love. Christ did not die on the cross as a sacrifice to a tyrant; He died to fulfil the righteousness and holiness of God while at the same time demonstrating His infinite love and mercy.

In this redemptive act we see the *one* way for man's salvation. To question the necessity for, the fact of and the efficacy to be found solely in this eternal sacrifice is to question the very foundation of Christian truth itself.

John says: "*Herein is love, not that we loved God, but that He loved us, and sent his Son to be*

*a propitiation for our sins.*" This humbles our pride and it should also kindle love in hearts which stand amazed before His infinite mercy and grace.

But, it is a fact that God CAN BE ANGRY. We are told that: "*God is angry with the wicked every day.*" We are told: "*It is a fearful thing to fall into the hands of the living God,*" and Paul explicitly describes a day of fearful judgment: "*And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power.*"

To ignore or minimize the *certainty* of judgment of sin, *either* in ourselves, or in our Lord on Calvary, is to give the lie to the very basic facts of Christianity.

We are perfectly aware of the popular viewpoint held by many that "Christianity is not a fire-escape," or that the "heart of Christianity is to serve others." But friends, no one is either prepared to meet his God or to rightly serve his fellow-man until he has accepted God's Son and the righteousness which He alone can impute to those who accept His atoning sacrifice. Furthermore, no man has truly served his brother until he has tried to bring him face to face with his Redeemer.

"*He that despised Moses' law died without mercy under two of three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace*"?

Let us never forget, it is God Who has laid down the conditions of salvation. It is for us to either receive and accept these conditions or reject them. There is no other choice, nor is there any other way. —L. N. B.

*From The Dallas Morning News  
Editorial Section, October 10, 1954*

## Not Church Business

Newsweek for October 11 says:

"In their first venture into national politics, social agencies of eight Protestant churches are forming what is being described as a 'liberal' coalition for congressional elections. Their first step

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XIII, No. 33, December 15, 1954. Editorial and Business Offices: Weaverville, N. C. Printed in the U.S.A. by Biltmore Press, Asheville, N. C.

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will be a wide distribution of pamphlets among denominational leaders showing how congressmen have voted on such issues as reciprocal trade, offshore oil, mutual security aid, wire-tapping and housing."

All friends of religious freedom in the United States ought to resist this sort of politicking—or any other sort of politicking—by Protestant churches or any other sort of churches. Resistance by patriotic churchmen will be effective along these lines:

1. Protest within the church concerned.
2. Reduce contribution to the church 5 per cent.
2. Give notice that contributions will be reduced by a further 5 per cent per annum until the practice is discontinued.
4. Form a layman's organization to cleanse the temple of politicians, pinkos and prophetic meddlers in secular elections.

The social agencies of the eight Protestant churches ought to wilt under that program. They deserve to wilt."

---

## *Still They Come—*

### *Memphis First Church Goes To Bat*

#### **RESOLUTION OF THE SESSION**

The Session of our church, at its monthly meeting November 16th, discussed fully the responsibility of the Session concerning the proposed plan of union which will be voted on at the January meeting of Memphis Presbytery. The Session unanimously passed the following resolution with the elders whose names are attached signing the resolution:

WHEREAS, we are confronted with the responsibility as the Session of the First Presbyterian Church of Memphis, Tennessee, to elect a representative to Presbytery to vote upon the proposed plan of union between our Church, the Presbyterian Church, U.S.A., and the United Presbyterian Church of America; and

WHEREAS, within the framework of our Presbyterian polity we neither presume the right nor desire to assume the power to instruct said representative in the matter of his vote; and

WHEREAS, our obligation as officers of the church charge us with the responsibility to preserve the welfare, and to "study the peace, unity, edification and purity" of our church; and

WHEREAS, we believe that the proposed plan of union, if consummated

- (1) would cause the liquidation by absorption of our Presbyterian Church, U. S.;
  - (2) would surrender the fee simple title to all our church property without the consent of the congregation;
  - (3) would create a general council designed to weaken our present church courts, and looking to their ultimate dissolution; and
  - (4) would introduce numerous other changes of similar divisive import;
- all of which we consider to be incompatible with our ordination vows;

BE IT THEREFORE RESOLVED, that in our considered opinion, the welfare of our church, the integrity of our church courts, the on-going work for the Master of our present church organization is best served by the rejection of the proposed plan of union, the dissolution of the present Committee on Cooperation and Union, and the establishment of a real cooperative effort within the framework of our separate organizations to do the Lord's work on the basis of individual effort, rather than in mass organization.

BE IT FURTHER RESOLVED, that a copy of this resolution be published in our church paper for the information of our congregation, and that a copy be filed with the Stated Clerk of the Presbytery.

—John R. Wallace, D. Frank Crouch, Barry Gillespie, J. Ralph Thompson, J. L. Skinner, H. C. Broadfoot, Edgar Lee, M. W. Storn, H. K. Buck, Allin S. Vaughan, Sr., McKay Rice, W. A. Langhart, A. K. Burrow, E. Lloyd Burgen, Wayne Falkner, E. L. Newman, Sam H. McCullough, A. A. Williams, E. E. Muehl, Sr., Luther F. Keeton.

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## *Still They Come*

To Concord Presbytery Assembled  
in January Meeting, 1955.

Brethren:

We had a joint meeting of the Elders and Deacons of Shearer Church on November 7, and voted on the proposed Union of the U.S.A., U.S., and U.P. denominations. The vote was unanimous, (11-0), opposing this Union.

We feel that the many reasons against Union far outweigh those in its favor. We do not believe that separate organizations of outward nature prevent, or hinder, the Unity of the Church as the Body of Christ. Our own bodies have many members which work beautifully together for the good of the whole body. The Unity that the Head of the Church prayed for, and is so vitally necessary, is a Unity of Faith, of Love, and Oneness in the Spirit.

Furthermore, we are of the decided opinion that the agitation of this question has hindered the work



of the Lord, and that any further agitation will do harm instead of good, both in our own denomination, and in the work of the Kingdom as a whole. We would therefore respectfully and earnestly ask that Concord Presbytery overture the General Assembly to discontinue its Committee on Union.

We have authorized our Pastor and Clerk of Session to sign for us.

Fraternally, your brethren in the Lord,

—J. Kenton Parker, Moderator  
W. I. Johnson, Clerk

Similar action was taken by Session of the Centre Presbyterian Church, in Concord Presbytery, by unanimous vote against union.

## Letters

Editor, *Southern Presbyterian Journal*:

(Because of the malpractice of some agents over the State, it would be helpful to your readers if the following article could be run and it would also benefit the Homes for Children in this state in protecting their name.)

Allen B. McClure.

"The North Carolina Orphanage Conference in annual session on September 16th, 1954, considered again the problem of agents, especially boys and girls, using the name of one of the orphanages of the state as a means for selling magazines.

The Conference was unanimous in declaring that no institution has ever allowed students to represent the institution or to speak in its name for the purpose of selling magazines or any other articles. This group would further call to the attention of the public the fact that the needs of all its students are met at the local institution through the regular channels, and if any individual in the sale of magazines or other articles uses the name of an institution to enhance his sales he is a fake and a fraud.

The Conference would, therefore, warn the people of the State of North Carolina and elsewhere to beware of anyone who comes with the sale of any article, trading upon the name of any child-caring institution, orphanage, or children's home. The Conference requested that this information be sent to all the daily newspapers and religious publications of this area in order to prevent malpractices that are common throughout the State."

Barium Springs, N. C.

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# SANCTIFICATION

By Gordon H. Clark

"He died that we might be forgiven,  
He died to make us good."

In this third stanza of "There is a green hill far away," the doctrines of justification and sanctification are conjoined. Naturally, the limitations of hymnology do not permit an explanation of the conjunction: it would seem that forgiveness and being made good are two results, otherwise unrelated, to Christ's death. But the Confession of Faith, Chapter XIII, and still more explicitly Paul, in Romans VI and elsewhere, make sanctification the purpose or aim of the preceding stages of salvation. It is true, but not sufficient to say, we are justified *and* we are also being sanctified; it is downright false to say, we are justified by faith alone *but* of course we must now do some good works; to express the relation with a minimum of adequacy we must drop the *and* and the *but* and use the conjunction *therefore*: we have been acquitted and pardoned of sin apart from any human merit, *therefore* we must do good works. Or, to quote Rom. 6:14, "Sin shall not have dominion over you (sanctification), *for* ye are not under the law but under grace" (justification). —"He died to make us good."

Such is the Scriptural answer to the objection that justification by faith alone is an immoral doctrine. It is sanctification that unmasks the caricature quoted in a previous article, "Free from the law, O blessed condition; I can sin as I please and still have remission." Paul's argument is clear: "Shall we continue in sin that grace may abound? Not at all; how shall we that are dead to sin live any longer therein? . . . Our old man is crucified with Christ in order that the body of sin might be destroyed, in order that henceforth we should not serve sin . . . Sin shall not have dominion over you."

Because Paul said, "Sin shall not have dominion over you," and because of other expressions, certain groups of people who were not privileged to be guided by the Westminster Confession in their study of the Scriptures have concluded that it is possible to achieve sinless perfection during our earthly life. I know one man who boasted that he had not sinned for twenty-six years. And the fact of the matter is that compared with other Christians he was a very good man. Compared with God's law, however, he was, I am sure, imperfect. It is only through a feeble appreciation of God's righteousness and holiness coupled with an ignorance of the definition of sin that one can imagine that one is sinless. Job was able to hold his own against his irritating friends. He was sure he had not committed any particular sin of which his plagues were the punishment. But when his friends left him and God appeared to him, Job

said, "Behold, I am vile. What shall I answer Thee? I will lay my hand upon my mouth."

Sin is any want of conformity unto or transgression of the law of God. To define sin as selfishness or to restrict sin to known sins is inadequate. Sin is defined in terms of the law of God. And no mere man since the fall is able perfectly in this life to keep God's commandments—even for a day. Only Christ was sinless.

# ANGLERS

*(By the Editor of The Testament For Fishers Of Men)*

## Lesson No. 86

### What Prayer Can Do

Dear Anglers:

There is a young man in our community who gets drunk for several days at a time. His mother fell this year and broke her hip, and fell again several days ago while her son was in bed, drunk. The Methodists held a revival last week, and he was drinking the first two days. I prayed that the Holy Spirit would cause him to go to the revival. On Wednesday he asked his aunt if she would go to church and sit with him, and together they went to the service on Thursday night, and when the preacher made the altar call he walked up and knelt before the pulpit. He was there at all the remaining services of the meeting and I am confident he is saved.

Another young man in our community stays drunk several days at a time. His mother is a devoted Christian. She asked us to pray for him and I asked the Lord to direct him to the revival, and he went to the last Sunday night service.

I believe in prayer and I know that the Lord answered my prayer in both of these cases. I always look forward to reading Anglers each week.  
(Name withheld by request)

(Comment) It is indisputable that comparatively few Christians have ever recognized the power of prayer. It is apparently a lesson difficult to learn. Yet this power is within the grasp of the humblest and the least accomplished worker. The Lord never spake any truth more clearly than this. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "Believing"—that means FAITH. Real, achieving faith is given by the Holy Spirit. Ask Him for it. Simple as that, just for the asking. "For to one is given by the Spirit the word of wisdom . . . to another FAITH by the same Spirit" I Cor. 12:8,9. Now if you pray, believing (in faith) in the power of the Spirit, which is given you for the simple asking, for the salvation of a soul; according to

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the Word you cannot be denied. If there is one thing which the Holy Spirit wants to see accomplished through you—you timid, stammering Christian—it is the saving of a soul. Do you suppose that the Faith He imparts to you, for the asking, will fail to accomplish its purpose? Wake up, Brother! Sister! the answer and the power are right there at your hand.

## LIQUOR

Alcohol in beer wine and whiskey is a narcotic, a poison, a habit-forming drug. Dr. Emil Bogen, a noted toxicologist, says: "The very first thing that alcohol does is to attack the highest abilities, the parts of the brain that have to do with judgment, reason and the control of behavior. IT SLOWS DOWN THE BRAIN, and destroys the kind of brain power needed to tell a drinker when he has had enough."

Alcohol cuts down youth in its prime, manhood in its strength and age in its weakness. It produces weakness, not strength; sickness, not health; death, not life. It makes wives, widows; children, orphans; fathers, fiends; and all of them paupers and beggars. It feeds rheumatism; nurses gout; welcomes epidemics; invites cholera, imports pestilence; and embraces consumption. It covers the land with idleness, poverty, disease and crime; fills jails; supplies almshouses, demands asylums."



# Would You Use This Book In Your Sunday School ?

By Robert Strong, S.T.D.

In my speech at the General Assembly on the issue of church union I pointed out that the destructive higher criticism of the Scriptures is embodied in the New Curriculum of the Presbyterian U.S.A. Church. In evidence I recounted reading the materials offered for the first quarter of 1954 in which appeared a lesson on the growth of the Bible presented in terms of the higher critical reconstruction.

Further documentation is now offered of the fact that the Sunday school materials of the Northern Church do despite to the basic doctrine of the full truthfulness of the Bible.

From the Presbyterian Bookstore in Philadelphia I have purchased the study book for junior school boys and girls, "The One Story," by Hulda Niebuhr. In language adapted to the level of these young people the book gives a rapid summary of the Biblical narrative. Its author is aware that conservative scholarship and the findings of archaeology have sent the advocates of the Graf-Wellhausen school of criticism into full retreat. The retreat does not go far enough in the present instance, however. The position of the book is what I should call mediating. Accepting the essential trustworthiness of the outline of events as given in Scripture the author has trouble with numerous details setting forth the supernatural. She adheres to a modified form of Wellhausenism. The result is still to undermine confidence in the record.

Here are some examples from the section dealing with the Old Testament:

Abraham's offering up of Isaac (Genesis 22) is told in this way:

In the land where Abraham lived it was the custom of the people to offer their first-born child as a sacrifice to their gods. When he thought of this custom, Abraham was deeply troubled. Was not the Lord God he worshiped as worthy of great gifts as the gods of his Canaanite neighbors? All that he had was given to him by God; could he hold back even the greatly loved and long-promised son? So it came about that Abraham believed that God's voice said to him, "Take your son, your only son, and offer him at the sacred place in the land of Moriah." . . . When all was prepared for the sacrifice, and Abraham was ready to offer his son, the true word of the Lord came to him. It came to him so clearly and surely that he believed God had sent a messenger to stay his hand, saying, "Lay not your hand upon the lad!" (Pp. 14,15).

Such a reconstruction of the account will give tremendous concern to true Bible believers. They will be almost equally bothered by the re-telling of the event of Jacob's night wrestling with the angel of God at the Brook Jabbok (P. 16). They will refuse to follow Miss Niebuhr in her interpretation

of the call of Moses at the burning bush in terms of a vision (P. 21). The mediating tendency of the author will be noted when she treats the miraculous supplies made available to Israel in the wilderness by saying: "*Often in the morning the people found on the ground an excitingly sweet food that tasted like wafers made of honey . . . That they might have water to drink, Moses, who knew the desert so well, found places among the rocks where springs flowed*" (P. 24). The giving of the Law is reported in a way that is false to the sequence of events in Exodus and that seems to deny that God as with human voice promulgated the Ten Commandments from Sinai (Pp. 27-29). The shekinah glory that rested on the tabernacle is thus handled: "They believed that the glory of the Lord was there (in the Holy of Holies) in a very special way" (P. 29). (One of the often used techniques in the kind of writing we are examining is to speak of wonders in terms of the *belief* of the people; the inevitable inference drawn is that the author herself does not share the belief.)

The higher critical approach appears clearly in the following paragraph on page 31:

The story of the conquest of the Promised Land, as we have it in the Bible, has been woven together by the Bible writers out of two stories from different sets of inherited memories. One story says that Joshua and his troops conquered the country quickly, after the miraculous fall of the walls of Jericho. The other story tells how the country was conquered "by little and little," and how in the process the people learned to distinguish their God from the gods of the heathen. The first expresses above all the wonder of the people at God's guidance and help; the second gives a clearer picture of the historical events.

The author's lack of confidence in the trustworthiness of the Biblical record would seem to underlie the comment about Elijah: "In later years many legends were told about Elijah." Who will defend this manner of reporting the contest on Carmel? Miss Niebuhr writes: "Then something happened that the people remembered as an act of God. Fire fell from heaven, the story says, and consumed the sacrifice . . . At Elijah's command the people took them (the Baal prophets) to the brook at the foot of the mountain and slew them. . . . Like everyone else in his time, Elijah believed that the way to do away with wrong was to kill the wrongdoers" (P. 30). Did or did not the miracle occur as reported in Scripture? Was or was not Elijah ethically competent?

Doubt is thrown on another Divine intervention when we are given the story of the Assyrian invasion of Judah:

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CHAS. J. CURRIE, *Executive Secretary*



In the morning, when the citizens of Jerusalem looked down from their walls, they saw a deserted camp. The besieging army had departed. Some reports say that a rumor had come of revolt at home; others, that a plague had broken out in the army so that thousands died. At any rate, the army was gone. The faithful said, "Our enemies were smitten by an angel of the Lord!" for they knew God had delivered them. (P. 65 - Compare II Kings 19).

The influence of the destructive criticism is seen again on page 66 where the Mosaic authorship of the Book of Deuteronomy is implicitly denied in favor of a date about 800 years later.

The account of the exile contains no mention of Daniel, and the reason is soon found, for the book bearing his name is assigned to the middle of the second century B. C. This treatment of the fourth Major Prophet will not be appreciated by those who know that perfectly competent conservative scholarship with not a little assistance again from archaeology has adequately defended the in-

tegrity and the exilic date of Daniel. Thus Daniel is not a mere propaganda tract of say 165 B. C., but a genuine production of the renowned Jewish contemporary of Nebuchadnezzar and Belshazzar, accurate as to its historical sections, glorious in its sure handling of things yet future.

We who call attention to such departures from sound teaching as are so numerous in Hulda Niebuhr's "The One Story," take no pleasure in it. We are concerned for the young Christians into whose hands and minds their denomination sends material that will certainly weaken their confidence in the Bible. We are the more deterred from consenting to the union of our church with that denomination. There is a doctrinal argument in the church union issue. It should not be ignored. It must not be minimized. For one thing the confessional position of the full truthfulness of the Scripture is at stake.

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# The Best Certified Fact In The World

A Christmas Message

On I John 5:20, 21.

Martin A. Hopkins, Th. M, D.D.

First John is the final message of the last surviving Apostle of Christ to the Church of his own day, and to the Church of all ages. His trumpet gives no uncertain sound as he closes this matchless Epistle with five triumphant certainties of the Christian life in 5:13,15,18,20,21. In these verses he uses a verb which means to know with certainty—know, Know, KNOW, KNOW, KNOW come like *five* loud steady peals of thunder from this nonagenarian son of thunder (Mark 3:17), now mellowed by sixty years of following the Lamb of God (John 1:35-37; Rev. 14:4). Once in his youth he would have called down fire from heaven to destroy (Luke 9:54), now he thunders of grace and love and certainty.

For nearly nineteen hundred years these peals of thunder have reverberated throughout the whole world with their clear, clarion message of assurance. But at no time in all these centuries has his message been more timely and needed than in our own day of confusion and chaos—political, economic, intellectual, and religious. What a Babel of strident sounds greets the ear! What a blur of sinful sights meets the eye!

In the confusion of sound and sight that now reigns supreme everywhere, many will stop at this Christmas Season to celebrate the coming of the Prince of Peace, and to hear the angels sing:

"Glory to God in the highest,  
And on earth peace, good will among men!"  
(Luke 2:13)

May we also hear the Prince Himself say: "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. Believe in God, believe also in me. (John 14:1,27) Be still and know that I am God!" (Psalm 46:10). He alone can give us security in the midst of life's insecurities.

We will not have time to consider all five of John's peals of triumphant thunder, but will concentrate on the last and greatest of them all in I John 5:20,21, to bring out clearly the meaning of which we will translate as follows: "But we surely know that the Son of God has actually come into the world, and has given us the power of understanding, that we may come to truly know the Real One, and we are in the Real One, because we are in His Son Jesus Christ. This is the Real God and Eternal Life. Little children, guard yourselves from the unreal idols."

There are six great thoughts that stand out in these verses, and cry out to be heard:—Certainty as to the Fact of the Advent of the Son of God; The Power to understand the Advent Fact; The Purpose of the Power to understand the Advent Fact; The Present Result of Accepting the Advent Fact; The Eternal Result of Accepting the Advent Fact; The Consequent Duty of Guarding ourselves against all that is False and Unreal. Let us take these points up briefly one by one:

## *I. Certainty as to the Fact of the Advent of the Son of God.*

Christmas is based on the surest fact of all human history, the coming of God's Son into the world. The fact divides history into B. C. and A. D. as the calendars in universal and daily use attest. This sentence begins with "But," and what a "but"! The world in its totality lies in the power of the Evil One (I John 5:19), BUT there is a GREATER than Satan (Matt. 12:29) to dispute his sway. The coming of the Son of God was an invasion of Deity into the Enemy's domain, to despoil him of his goods, break his grip on men, and to destroy his works (I John 3:8). The tense of the verb means not only that the Strong Son of God came at a definite time, but He is still in the world carrying out His mission of love and grace.

We are certain of the Advent Fact because we have dependable, objective evidence:—(1) The testimony of Old Testament Prophecy minutely and exactly fulfilled in the New Testament (Luke 24:27; John 5:39,46). There are several hundred prophecies so exactly fulfilled in the birth, life, death, resurrection, and ascension of Christ, that, according to mathematical laws, it is utterly impossible to believe that it was all by chance. It was according to God's eternal and sovereign plan and purpose. (2) The absolutely trustworthy records of the Four Gospels, differing enough in details and time of composition to exclude all possibility of collusion. (John 20:30,31; 21:24). (3) The accumulative testimony of history: Christ has been and still is in the world in His Body, the Church, ever witnessing and gaining new triumphs all through the centuries up to this moment. (4) Besides these objective evidences, there is the inner witness of the Holy Spirit who applies the objective evidence and makes Christ a living, present REALITY (I John 5:7,9; John 15:26; Acts 5:32).

## *II. The Power to Understand the Advent Fact.*

But what good would the Advent Fact do if men could not understand and appropriate it? Men are so weakened and blinded by sin and Satan (2 Cor. 4:4) that they cannot unaided grasp the Hand outstretched to save them! Thank God! His gift of salvation carries with it the supernatural power to receive. Alford describes this understanding as "the divinely empowered inner sense by which we judge of things divine. It is not the wisdom or judgment itself, but the faculty capable of attaining unto it." This faculty is the gift of the Son of God, and not something we attain ourselves. "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot receive them because they are spiritually discerned" (I Cor. 2:14).

This Faculty is undoubtedly connected with the Holy Spirit, who operates ON the believing world (John 16:7-11), and IN believers (John 16:12-14;

I John 2:20,27). This is the guarantee of the success of the mission of the Son of God. Without it His mission would have failed like the mission of a paratrooper landing behind enemy lines with an empty gun or one that wouldn't fire! Thus this little clause really clinches John's whole Epistle and Gospel, and, indeed, the whole Word of God.

## *III. The Purpose of this Power of Understanding the Advent Fact.*

The sole purpose of the incarnation and mission of the Son of God and this supernatural power to understand it, is that men may truly, personally, and experientially come to know HIM who is the Ultimate REALITY of the universe. This REALITY is the God and Father of our Lord Jesus Christ. The Son of God came to introduce His own Father to this world of sinful, Satan-blinded men, that they might be saved from eternal ruin, the magnitude of which only He was in a position to realize. He says: "He that hath seen me hath seen the Father (John 14:9). I and My Father are One (John 10:30)." John 1:18 might be translated: "No man hath seen God at any time, the Only Son, who is the Father's bosom Companion, has introduced Him to men." It would be a wonderful thing for a little prince to take a ragged beggar by the hand and introduce him to the Queen. How much more wonderful for the Eternal Son of God to take us wretched sinners by the hand and gently lead us to His own Father and say, "This is MY FATHER, the REAL ONE, and you can call Him your Father too!" (John 20:17).

## *IV. The Present Result of accepting the Advent Fact.*

This personal experience of the REAL ONE results *here and now* in being in the REAL ONE, which means having deep, intimate, abiding, satisfying fellowship and communion with God Himself. But this is only possible because we are in His Son Jesus Christ, the Way, the Truth, and the Life, without whom no man can come unto the Father (John 14:6). "Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also" (I John 2:23). The Sonship of Jesus Christ and the Fatherhood of God are inseparable correlatives.

Jesus Christ in His Gospel has nothing higher to offer than this. This is the ultimate goal of all intelligent beings, the highest pinnacle to which beings created in God's image can attain. This is the true Christian mysticism of which Bernard of Clairvaux teaches us to sing:

"Jesus, Thou Joy of loving hearts!

Thou Fount of Life, Thou Light of men!

From the best bliss that earth imparts

We turn unfilled to Thee again."

## *V. The Eternal Result of accepting the Advent Fact.*

"This is the Real God and Eternal Life." After walking on treacherous quicksand, man's feet tread



at last on Solid, Bed-rock REALITY. All vain fancies and illusive phantasms are gone forever, and we are face to face with the Real God—ETERNAL REALITY alone remains. And since God is Eternal Reality, all those who are in Him that is Real have the same quality of life He has—ETERNAL LIFE. This is not merely endless existence, but full, rich, satisfying fellowship with the Triune God, the Father, the Son and the Holy Spirit, growing sweeter throughout all future ages and ages. What it is only His loved ones can know.

*VI. The Consequent Duty of guarding against all that is False and Unreal.*

With a flash of lightning and a clap of thunder, John closes his Epistle abruptly: "Little children, guard yourselves from all the unreal idols." John loves striking contrasts: here he suddenly sets

REALITY over against Unrealities, combining tenderness with stern warning. Christians are still in a world which lies wholly in the Evil One, and will ever feel the subtle, sensuous, siren lure of its unrealities as long as they are in their mortal bodies of flesh and blood (I John 2:12-17). Hence we must ever keep on our guard against all unrealities, material, intellectual, and spiritual, that are ever around us and claim our allegiance. All are hollow substitutes for the REAL GOD, for whom our souls thirst (Psalm 42:1,2). DON'T turn back from Solid Reality to the quicksands! DON'T go back to the barren desert to chase illusive mirages! O Christ, Thou alone hast the words of eternal life! To whom else shall we go? (John 6:69).

"On Christ the Solid Rock I stand;  
All other ground is sinking sand."

## Discussing Proposed Plan Of Church Union

Memphis Presbytery—Oct. 26, 1954

By Rev. A. W. Dick, D.D.  
Pastor Second Presbyterian Church  
Memphis, Tenn.

Mr. Moderator and Brethren of Memphis Presbytery:

This is the first public statement that I have made in regard to the proposed union under consideration by the three Presbyterian bodies. I do not know of anything new that can be said. I have tried to weigh carefully and appraise honestly all of the reasons for and against the Plan of Organic Union. My present position—in opposition to the proposed Plan of Union—has not come from a snap judgment or from pressure by any group or individual. I have sincerely tried to expose my mind and heart honestly to both sides of the question and in the spirit of Christ I have prayerfully tried to reach my decision.

I have tried to approach this whole question from the standpoint of something which I believe to be fundamental and have sought to make my decision on that basis. To state it simply it is this:—"Can the Presbyterian Church, U.S., of which I am a member make its greatest contribution to the Kingdom of God and bear its highest testimony to that which we believe to be true as it is now constituted - or can it do this better in a larger pattern?" That, it seems to me, should be the ultimate basis for our decision.

I shall endeavor to state as clearly and simply as possible some reasons why I am opposed to the proposed plan for Organic Union. As I have indicated - for those of you who have read or heard the issues discussed pro and con - they are not new. I simply select them as those which

appear to me most important and would bring them to a focus in our thinking. As we study this whole matter it appears to me that we cannot avoid certain obvious facts.

I. The heart of the matter is that all true discipleship arises from *conviction* rather than *coercion*. If we really want *union* where there will also be *unity* we need to convince the great majority of our people that we should have organic union - and so far - after fifteen years - this has not been done! There simply seems to be no zeal among a great majority of the members of the Southern Presbyterian Church for union. I have traveled widely throughout our denomination in recent years and I have not yet felt on any occasion, except perhaps where our church courts were meeting jointly with those of our sister denominations, that there is any semblance of a rising popular demand for union, but rather the contrary; I have found either apathy or outright opposition.

The proponents of union have called special attention to what they regard as "sizeable testimony" in favor of union by members of the Southern Church. They say that such a witness cannot be ignored and they call attention to the fact that over 1,100 ruling elders and ministers have declared themselves in favor of union. They feel that this is a "sizeable testimony." We, who are opposed to the plan of union, feel that there perhaps is a much more "sizeable testimony" against it in the remaining 28,557 elders and ministers who have not declared themselves. In this connection the

poll that the *Presbyterian Outlook* made in the Presbyteries and a comparison of that poll with the results of the subsequent votes of the 11 Presbyteries that have already voted on the question of union, is both interesting and revealing. It reveals how incomplete the *Outlook* poll was concerning those opposing union. Already 11 Presbyteries, representing 505 churches and 75,300 members, have voted 531 to 81 against the proposed plan of union. We feel that too is a rather "sizeable testimony."

Again, in this connection attention is called to the vote of the General Assembly on approval of the plan and submitting it to the Presbyteries: The vote being 283 in favor and 169 opposed. The proponents of union interpreted that majority as being most significant in reflecting the mind of the Assembly when as a matter of fact we know that a number voted in favor of the Assembly's action, not because they favored union, but because they believed that the Presbyteries should have an opportunity to settle the matter one way or the other.

Also, in this connection because of the difference of policy in administration on the Mission Field 70 per cent of the Southern Presbyterian missionaries, by actual count, have expressed their opposition to the proposed merger.

II. I am deeply concerned about certain trends and attitudes in the U.S.A. Church. Dr. Wilcox has already touched on this. I would add that you only need to read your Presbyterian history to understand that these trends and attitudes are not only real but they are divergent and far reaching in the ultimate. Dr. William Crowe sets this forth in his pamphlet, "Is Organic Union of the Presbyterian Churches To Be Desired?" There he points out that in the Northern Church the emphasis is laid upon church administration and that in the Southern Church it is laid upon doctrine. Therefore, when Southern Presbyterians speak of Organic Union they are talking about a unity in belief, whereas, in the Northern Church in discussing the same subject the thought in mind is community in government and if you will study carefully the proposed plan of union these two divergent emphases seem to run through the entire plan and probably explains why it has taken fifteen years for our committees to come up with any plan at all.

In union, which is more important? That we shall have unity in a system of government or unity in the theological system of what we believe? When the union of the Presbyterian Church, U.S.A., and the Cumberland Church was made it was not upon a theological basis whatever. The fact is, as Dr. Crowe points out, that the last moderator of the Cumberland Assembly, Judge W. E. Settle, was made to believe that the union would be upon the adoption of Cumberland theology in toto - which following the new school

theology was more Arminian than Calvinistic. The point that I am trying to make here and the thing which deeply disturbs me is that when the hour of merging with other denominations arrives the Presbyterian Church, U.S.A., gives no particular emphasis to the form of belief but rather emphasizes its readiness to unite with any Protestant body upon a merely governmental basis.

Now while the doctrinal statement included in the Plan is clearly the reformed faith in its finest form—the Westminster Confession of Faith and Catechisms, in which we heartily concur, we must call attention to the fact that the *proposed government is not a true reflection of that faith.*

While this discrepancy is discernable in all parts of the proposed plan, from the vows taken by parents at the baptism of children to the whole conception of the meaning of eldership, it is particularly apparent in its almost unconscious drifting toward a centralization of power in a few boards and agencies of the new church. This trend is so far reaching in its implication that we are convinced that all of our people should understand thoroughly what we are doing before we take the step, one from which there can be no retreat.

III. Another thing that disturbs me deeply is the philosophy which lies behind the present day "Ecumenical Movement" which obviously has captured the imagination and loyalty of many religious leaders and which ties in closely with the current agitation for Organic Union between Presbyterians and other Protestant denominations. Through experience we have learned that just because something is bigger it does not necessarily mean that it is better.

Our friends who propose Union say they do not hold that Christ's high priestly prayer in the 17th Chapter of John necessarily means Organic Union but I have never heard a speech for the Plan of Union made when this was not quoted! So if it has no reference to Organic Union, why use it? The thing that disturbs me is where does it stop? If it is the will of God that all Presbyterian Christians be together in organic union why should we not extend the privilege to include the Methodist, Baptist, Episcopalian and all other members of the Protestant family? And of course if we follow out the logical implication of such a philosophy would it not ultimately mean that all Protestants should repent of the "sin of Schism" of which we have been guilty—according to the Roman Hierarchy—since the days of Martin Luther and John Calvin and return to the bosom of the "mother church" so that there might be one fold and one shepherd?

The one thing that I fear most in this whole ecumenical philosophy is that our testimony will be so watered down through compromise that it will become ineffective for salvation.

IV. In the fourth place I am opposed to the proposed plan of union because the plan itself is



incomplete. It makes little effort to deal with the resolving of administrative differences which are of great importance, but commits the whole matter to a committee of 60 to report after the union is consummated. The difficulty with this is that these deviations are not small matters but in most cases are sprung from policies which reveal true differences of thought and doctrine among the three churches involved.

A recent change giving equal representation on the committee to the three churches was made, which was indeed a generous gesture on the part of the U.S.A. Church, for by right of numerical strength the proportion should be something like 5-2-1. But even if all 60 were from our own church the whole united church would vote on its report.

These things involve long standing policies and some are even doctrinal in nature and on all such points the *Courts* must speak after the Committee reports . . . not before. Our Presbyterian Church, U.S., as it is now constituted will never have a chance to vote on the report of this committee.

*In conclusion, I would like to affirm my belief again in the Church Universal; I would like to*

affirm again our responsibility as a church for a world wide witness. Just because the Southern Presbyterian Church is a "sectional" church in the United States of America it does not mean that we have to remain a sectional church. If Church Extension and Missionary work needs to be done above the Mason-Dixon line is there any territorial law that limits our going into that territory?

We do not believe that our Lord laid upon His followers any special obligation to unite in one ecclesiastical organ unless we can thereby enhance His glory or bear a more effective witness to His truth and advance His Kingdom. Taking all things into consideration it is my conviction that we can bear our best witness to Truth and advance His Kingdom on earth more effectively in the present pattern of operation.

Therefore, we cannot feel that there is anything sinful or un-Christ-like, unbrotherly or contrary to the will of God in preferring to maintain our own separate church household so long as we believe that we can work more effectively and more happily in such a separate organization and at the same time can cherish a Spirit of Christian Charity and cooperation with all other similar groups!

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR DECEMBER 26

# *Thinking Realistically About Life*

**Background Scripture: Ecclesiastes 1, 5;  
12:1, 13, 14. Devotional Reading: Job 28:  
20-28.**

Job had his problem—the problem of Why the Righteous Suffer—and he had quite a time trying to solve it. In our Devotional Reading he comes to this conclusion, (see Job 28:20-28), "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." The wise thing is to believe in and trust Jehovah, and lean not unto your own understanding. As it is put in Proverbs: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy steps."

In Ecclesiastes we find a problem also. It is a bigger problem than Job's even; it is the mystery of Life itself with all its many perplexing questions. The subject of our lesson is, Thinking Realistically About Life. This subject is not entirely satisfactory to my mind, but it would be hard to find a subject that exactly fitted this book. At times the writer seems to be more of a Pessimist than a Realist. In many ways it is a strange and bewildering book as we listen to the findings of this investigator of life. It is never wise or safe

to take any verse of the Bible, (or any other book, for that matter) out of its context or setting, and try to prove something by a solitary verse of this kind. No verse of Ecclesiastes should be thus separated from the main stream, until, at least we come to the conclusion. The writer is searching for a solution to life as he sees it "under the sun," and he makes statements at times which are unsatisfactory and confusing and even contradictory, if thus taken by themselves. For instance, take this verse; "For the living know that they shall die: but the dead know not any thing, neither

have they any more a reward: for the memory of them is forgotten." These are pessimistic words, and form but a part of the story of life. He shows this in his conclusion of the book. Such words cannot be taken as a final statement about death. (Compare with Paul in I Corinthians 15)

In my study of Ecclesiastes I have found Dr. G. Campbell Morgan's book, *Living Messages of the Books of the Bible*, most helpful, and I wish to quote from him later on. He is always, "safe, sound, and satisfactory."

I had another small pamphlet on this book which I wish I could refer to, but it was burned along with my other books, and the name of the author—a well-known Bible teacher—has escaped me for the moment. It was a most suggestive treatment of this book as I remember it. He takes the phrase, "Under the sun," which occurs some thirty times in this short book, as a "key" to the book. Ecclesiastes is the record, in his opinion, of a man looking at life from its earthly side, as he sees things "under the sun." He seldom looks "above the sun," until the very last part. Many of this world's philosophers have been men who have tried to solve the problem of life in the same way. The "king," or "preacher" is neither an infidel nor agnostic, as Dr. Morgan points out, but a believer in God. He does not have that warm personal relationship to God which characterized David. For instance, as Dr. Morgan remarks, he never uses the name "Jehovah" when speaking of God, but "Elohim." Jehovah stands for Ever-living, Ever-loving, Covenant-keeping God, so dear to the hearts of men like David. The writer of Ecclesiastes is more like a Deist, than a warm friend of God.

This fits in with the character of Solomon, the author. He was never the lover of God like his father. He had abundance of knowledge, but little love. David, with all his faults, loved God. We could hardly imagine Solomon saying, "The Lord is my Shepherd, I shall not want," Or "Wash me, and I shall be whiter than snow." Solomon was cold and intellectual, and he looked at life, "Realistically," if you please, but not with the eye of faith and the heart of devotion. It is small wonder that he wrote as he did. He was looking at life as he saw it "under the sun," and did not dwell on its other side, life "above the sun." It is only as he comes to the conclusion of the whole matter that he seems to get the higher viewpoint. What did this "preacher," reasoning after the manner of men, find as he looked at life, and tried to solve its mysteries?

*I. The Search of the man "Under the sun":*  
1-5.

"And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith." He thus states his purpose and also the conclusion

which he reaches temporarily, at least); "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit," (A striving after wind.) What is more baffling than to "strive after wind"?

These opening chapters seem to point unmistakably to Solomon as the writer of the book: he is David's son; he is king over Israel in Jerusalem; he gave his heart to wisdom; he had abundant opportunity to "try out" all the various things that men do under the sun. Like Lord Byron, he drank of every cup which this world has to offer, and died of thirst, because there was no more to drink. He gives a long list of the things he tried, and others have tried, too, in searching for the "summum bonum."

He gave his heart to know wisdom. Like others, he drank at the fountain of knowledge and filled his mind with it, but was not satisfied. He turned to the other extreme, to madness and folly, but this, too, failed to satisfy. Many men have to laugh away their problems and troubles, but life is not just a comedy; there is tragedy mixed up with it. The foolishness of the world cannot meet the need that is in the soul. Many are trying that today. In their eagerness to escape from the "mess" in which they find themselves, they fill the air with laughter, but it often has a hollow sound. Life is not made up of comic strips. He then turns to WORK, and puts on a big "Building Program." "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, etc." As we know, Solomon was a great builder. But his Building Program could not feed his starving soul. He accumulated great wealth; "I gathered me silver and gold, and the peculiar treasure of kings." In the account of the glory of Solomon's reign we read that he made silver in Jerusalem as stones.

What was the result of his search? It did not bring content; "Therefore I hated life: because the work that is wrought under the sun is grievous unto men: for all is vanity and vexation of spirit."

He proceeds now to philosophize about some of the obvious things that he sees. There is a time for everything under the heaven; life is one monotonous round of existence. It is good for a man just to "make the best of it"; to eat and drink and enjoy the good. The difficulty is, however, that he does not enjoy it for long; death comes to spoil it all. Riches do not even pass from father to child, but "take wings and fly away."

The sad and tragic story is told. Here is a man who has everything under the sun, and yet is miserable, disillusioned, empty. These chapters are a fine commentary on what Jesus said; What will it profit a man if he should gain the whole world and lose his own soul, (Himself) Solomon had everything under heaven, but he almost missed heaven; we always put a question mark after his name, and wonder if he is there. Man is made



to glorify God and enjoy Him forever, and nothing short of this will satisfy.

## II. Some Conclusions:

12:1,13,14.

The philosopher comes to some wise conclusions:

1. Remember now thy Creator in the days of thy youth. Start life right. Put God first in the life. Days of feebleness and fear come as old age approaches. Do not wait until old age to come to God. Solomon, however, forgot God in his days of opulence and power. He seems to have returned to God in his old age.

2. Let us hear the conclusion of the whole matter: fear God and keep his commandments: for this is the whole duty of man. Man is a spiritual

being; he belongs back in the family of God; he is never completely happy nor content until he finds his way back into the fold.

3. Judgment is coming; let us prepare to meet our God.

I wish to use the balance of my space for two quotations from Dr. G. Campbell Morgan:

"The permanent values of the book are two. The first is that of the revelation of the vanity of life unyielded to God; and the second is that of a brief statement of what true wisdom is." "The whole philosophy is expressed in the words of Jesus: This is life eternal, that they should know thee the only true God, and Him Whom Thou didst send, even Jesus Christ."

## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

### YOUTH PROGRAM FOR DECEMBER 26

# *Sharing The Good News*

Hymn: "Hark! The Herald Angels Sing"

Prayer

Scripture: John 1:35-42

Hymn: "Angels, From The Realms Of Glory"

Offering

Hymn: "The Morning Light Is Breaking"

#### PROGRAM LEADER:

Our program last week dealt with the Good News of Christ's coming to be the Saviour of the world. Yesterday was Christmas, the day on which we commemorate the birth of Christ into the world in human form. If we celebrated that day in the right way, it was because our hearts are filled with gratitude for all the goodness God has shed abroad in our lives through Christ Jesus. It is not enough to say that we are grateful. God wants us to express our thanks in practical ways, and if we are truly grateful for the Good News, we will prove our gratitude in our actions. The best way of showing our appreciation for the Good News is to share it with others. The speakers on the program will tell us how we may go about sharing the Gospel of Christ.

#### FIRST SPEAKER:

It hardly seems necessary to say it, but we cannot share anything until we have a firm grasp of it ourselves. This is especially true of the Good News about Christ. We cannot share the Gospel with other people unless we understand it ourselves. The nature of the Good News was discussed in last week's program, but let us look at it briefly again to be absolutely sure that we understand it.

Do we honestly realize that the eternal Son of God was born into the world with a body and

a spirit just like ours? Do we realize that He was both God and human being at the same time? Do we believe that He lived a perfectly sinless life even though He was tempted just as we are? Do we understand that He, being free of guilt, took the guilt of our sin upon Himself and died in our place for our sin? Are we convinced that those of us who believe in Him and trust in Him for our salvation are freely forgiven and that we are judged to be righteous in the sight of God? But the most important thing is this: have you personally trusted Christ to be your Saviour, and do you know that you have eternal life? The Bible says, "He that believeth on the Son hath life." Do you believe it, and have you experienced this salvation yourself? If we cannot answer these questions with a confident "yes," then we may not have a very secure grasp of the Gospel ourselves. If we do not have a personal understanding of the Good News, it will be impossible for us to share it.

#### SECOND SPEAKER:

Assuming that the Gospel is very meaningful to all of us, how do we go about sharing it? There are really many ways, but one of the most effective is that which is described in the Scripture passage which was just read to us. Andrew went to his brother Peter and told him about Jesus and then persuaded Peter to come see for himself. This is one of the simplest and most powerful ways of witnessing. All of us know other young people who are not Christians, and we would surely be glad to see them accept Christ as Saviour. Have we ever considered going to them personally and telling them in simple words of what Christ means to us. Sometimes we think we need to be armed

with strong arguments in order to convince unbelievers, but personal testimony is usually more influential than all the arguments we could ever advance. This may seem like a hard thing to do, but we may be sure that God will bless our efforts if we will only try it.

Another simple way of bearing personal witness is to invite young people who are not Christians to your church, your Sunday School, and your youth meetings. We ought not to substitute the invitation method for actually telling others what Christ means to us, but the two methods make good companions. Andrew used both methods. He told Peter about Christ, and then invited him to share in his fellowship with the Lord. Since this time when one man brought his brother, literally millions of people have come to know the Lord because someone else invited them. (You could ask for a show of hands by those who came into the church or into the youth group because someone invited them. If we are truly grateful for the Good News, we must continue to share it by our words of witness.

#### THIRD SPEAKER:

We realize that there are many people in the world who need the Gospel and with whom we would like to share it who are out of our reach. Because they are too far from us and because we cannot speak their language we cannot deliver the message about Christ to them in person. Does this mean that we can do nothing to acquaint them with the Gospel and that we have no responsibility toward them? No, there are ways of sharing the Good News with them also.

The word "evangelism" means "proclaiming the Good News," and the church of Christ is organized to evangelize the world. The aim of the church is to share the Gospel with the whole world. This great evangelistic program of the church requires the support of the people who make up its membership. The Christians must pray for this program to undergird it spiritually, and they must give of their means to support it financially. The church is sharing the Good News about Christ with the world, and each of us takes a part in that glorious task as he prays for the spread of the Gospel and as he gives of his material means to that end.

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## Women's Work

### *New Orleans Presbyterian*

A record attendance of 349 women was set at the annual meeting of New Orleans Presbyterian Nov. 19 at Gentilly Presbyterian Church, New Orleans, where Mrs. Warren A. Griffith was elected the new president, and where Mrs. J. A. McCarthy was presented a life membership in the Women of the Church.

Mrs. McCarthy, now president of the Women of the Church at First Street Presbyterian Church, New Orleans, where she also is church secretary, long has been active in the women's work. At present she is constitution and by-laws chairman of Presbyterian. Mrs. M. Vance Higbee, a former Presbyterian president, made the presentation of the membership and pin.

Other officers elected on a partial slate to two-year terms with Mrs. Griffith include: Mrs. P. A. Gaudet, New Orleans, recording secretary; Mrs. Gordon E. Albright, of Thibodaux, chairman district three; Miss Alice Jeffrey, of Jeanerette, chairman of district four; Mrs. Daniel W. Hayes, New Orleans, chairman of Spiritual growth; Mrs. R. S. Baines, New Orleans, chairman of World Missions, and Mrs. A. B. Hale, New Orleans, chairman of Christian Education.

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### The Steady Subscriber

#### Drinks from "The Old Oaken Bucket"

How dear to our hearts is the steady subscriber  
Who promptly renews at the end of the year;  
Who sends in her name and money quite gladly,  
Who casts 'round her sanctum a halo of cheer.  
She never says, "Stop it, I cannot afford it,  
I'm getting more magazines now than I read."  
But always says, "Send it, our folks seem to like it.  
We think it's a help and in fact, a great need."  
We inwardly bless her, we outwardly thank her—  
That steady subscriber, who writes, "Yes, indeed."  
—Selah.

(If you have not already renewed your Church Paper subscription, it is time to do it now. If you are a regular reader, why not enlist somebody else to subscribe and enjoy the blessings of this paper in her home.)

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### Gratitude

*Thanksgiving Day 1954 is past, but this little story is good for T. G. any day.*

Four-year-old Billy had disobeyed his father and upset a box of his father's fishing tackle on the garage floor. In his fear, he ran out of the garage and hid under the bushes at the far end of the yard. All afternoon he sat there. Several times his mother called and each time Billy felt worse. He thought about it a long time and then slowly crawled out. At the door, he waited a moment; then opened it quietly. His mother saw him, "Why Billy, where in the world have you been?" He had just one thought. "Where's Daddy?" And even as he spoke, his father stood in the doorway.

Daddy seemed awfully tall—seemed to fill the doorway. For a moment Billy couldn't speak, and then he said: "Daddy I want to tell you something." There was something in that voice that kept the father silent. "Daddy, I took your fishing tackle. And it spilled. And, I hid." Then with-



out quite knowing why, Billy was in his father's arms. For a long time no one said anything. Finally, a small voice said: "But Daddy, aren't you mad?" "I saw what happened in the garage, Billy. I'm not happy that you disobeyed me. But, well, you've had a lot of time to think it over. And I don't think you'll do it again."

That night when his mother tucked him into bed, Billy was unusually thoughtful. "Mommie," he said, on Thanksgiving, tomorrow, what are you going to be thankful for?" "Oh, for our home," his mother replied. "And for our food, and for this country, and for you, Bill. Why?" "I was just wondering." There was a long pause while the four-year-old mind reviewed the things that counted most in his life. And then, having reached his conclusion, he said, "Mommie, on Thanksgiving I'm going to be thankful that Daddies forgive little boys."

If Thanksgiving means anything to us, it's a time to be thankful that God is a Father who loves and forgives us all.

—Adapted from an article in *Monday Morning*.

*"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."*  
Luke 2:11.

## Keeping Christmas

Christmas is a time for children. It is a time in life's calendar when we seem to drink of a fountain that makes us young again.

Christmas is a time of remembrance. It takes us back to a time when life's tree buds once more and every plant speaks with a flower.

Christmas is a time of song. It puts the song in the heart that the angels sang - "on earth peace, good will to men."

Christmas is a time of hope. The spirit is raised to the height of all hope as we look to that glad tomorrow when Christ shall be honored in every heart and war shall be no more.

Christmas is a time for the family. It is a time for the binding closer of the hearts within God's first ordained social unit.

Christmas is a time for friends. It is a time to renew ties with the old and tried friends, and it is a time to strengthen chords with the new.

Christmas is a time of love. It is a time to create a bit of heaven in other hearts. Alas! for the heart that is cold and empty when all the world says "Be Happy!"

These are some of the things that abide - the joy of children, happy memories, a glad tomorrow, friends, and love expressed. As we build such into our Christmas we earn the right to say to all the world - "Blessed Christmas!"

## A Rare Sight Today

After John Davis, a Midland College sophomore at Fremont, Nebraska, had donated a pint of blood to the Dodge County bloodmobile unit, he received the usual cup of fruit juice and a sandwich.

John bowed his head in thanksgiving before eating the food. Nurses, thinking he was fainting, grabbed him and had him stretched on a cot before he could explain that he was not passing out—he was thanking the Lord.

It is not surprising that the nurses thought as they did. The sight of a person in a public place bowing his head to thank God for his food, is unfortunately, a rare sight.

—Evangel.

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## "I Have Given . . . Thy Word"

The American Bible Society has distributed 9,726,391 Bibles, New Testaments, and portions in the United States during the past year, in 81 languages. This is a gain of 20 per cent over any previous year.

The Bible or one of its books has been translated and published in 1,077 languages and dialects. This includes 200 whole Bible translations, 257 complete New Testament translations, and 620 whole books.

It is 150 years since the British and Foreign Bible Society was launched, and the Jubilee is being celebrated throughout the world. As part of the celebration, the United Bible Societies will join in sponsorship of a World Good Will Book, a compilation of signatures of people who have contributed a dollar or more to a special fund to make Scripture available wherever wanted, wherever needed, throughout the world.

One hundred and sixty-seven thousand copies of the *Gospel of John* in Korean have just come from the press for the American Bible Society. The Gospel is in magazine form, beautifully illustrated and printed in the Hankuhl spelling now used by the Korean Government.

The American Bible Society has opened a new agency in Liberia, its first office in Africa below the Sahara.

—Christian World Facts.

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## Church News

Nashville — Mr. and Mrs. Howard B. Smith, Jr., of Nashville, on indefinite leave from the Korea Mission, have presented their resignations to the Board of World Missions and asked that their names be taken off the list of missionaries.

Mr. and Mrs. Howard Smith were appointed by the Board on November 8, 1949, and sailed for Korea on May 2, 1950. They arrived in Korea

about three weeks prior to the invasion of South Korea, and had to return to this country almost at once. In September of 1950, Mr. Smith was called back into the military service of the United States. On October 1, 1950, Mr. and Mrs. Howard B. Smith were given indefinite leave from the Korea Mission.

1. The Board accepted with real regret the resignation of Mr. and Mrs. Howard B. Smith from our Korea Mission, and expressed to them their gratitude for the sacrificial spirit that these two young people have shown in regard to the missionary cause.



**Miss Ocie Respass**

Nashville, Tenn. — The appointment of Miss Ocie Respass of Decatur, Ga., as a medical missionary to Korea was announced today by the Board of World Missions, Presbyterian Church, U. S.

Miss Respass is now a medical technologist at Crawford Long Hospital in Atlanta, under Dr. Darrell Ayer. She will leave this country on a three-year term assignment to the Korean mission of the Presbyterian Church in late summer, 1955, after attending a missionary indoctrinization school at Montreat, N. C.

### **Dr. Samuel Moore**

Rev. Samuel Williams Moore, D.D., died in the Bluefield Sanitarium, September 29, last, where he had been a patient for three months. He was in his 85th year. A graduate of Davidson College and Princeton Seminary, he served fifty years in the Gospel Ministry of the Presbyterian Church, U.S., including pastorates in West Virginia churches,

Bramwell, Pocahontas, Williamson and latterly the First Church of Bluefield. At intervals he supplied the churches of Abingdon and Wytheville in Virginia. He served his country in World War I, connected with the Y. M. C. A., spending much of the time at the front in the fighting.

Dr. Moore was greatly beloved in all the churches he served, including the Virginia churches which he supplied when their pulpits were vacant. The Wytheville congregation remembers him gratefully as being largely responsible for their comfortable church and chapel buildings. They also thank him for introducing the *Journal* to them, stating that "it is the best church paper in the South." His hobby was securing higher education for ambitious boys and girls who were otherwise unable to afford it. His body awaits the Resurrection in the old Hopewell churchyard, Huntersville, N. C., his boyhood home.

### **New Orleans**

#### **Laymen's Association**

John M. Myers, Jr., of Napoleon Avenue Presbyterian Church, is new president of the New Orleans Presbyterian Laymen's Association. Myers and other new officers were elected to one-year terms at a meeting the night of Nov. 19 at First Presbyterian Church. He succeeds Edwin W. Stock, Sr., of Canal Street Presbyterian Church.

Other officers elected to serve with Myers include:

Harry Maxfield, vice president, of St. Charles Avenue Church; Henry Voss, of Carrollton Church, second vice president; Howard Smith, third vice president, of Lakeview Church; James S. Mason, treasurer of Metairie Ridge Church; Henry L. Hitt, secretary, of Third Church; Installation was by Rev. William C. Dinwiddie, of Covington Church.

### **\$4 Million To Agnes Scott**

Decatur, Ga. — The will of the late Mrs. Frances Winship Walters of Atlanta makes Agnes Scott College, Decatur, Ga., her residuary legatee. The Trust Company of Georgia, executor of the will, estimates that the college will receive slightly more than \$4,000,000 for endowment. Terms of the will provide that half this amount be added to the college's endowment funds, and half be held in trust by the executor, for the college to match dollar for dollar. Also, among other bequests in the will, Mrs. Walters left \$50,000 for maintenance of the infirmary she built for Agnes Scott in 1949.

Mrs. Walters graduated from Agnes Scott and throughout her life was active in the college's affairs. She made generous financial contributions, including two scholarship funds, an entrance gateway, and the infirmary. At the time of her death she was Vice-Chairman of the college's Board of



Trustees on which she had served as an Alumna Trustee since 1937. She was a member of the Development Committee of the board and had recently been engaged in urging plans for the next decade to strengthen the financial structure of the college and to deepen its intellectual and spiritual life. The Development Program, to culminate in 1964, on the 75th anniversary of the college, has a goal of \$10,000,000. Her immediate project with the Development Committee was to find means for building a new dormitory.

Dr. Wallace M. Alston, President of Agnes Scott, in announcing terms of the will, said: "We cannot be grateful enough for her. This is by far the largest single gift ever made to Agnes Scott. Through many years she has dreamed and planned that Agnes Scott might become a college for women that would be the equal of any in America. Through the sixty-five years of the college's history, Mrs. Walters and many other staunch friends have secured an endowment of \$3,025,000, and have invested \$4,375,000 in buildings, ground and equipment. Mrs. Walters' bequest launches today the college's Development Program for the next decade. The influence of her life at Agnes Scott will continue to be one of the strongest forces shaping and molding this college."

### **Mr. John L. Dickinson**

John Lewis Dickinson, 84, veteran Charleston, W. Va., banker and business leader of that city for many years, died November 29 in a Richmond, Va., hospital after a long illness. Mr. Dickinson was not only an active promoter of the progressive civic life of Charleston, but was an elder in the First Presbyterian Church of that city for many years. He is survived by his wife, Mrs. Maude Hubbard Dickinson, whom he married in 1899; a brother, Mr. Charles C. Dickinson, Sr., of Malden, who succeeded him as the head of the bank's board of directors; five daughters, Miss Mary Lewis Dickinson, Mrs. Andrew A. Payne, Mrs. Ray M. Evans, Mrs. Harvey G. Davis, Sr., and Mrs. E. I. Goldsmith, all of Charleston. Burial was in Spring Hill Cemetery, Charleston.

### **Early Birds**

Chalmette, La. — An outpost Sunday School and church was started Sunday morning, Nov. 21, at Chalmette Vista on the outskirts of New Orleans, with the Claiborne Avenue Presbyterian Church as the sponsor. Thirty persons of whom 20 were adults heard Rev. Max Ecke, Jr., Claiborne pastor, preach the initial sermon, a Thanksgiving message, entitled "Assurance of Grace." Thirty-three persons attended the first Sunday school services.

Both church and Sunday school services are conducted at the C. F. Rowley elementary school on Livingston Avenue at Chalmette Vista. The

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church services are at 8:30 a.m. and Sunday school at 9:30 a.m.

A canvass of the Chalmette area was made the week of Nov. 15-20 by Miss Marie Gibert of Jackson, Miss., Sunday school extension worker, for the Synod of Louisiana and Mississippi, and Rev. Fred L. Reeves, new field secretary of church extension for New Orleans Presbytery.

Eventually it is hoped to establish a church in Chalmette, according to Rev. Mr. Ecke.

### **Change of Address:**

Rev. J. Gordon Riggan, from Huntington, W. Va., to 3727 Wayne Ave., Memphis, Tenn. He has accepted call to Macon Road Presbyterian Church.

## **BOOKS**

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**The Southern Presbyterian Journal**  
Weaverville, N. C.

THE BOOK OF ACTS. F. F. Bruce. William B. Eerdmans Publishing Company. \$6.00.

One of the great boons to Biblical scholarship during the past few years is the publication of "THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT." This commentary is providing an authoritative work that is the finest in conservative New Testament scholarship. The author of this particular volume enjoys a reputation as a man of exceptional learning and distinguished literary gifts. He has the ability to write with a lucid style and his comments are both interesting and enlightening. At present he serves as Head of the Department of Biblical Studies in Sheffield University. He is also well known as Editor of *The Evangelical Quarterly*. His *Commentary on the Greek Text of Acts* published in 1951 attracted favorable notice from leading New Testament scholars. Dr. Bruce was educated at the Universities of Aberdeen, Cambridge and Vienna and was graduated with classical honors from the former two. He is well equipped in every way to make a scholarly contribution to the understanding of Acts.

The aim of the author has been to make the wall between the first and twentieth centuries transparent. To this end he has sought not merely

to let us hear the voice of Luke but of the Word of God itself as it speaks to us in this mid-twentieth century.

The author thinks of Acts as a volume of *History of Christian Origins*. He thinks that Acts along with the Gospel according to Luke was circulated together as one complete and independent work for a while. About the end of the first century or the beginning of the second, the four canonical gospels were gathered together in one collection and began to circulate as the four-fold gospel. This meant that the first volume of our two-fold *History* was detached from the second and attached to three works by other writers which covered more or less the same ground relating the story of Jesus and ending with an account of the resurrection. Following this, Dr. Bruce holds, "The second volume, therefore, was left to pursue a career of its own but an important and influential career as it proved. We are reminded that there would have been a hiatus between the Gospels and the Pauline epistles were it not for the document which we call *The Acts*. He maintains that Acts played an indispensable part in relating the two collections to each other. As regards the first collection, Acts forms his general sequel as it was from the first, the proper sequel to one of the four documents in that collection, the third Gospel. As regards the second collection, Acts provides the narrative background against which the writings of Paul can more literally be understood and—more important still—Acts provides clear and convincing evidence of the validity of the Apostolic claim which Paul makes for himself in his letters.

Frequently a commentary prepared by a man of Dr. Bruce's scholarly attainments is loaded down with so many technicalities dealing with an evaluation of textual problems and critical evaluations that little time is left for a fruitful exegesis of the scripture text. This volume is an exception to that procedure. Here is a commentary that is ideally suited to a pastor who desires to find the real meaning of a passage in understandable language and show how it is related to everyday life. We see here the ancient Christian faith as it applies to our modern world. —J. R. R.

**YOU SHALL BE MY WITNESSES.** John H. Kormminga. William B. Eerdmans Publishing Co. \$1.50.

The author restates in concrete terms the essence of the Christian's witness in this world and the dynamics which make it a living and compelling thing. He seeks in the church of today the youthful vigor, the glow of the firebrand and the life of praise which was so much the life of the infant church. He asks the twentieth century Christian that his witness correspond to the faith that is in him—his only hope in life and death. Such witness the reader is reminded is his only reasonable service. The busy Christian, the thoughtful Christian—all will find in this book much to reflect on.

**BASIC CONCEPTS IN CHRISTIAN PEDAGOGY.** Jan Waterink. William B. Eerdmans Publishing Co. \$2.00.

This present volume comprises six lectures which form a concise and trenchant exposition of the basic concepts in Christian pedagogy. These concepts brilliantly articulated by the author, who is professor of Education and Psychology at the Free University of Amsterdam, show how unity and the individual can be brought to life in all its parts; how both child and educator, in serving God and knowing His ordinances, conserve not only the church, but also the state; not only society, but also culture; not only art, but also science. In these pages is set forth with clarity and convincing argumentation, the true framework of life in which man may become educationally mature and culturally-formed in which he can find his only real happiness.

These lectures were originally delivered on the Calvin foundation during 1954. They will make stimulating reading for all who are interested in Christian education.

**AMERICA'S SPIRITUAL RECOVERY.** Edward L. R. Elson. Fleming H. Revell Company. \$2.50.

The pastor of the National Presbyterian Church of Washington, D. C., presents to us in this volume ten messages which deal with the problems of contemporary America. His general theme is that the moral principles of our founding fathers are now at a low ebb but there are hopeful signs for a better day.

Analyzing the general temper of our day, Dr. Elson writes, "As a generation we dope ourselves with amateur psychology. We buy up all the books of the peace-of-mind cults, pitifully confident that it is possible to have peace-of-mind in our kind of world. We follow preachers who hawk formulas for banishing worry and fear and tension while the prophets of God with their painful judgments requiring repentance go unheeded. We return wistfully to inspirational speakers and are left with a terrible emptiness and lowliness of soul and a desperation of spirit. Every once in a while we realize that we are renegades from our true nature." As a result the author insists that there is a haunting conviction that if we are to match these days which God in His providence has imposed on us as a people, then God Himself must invade us from the outside. He says, "We must have a fresh encounter with the living Lord of the universe who alone can fashion us into a people we never yet have been, yet always have longed to be."

Perhaps the best message in this book is the one entitled "A Time for Intolerance." Pointing out that our Lord was kind and compassionate, he also observes that there were times when he demonstrated that tolerance is not always a virtue. Of some things he would be tolerant, but some



other things he would not tolerate at all. He writes, "There is no greater distortion of Christian principle than the prevalent assumption that the Christian must be tolerant at all times. To suppose that tolerance of everyone and everything at all times and in all places is a virtue is to misunderstand the nature of Christian life. There are times when Christians must be tolerant but there are other times when Christians dare not be tolerant. To be tolerant under all circumstances is to blunt the sharp-edged convictions and to dissipate spiritual vitality."

The closing message is a challenge to the church to measure up to its responsibility to meet the needs of the whole life of the individual. He comments, "A tepid church and a half-hearted people can never stand up to the demands of this age. There are demonic forces at work. 'We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness, against spiritual wickedness in high places.'"

While these messages must be categorized as addresses rather than sermons they are timely and are of real value in that they pin-point the fact that America's greatest need at this time is spiritual.

—J. R. R.

**OUR CITIES FOR CHRIST.** Thomas W. Currie. The Board of Church Extension, Presbyterian Church, U.S., Atlanta, Georgia. \$.75.

This little book points out what a glorious and unprecedented opportunity the Southern Presbyterian Church has in the face of the movement of the country to the city and from North to South during the past decade. It is concerned primarily about the urban work of the Presbyterian Church and is intended as a supplement to be used along with the Interdenominational book, "Man and God in the City."

**WHAT ROME TEACHES.** Edward J. Tanis. Baker Book House. \$.60.

This booklet gives a comparison of some of the teachings of the Roman Catholic Church with the Holy Scripture. The author is pastor of the Second Reformed Church of Grand Haven, Michigan. He believes that whether we are Roman Catholics or Protestants the most important thing in the world is to know the truth. The purpose of this pamphlet is to set forth what Rome believes to be the truth and compare these teachings with the words of our Lord. The pamphlet lets Jesus and Rome speak for themselves.

**MODERN CHRISTIAN MOVEMENTS.** John T. McNeill. Westminster Press. \$3.50.

The author of this book is convinced that a fuller knowledge of the key movements that have affected the life of the Christian Church from the seventeenth century to the present time should

be understood and such an understanding will enable one to better appreciate the present day conditions and prospects of Christianity. This book, therefore, is an attempt to make more available some of the stored up riches of the modern centuries for people fated to hear or journey in jet planes, apprehensive of atomic devastation or impatiently awaiting the application of unlimited power to every physically difficult task.

**MOMENTS OF ETERNITY.** Betty W. Stoffel. John Knox Press. \$1.00.

Betty Stoffel brings to her first collective work, simple and moving poems about the things that mean most to everyone. In this little book are the poetess' discoveries about God, His world and His gifts, home, children and the common things of life that all hearts feel and share.

**CHALK TALKS FOR THE AMATEUR.** Lionel A. Hunt. Moody Press. \$.75.

The possibilities of this type of visual aid for presenting Gospel truths is limitless. The author shows how there is nothing so fascinating to young and old as watching strokes appear on a sheet of paper. This booklet is highly suggestive and should be of value to Sunday School teachers in presenting Gospel truth.

**STOLEN LEGACY.** George G. M. James. Philosophical Library. \$3.75.

This book aims to show that the Greeks were not the authors of Greek philosophy but the people of North Africa commonly called the Egyptians. The author holds to the belief that Greek philosophy constitutes THE STOLEN LEGACY. In our judgment the author has failed to prove his case.

**THE WALK, CHARACTER AND CONVERSATION OF OUR LORD.** Alexander Whyte. Zondervan Publishing House. \$3.50.

In a clear-cut readable way Dr. Whyte traces the life and walk of our Lord Jesus Christ during His earthly ministry in such a way that the Saviour seems to step from the pages to address the reader. To know more about Christ should be the aim and purpose of every Christian's life. This delightful volume will enable the Christian to enter into a closer walk and a more intimate knowledge of the Saviour. This work has long been recognized as one of the most outstanding volumes of Bible biographies available.

**CHILDREN'S SERMONS.** Kenneth Brakeley Welles. Westminster Press. \$2.50.

The contents of this volume consist of 58 brief children's sermons written by a pastor who is widely experienced in this kind of work. Truths in this collection will appeal to children through the very humanness and liveliness of the stories themselves.

REPENTANCE. Arthur W. Pink. Bible Truth Depot. \$.30.

Dr. Pink shows that a prominent place is given repentance in the New Testament. An insignificant place is given to this subject in many contemporary pulpits. He says that, "Some of the most prominent of those who please to style themselves 'teachers of dispensational truth' insist that repentance belongs to a past period, being altogether 'Jewish' and deny in toto that in this age, God demands repentance from the sinner before he can be saved." Such an attitude he believes repudiates the plain teachings of the Scriptures. Acts 17:30 tells us, "But now commandeth all men everywhere to repent." The author defines repentance as "a supernatural and inward revelation from God giving a deep consciousness of what I am in His sight which causes me to loath and condemn myself, resulting in a bitter sorrow for sin, a holy horror and hatred for sin, a turning away from or forsaking of sin."

THE EPISTLE TO THE ROMANS. David Brown. Zondervan Publishing Company. \$2.50.

This book is a re-publication from the series called "Handbooks For Bible Classes and Private Students" edited by Alexander Whyte. The author was Principal and Professor at Free Church College, Edinburgh, Scotland. It was written for Christians who were in search of practical help for daily living. The author brings the depth of the doctrines found in this epistle to the understanding of the average Bible student. Every Christian in search of practical help for the understanding of Romans will find ample aid in these pages.

THE PERSON AND WORK OF THE HOLY SPIRIT. Rene Pache. Moody Press. \$2.50.

Dr. Pache is well known as a leading Bible teacher in Switzerland. He has lectured widely at theological seminaries in France and England. In this volume he shows who the Holy Spirit is, what he did before Pentecost and what he has been doing since then in the lives of men. Here is a study, which you cannot fail to conclude without the conviction that the time devoted to it has been well spent.

AN INTRODUCTION TO THE STUDY OF CHRISTIAN MISSIONS. Harold R. Cook. Moody Press, \$3.00.

Mr. Cook became keenly aware of the need for a simple introduction to missions while teaching at Moody Bible Institute. A missionary himself, he has been in close contact for many years with mission boards and fields and candidates. He has presented here a picture of the church's whole mission program. This book will provide the answers for many questions people are asking today in regard to missionary work.

THE STORY OF JESUS. Edmund Filmer. Van Kampen Press. \$2.95.

A delightful new presentation of the most fascinating story in the world. It is historically accurate and as the story unfolds towards its dramatic climax readers of all ages will find it increasingly interesting. The story is illustrated by an entirely new series of colorful pictures especially commissioned for this book. The maps and Bible references will help the reader to trace the story in the New Testament. Parents and teachers will find that its lucid style makes it ideal for reading aloud to younger children. Boys and girls of all ages will find a new interest and meaning in the world's most significant events.

A SURPRISE BIRTHDAY PARTY. Brenda Cannon. Moody Press. \$.50.

Here are stories that children will enjoy. This book contains sixty-four pages with bright two-color paper covers.

GOD PORTRAYS WOMEN. Grace McAllister. Moody Press. \$2.50.

Here are character studies on women of the Bible by one with a deep understanding of God's Word and human nature. Mrs. McAllister gives some interesting notes from history and archaeology. She brings truth from many parts of the Bible to bear on the story at hand. Her applications are wise and penetrating.

AN INTRODUCTION TO THE PAULINE EPISTLES. D. Edmond Hiebert. Moody Press. \$4.50.

Dr. Hiebert's introduction to Paul's epistles grew out of his classes. It is not intended as a commentary; it is to help the student in college or on his own to trace the thought content of the Apostle's matchless letters. The introductions to each epistle give a historical background and deal briefly with the critical problems of the books. It is a fresh study of the Pauline contribution to the world's great literature.

FERVENT IN SPIRIT. Ezra A. Shank. Moody Press. \$2.50.

This is a life story of Arthur J. Bowen. It tells of a half-century of happy service for Christ. This book will acquaint you with a man full of the winsomeness of Christ.

SOLOS AND DUETS—No. 1. Compiled by John W. Peterson. Moody Press. \$.75.

This selection shows that Gospel singing is an indispensable part of evangelism. The compiler has selected sixty-five Gospel songs that are adaptable for solos and duets.



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# *Does The Bible Require Union?*

Every sect and cult quotes Scripture to augment its influence. Such quotations lend prestige to their movements.

When people quote Scripture to promote a cause they should be careful to quote it in its exegetical or natural sense. Calvin said he refused to torture Scripture and make it apply to situations never intended by the Holy Spirit. This he refused to do even against "the papists."

Do the verses of Scripture quoted by the proponents of union refer to *organizational* union at all? If they do, how is it that the great exegetical scholars never so understood them? Has everybody misinterpreted these verses except the proponents of union?

The burden of proof lies with t h o s e who use Scripture for their own ends. Have they proved the great exegetes to be mistaken? Have they proved beyond reasonable doubt that the verses they quote refer to *this* particular union — with women elders — with increased bureaucracy — with lessened emphasis on sound doctrine?

The burden of proof lies on those who favor union, to show their exegetical grounds.

*Let us send you samples of literature showing why we oppose the present Plan of union.*

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
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H. B. Dendy, Secy.

Weaverville, N. C.



DEC 27 1954

# THE SOUTHERN PRESBYTERIAN JOURNAL

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statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

DECEMBER 22, 1954

## Glory To God In The Highest

★ ★ ★ ★ ★

### Now when Jesus was born

in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

★ ★ ★ ★ ★

### When Herod the king had heard

these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet . . .

★ ★ ★ ★ ★

### Then Herod,

when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

★ ★ ★ ★ ★

### When they had heard the king,

they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

★ ★ ★ ★ ★

### When they saw the star,

they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Matthew 2:1-5; 7-11.

# THE SOUTHERN PRESBYTERIAN JOURNAL

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The following statement, of great significance at this time, is appearing in the *Christian Observer* of December 22nd and is being reprinted here with the permission of the editor of the *Christian Observer*.

H.B.D.

## Some Thoughts On Union

We, the undersigned, have not previously made public statements in print regarding the matter of organic union with the Presbyterian Church, U. S. A., and the United Presbyterian Church of North America, but now that a decision of such large proportions confronts us as a Church, we have agreed to the statement below.

Let it be clearly understood at the outset that we:

1. Affirm our belief in the Church Universal.
2. Affirm our responsibility for a world-wide witness.
3. Deny that the Civil War in any wise has anything to do with the question before us today.
4. Recognize that there are hundreds of ministers in the U. S. A. and U. P. Churches with whom we have close kinship of purpose and doctrine. Furthermore, we approve our Church's custom of honoring the ordination of ruling elders, deacons and ministers by the other two Churches.

But when all this has been said, we cannot avoid four facts:

1. Some of us have traveled widely throughout our denomination in recent years, and while there is evidence of sentiment in favor of union, much of it earnest and zealous, we have not felt any semblance of a rising Church-wide popular demand for the union, but quite the contrary, we have found much apathy, indifference and opposition.

To proceed with union under such circumstances would be unwise.

2. While the doctrinal statement included in the plan is clearly the Reformed faith in its finest form, the Westminster Confession of Faith and Catechisms, in which we heartily concur, we must call attention to the fact that in our opinion the proposed government is not a true reflection of that faith.

3. The plan itself is incomplete. It makes little effort to deal with the resolving of administrative differences, which are of great importance, but commits the whole matter to a committee of sixty to settle these questions later. A recent change, giving equal representation on the committee to the three Churches, was made, which was indeed a generous gesture on the part of the U. S. A. Church, for by right of numerical strength the proportion should be something like 5-2-1; but even if all sixty were from our own Church, we could not afford to commit such matters to them.

While this procedure appears on the face of it to have merit, the difficulty is that these deviations are not small matters but in many cases are sprung from policies which reveal true differences of thought and doctrine among the three Churches involved; and a closer examination will reveal the fact that the courts of the Presbyterian Church in the U. S., as such, will never vote on them. The only vote to be put to the Assembly (and now being put to the Presbyteries) is the categorical question: Do you agree or do you not? On all matters having to do with the implementing of the Church



program, none of our courts as now constituted will ever speak.

We seriously doubt the constitutionality of such a procedure. We do not see how we can commit to a Church court as yet not formed all matters of policy having to do with such essential areas of our Church life as stewardship, the control of our colleges, basic policies in our world missions enterprise, and the whole philosophy of home missions and church extension. To follow the procedure recommended in the plan is in effect to turn over all these matters to a foreign court, and this is unheard of in Presbyterian polity.

4. The Bible does not call for such a union. John 17, the high priestly prayer of our Lord, speaks of the union of all believers. But in our judgment the reference is to a spiritual union which even now exists among all Christians. If, as some say, it refers to organic union, we cannot see any logical reason for it to stop with the present proposed union, but would include all other bodies that call themselves Christian, and to this we cannot agree.

For these reasons we oppose the proposed union.

In conclusion, we wish to make clear our regard for our brethren in these two sister denominations and our desire to co-operate fully with them in all matters of mutual interest and concern; but we believe, for these and other reasons, that the work of the Kingdom of God can prosper better if we remain separate.

Signed:

Vernon Broyles, pastor North Avenue Presbyterian church, Atlanta, Ga.

Marc C. Weersing, pastor Central Presbyterian church, Jackson, Miss.

J. Wayte Fulton, Jr., pastor Shenandoah Presbyterian church, Miami, Fla.

Albert Grady Harris, pastor First Presbyterian church, Macon, Ga.

W. F. Mansell, pastor First Presbyterian church, Vicksburg, Miss.

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James Sprunt, pastor First Presbyterian church, Raleigh, N. C.

D. H. Edington, Judge, Mobile, Ala.

Ferguson Wood, pastor First Presbyterian church, Johnson City, Tenn.

Francis J. Brooke, Jr., pastor Sinking Spring Presbyterian church, Abingdon, Va.

McFerran Crowe, President Belhaven College, Jackson, Miss.

—Reprinted from the *Christian Observer*, Dec. 22, 1954.

## A Reply To Dr. Harrison Ray Anderson

*Many ministers in our church have recently received a mimeographed letter from Dr. Harrison Ray Anderson of the Fourth Church in Chicago, pleading for union.*

*Rev. Wm. E. Hill, Jr., of Hopewell, Virginia, has written Dr. Anderson and sent this office a copy for publication. We rejoice in the fine spirit of this letter and in the clear presentation of reasons why union at the present time and under present conditions is impossible.—Ed.*

Hopewell, Va.

WEST END PRESBYTERIAN CHURCH

WM. E. HILL, JR., PASTOR

Dr. Harrison Ray Anderson,  
126 East Chestnut Street,  
Chicago 11, Illinois.

Dear Dr. Anderson:

Thank you for your gracious and very moving letter. Though I assume this letter has gone out to all the ministers of the Southern Presbyterian Church, yet none the less do I appreciate your fine spirit and your concern in this matter.

Many years ago I was in Chicago for a few days and had the privilege of worshipping with you in your church. It was a pleasant and helpful experience.

It is good to know of your family ties with the South and of your kindly feeling toward those who live in the South. You may rest assured that this feeling is mutual. Please do not feel that any of us in the South, even though we may oppose Union, have anything but feelings of warmest regards for our brethren in the North. We do not look upon these negotiations as a sectional matter or one to be settled on a geographical or historical basis. What your grandfather did or my grandfather may have done has long since ceased to be a matter of concern or of difference between us.

Please understand there is no prejudice in the South among Christian brethren against our

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brethren in the North because of differences that arose during the period of the Civil War. Though your apology is most deeply appreciated, we have long since ceased to feel that it was necessary. Dr. Green is correct in saying that "it was sin which kept us apart and that sin was not all on one side." It may be added, however, that *that* sin which kept us apart has long since ceased to be a factor in our remaining apart so far as the Southern Church is concerned, if I understand the feelings of my brethren.

I may say, too, that we all recognize our oneness in the past theologically, and in the South we all deeply respect Dabney, Thornwell, Wilson, and Hodge. The point of difference lies in the fact that we in the South, many of us, sincerely doubt that the majority of the leaders of the church in the North really believe the theology of Dabney, Thornwell, Wilson and Hodge. If we could be convinced of the fact that you do, there would be no issue between us. I have no doubt that almost all of the officers and ministers of your church "worship Christ as Divine Lord and Saviour and believe that He died on the cross for them." Such a statement, however, is open to many and varied interpretations which may be a far cry from the Westminster standards. If we felt that you brethren, for the most part, believed in the interpretations of Dabney, Thornwell, Wilson, and Hodge rather than the interpretations of Barth, Brunner, Tilleich, and Neibuhr (not to mention Henry Sloan Coffin), we would certainly join hands with you in spite of other points of difference. Of course, there are a number of our Southern brethren who also follow the liberal or Neo Orthodox theology, but they are definitely in the minority. They do not control our church, and therefore, at least for the time being, are not any considerable factor in the molding of the policies of our church.

Please try to understand that our major objection to Union is not on the basis of what has happened in the past with reference to the disrupting of our churches and our nation in the period of the Civil War. It is not a matter of present geography or sectional pride. It is not a matter of being opposed to the principal of Union. It is the matter of convictions concerning the authority of the Word of God and the teachings of the Scriptures.

I admit, of course, and am ashamed that there are some few in the South who are opposing Union on the grounds of an imagined connection with "segregation" or "integration," and perhaps some few who oppose Union on the grounds of imagined implications in the field of industrial policies, your church being a church which emphasizes central control and our church being one which emphasizes local control. The two former groups can be swept aside on the grounds that their motives are unworthy and that they are small minorities. The latter could be overlooked or adjusted if it were not for the main issue above stated.

My brother, please do not misunderstand me and please do not feel me to be discourteous in saying so, but if your church could see its way clear to repudiate the Auburn affirmation, it would do more good than all the apologies you could ever make concerning the Civil War. The clarifying of your church's position on the authority of the Word of God and the absolute necessity of the acceptance of the fundamental doctrines of the Word of God by the ministry and eldership of your church, would open the way to sweeping aside all other considerations. To simply say that you accept the Westminster Confession just as we accept it, is only a half truth. We accept it literally as our forefathers who wrote it accepted it. Many of your leaders have made it absolutely clear that you are unwilling to accept it in this way. To make Union effective, there must be unity. We have unity of *spirit*. That is sufficient for cooperation. That is sufficient for love. That is sufficient for mutual fellowship (all of which I believe we now possess at least in a measure). That is not sufficient, however, for organic Union.

What the future will be, I do not know. I rather think that organic Union is inevitable and that if it does not come now, it will come eventually. The group in our church who favor Union is growing and Union will come, but when and if it comes, it will mean only additional heartache and division, because the Southern Church will be split wide open. Unless your church changes its course and our church changes its course, ultimately the conservatives from each group will drop out and form a larger conservative group or a number of little splinter conservative groups. None of this is desirable. It is heartbreaking to think of it. One has, however, to face the facts "the handwriting is on the wall."

The only thing that will ever reunite us in both heart and faith will be a soul shaking revival that would sweep our church and yours, bringing us all back to that kind of generosity, love, and kindness which you yourself exemplify and that sort of theology which our forefathers believed and preached. I am not reactionary. I do not look only backwards into the past, but truth is truth whether you reach toward it in the future or discover that you have departed from it in the present and have to go back into the past to pick it up before you can again proceed into the future.

May God grant that the day may come—even in our day—when we all shall experience this soul shaking revival that shall make us *one in Him*. You will pardon me if I express this opinion; that the discord, argument, and distraction from the main task which is being caused by this agitation for Union is not producing an atmosphere conducive to revival. However, God can yet overcome and bring us not only to unity of Spirit but also to unity of Faith.

May I extend to you and to all our brethren in the North, the right hand of fellowship and



offer a prayer that God in His overruling providence may have His way with all of us, and grant to us the spiritual revival which is so sorely needed in our church and our land.

Sincerely yours,

Wm. E. Hill, Jr., Pastor,  
West End Presbyterian Church.

## ***Still They Come!***

Although we believe in a spiritual unity of all those who are in the Body of Christ, regardless of denomination, race, or geographical location, and although we rejoice heartily in the Christian faithfulness of our brothers in Christ wherever they may be, we, the session of the First Presbyterian Church of Chattanooga, Tennessee, believe most sincerely that the cause of Christ's great kingdom can best be furthered in the hearts of men by the continuation of our beloved Presbyterian Church, U.S. (Southern), which is now making the greatest testimony in her history of the presence of the Holy Spirit. We believe that an absorption of our beloved church into a larger body will bring about a lessening of spiritual unity, a diversification of basic ideals and beliefs, and therefore a diminution of Christian fervor and a grieving of the Holy Spirit.

Therefore, Be It Resolved that the session of the First Presbyterian Church of Chattanooga, Tennessee, wishes to make it known that this session does not favor union with the Presbyterian Church, U.S.A. and the United Presbyterian Church. Further be it resolved that this church urge the Knoxville Presbytery, of which the First Presbyterian Church is a member, to oppose the plan for such a union. Further be it resolved that this resolution be published in the church bulletin and be sent to the church papers of our Presbyterian Church, U.S.

Moderator, James L. Fowle  
Clerk, J. R. Teal

## ***Still They Come!***

### **Three In A Bunch**

By a unanimous vote, the Sessions and Congregations of the Mikesville, Melrose and New Hope group of churches of Suwannee Presbytery voted against the proposed Union. L. H. Eikel, Pastor.

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## **Enjoying God**

The second part of man's Chief End is "to enjoy Him forever." Does this statement find general acceptance, or is the enjoyment taken as the result of the first part, the assumed chief end, viz., to glorify God?

Properly see first that either to glorify or to enjoy God, whether now or/and forever, requires not only that there shall be a God regarding Whom such exercises can be effected, but also a just and adequate view of such a Deity. These both, the Scriptures, on the one hand reveal, and on the other, afford.

The second part of this dual aim of human life is not contradictory of the first. Supreme regard for the glory of God could never be opposed to man's highest good, even though different from the philosophers' *summum bonum*. Surely God's glory and our true satisfaction in life are consistent and inseparable, even so, being different. Indeed while promoting God's glory, whether in service, praise, prayer, or giving, those who center their lives in such functions, will not be surprised to discover that they are thus amplifying their own good, heightening their own satisfaction, enlarging their own horizons, multiplying their own joys. And by further step, we may conclude that the very, if not the sole method by which a man's fullest satisfaction can be realized, is by that man's putting first the glory of God! He brings Heaven's richest blessings to us in no other way.

This leads to the thought that every command, injunction, statute, law, and precept of Scripture was given directly if not solely for the specific benefit of those to whom each was given. For this, "His commandments are not grievous." We therefore enjoy God by the very same means by which we glorify God. Enjoying is subjective, as glorifying is objective. So a subjected soul makes for God's objective glory. When the Apostle Paul or any believer brings all into subjection to the Christ, he glorifies the objective, the "end"-of-all-things, God. If therefore we aim at the enjoyment of God, we shall in so doing also glorify Him. He desires that man shall have fullness of joy,—such as is found at His right hand. He wishes man to know pleasures forevermore,—those realized only in His presence. Therefore, for the man who knows by experience, being a door-keeper in the house of the Lord, is desirable over dwelling in the tents of wickedness.

Do we know the thrill, the thorough satisfaction, the peace, comfort, joy, security, that are the patent rights of the members of the family of grace? If so, it is by the route of obedience to God's laws, exercises of Divine worship, public and private, appreciation of all things good, beautiful and true, communion with our God. In these, our chief end, we do glorify God. And such enjoyment is forever. The world cannot give them; the world cannot take them away,—our

portion forevermore. Therefore cries the sacred writer: "O taste and see that the Lord is good." And therefore heart and flesh cry out for the living God; and again, the soul longs, even faints for the courts of the Lord.

But no aim in life is independent of effort. We gain goals by perseverance, practice, diligence, discrimination. The violent take it by force. Especially so is it with the chief end of man. He that seeketh findeth. He that asketh receiveth. He that knocketh, to him it is opened. Let us then enjoy God by the means of enjoying His creation,—sun-rise, sun-set, flowers, birds, wind, sun, rain, food, drink. Let us enjoy God in enjoying His people, His praises in the sanctuary, His Word, His Sacraments, prayer. Let us enjoy God through enjoying His gifts,—music, imagination, memory, communion with Him, faith, hope, love. In and through the temporal and material, we are led into the enjoyment of the eternal and spiritual. And in such enjoyment is our chief end; it is by the proper use and true appreciation of these that man glorifies God. So, glorifying and enjoying coalesce.

At no time in the year can we more appropriately begin, or having begun, to experience actually the matchless thrill of life's highest objective than at Christmas. Here, God's coming to earth for man's sake, reminds us above all other things and times that all which is concluded under the head of God is found supremely in God. This the Psalmist really says in 16:2. So say we.

Fading is the worldling's pleasure,  
All his pomp and boasted show.  
Solid joys and lasting treasure  
Only Zion's children know.

—R. F. G.

## Does It Depend On Whose Ox Is Gored?

We are all familiar with the story in Aesop's Fables of the difference in the attitude taken by the lawyer when he thought it was the farmer's ox which had gored his ox, from that taken by the same lawyer when he was more correctly informed that it was rather his ox that had gored the farmer's ox. And under the white light of God's holy eye, each one of us and each side in the current discussion may well admit that there is something of the perverse lawyer in each of our hearts. Dear brethren of the pro-Union side, you are quick to see our ox gore yours; we are quick to see yours gore our ox. Would that we might each see our own oxen when they go a goring!

Our current concern is over the charge that the anti-union forces have disregarded the General Assembly in voting ahead of the time schedule recommended by the 1954 Assembly. There is truth in the charge. Twelve presbyteries have voted on the issue, eleven of them voting against union.

Obviously, the anti-union votes were largely responsible for the time of these actions. But the fact that one presbytery voted pro-union indicates that some union men also "jumped the gun" in this matter. Moreover, it is reported that the decisive word on when to vote was spoken in the first presbytery which voted, that is, East Alabama, not by an anti-union but by a pro-union pastor, namely, the esteemed Pastor of the First Presbyterian Church of Montgomery. Further, the Assembly action was only a recommendation. The Synod has authority to direct the Presbytery to meet at a specified time and act on a specified matter; but the Book of Church Order does not give this authority to the General Assembly.

On the other side of the picture we anti-union people have been and are concerned that there has been disregard of the action of the 1953 General Assembly directing:

"There shall be complete freedom of discussion of the plan in presbyteries, or open meetings, and, where open discussions are planned there shall be an opportunity afforded for those of divergent viewpoints to express their opinions, if they so desire; representation for either side to be of the choosing of that particular side."

Now this action of the 1953 Assembly was a unanimous action; while the "time" action of the 1954 Assembly was only a majority, that is, a "partisan" recommendation.

In regard to not allowing each side a full and ample hearing, there have, no doubt, been mistakes on both our sides. Yet were all the facts known, I believe that the record would show that the pro-union forces have far more generally failed to regard the direction of the 1953 Assembly as to open hearings with each side choosing its speaker and each being given equal consideration. In many places any discussion has been frowned upon, suppressed, delayed, and only permitted when there was strong pressure from anti-union men. It is reported, that one prominent pro-union pastor scheduled addresses in sundry small churches in his presbytery in which he was to present both sides of the issue! Brethren of the pro-union side, look into the provision on complete freedom of open discussion with each side choosing those who shall represent that side—before you make too much of the anti-unionists who have not followed the recommendation on the time schedule. Is a majority action on your side of the issue worthy of higher regard than a unanimous action which favors our side?

It is reliably reported that the pro-Union forces tried to get the undivided St. Johns Presbytery to vote on the union issue December 11th; but were defeated in their efforts. —W. C. R.

## "Peaceful Co-Existence"

### The Road To Ultimate Tragedy

If, in the thesis of this editorial, we are wrong, then *one* man is wrong. But, if we are right, then



we as a nation are in the *gravest danger*, for our nation's leaders are toying with the idea of projecting our national and international policy on the theory that there can be a peaceful co-existence with Russia and the Communist world conspiracy.

The Children of Israel entered Israel with certain definite commands from God. As long as they heeded God's commands their campaigns were successful. However, there arose a new philosophy which discarded God's way and settled for a policy of peaceful co-existence with the people of Caanan.

From the day God's chosen people set out on a program of compromise with the evil around them this compromise proved a snare which had its final culmination in the captivity.

"Peace" sounds so desirable and a "peaceful co-existence" seems so alluring that we are prone to forget the fatal compromise involved. At the same time we are closing our eyes to the *inevitable* day of reckoning, a reckoning which can mean the utter destruction of all that we hold dear in life.

One may hazily enjoy a peaceful co-existence close to a rattlesnake but a sudden strike can awaken us too late. A man might find himself in peaceful co-existence with a man-eating tiger, but *only so long as the tiger delayed his meal*.

The avowed program of Communism is world dominion. To this end they will compromise and delay, but never with a change of purpose. For this reason no matter of wishful thinking, no pious assumption that they have changed their ways, no head-in-the-sand philosophy that they may succumb to our childish hope for mutual respect will in any way cause them to relinquish their plans to conquer and rule the world.

This does not mean that we should go to war with the Communist world. But, had the Communist leaders been convinced that we would go to war if necessary and fight to win that war (which we did not do in Korea), their plans for aggression could have been set back a generation.

However, at the present time it is abundantly clear that they can make their advances in a "peaceful" way, here a little and there a little, along with a demoniacally clever campaign of international intrigue and internal subversion in every non-communist nation. Nothing is furthering this more than our willingness to consider a policy of "peaceful co-existence" with these enemies of God and man.

It is right that we should earnestly seek the Christian approach to this problem. What is the Christian approach? Has not Paul made it abundantly clear when he writes; *"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"*

Nothing is more calculated to bring despair to the millions in Russia and China who long for deliverance from their evil rulers than to see America looking with favor on a policy of "peaceful co-existence" with Communism. It is to these people that the world will eventually look to overthrow this monstrous evil.

To that end our greatest single weapon - humanly speaking - is to refuse to recognize or do business with any Communist nation. This is not fanaticism, nor is it isolationism. Rather it is a recognition of Communism for what it really is and a clear and unequivocal refusal to have any part in a compromise with it.

Not only will the policy of "peaceful co-existence" calculated to do harm to undercover resistance in Communist countries, but it can also bring a fatal sense of false-security here at home. If Communism is something we can get along with abroad then why get alarmed when we learn of its infiltration into governmental agencies, labor movements, key industries and our great colleges and universities?

The Psalmist warns of the fatal steps involved in compromise with evil: *"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."*

We are in grave danger of "walking" with the Communists, then "standing" with them and finally finding ourselves "sitting" in their unholy counsels.

Some day a break will come. Will it take another Pearl Harbor to bring it about or shall we as a sovereign nation make the break ourselves—on our own terms and at our own determined time?

—L. N. B.

## Free Will

By Gordon H. Clark, Ph.D.

When a discussion grows excited, there are two possible explanations. Excitement may indicate the topic is of great importance. Now, in this series of articles on the Westminster Confession every chapter so far has seemed of great importance; and free will is also a matter of importance, though it can hardly be of such importance as the previous chapter on Christ the Mediator. In the second place, excited discussion frequently indicates that the debaters are not sure of themselves. When contenders have neglected essential distinctions and have proceeded beyond their resources, the discussion can go on endlessly and without conclusions. As this has often been the case with discussions on free will, it would be wise to see exactly what the Confession says.

"God hath endued the will of man with that natural liberty that is neither forced nor by any absolute necessity of nature determined to good or evil." Now, what does the Confession mean by natural liberty? Does a Presbyterian mean the same thing that a Romanist or an Arminian

means, when they say that man is free. Are there various concepts of freedom?

Obviously there are various concepts of freedom, and most of them have little to do with the present topic. For example, we say today that American citizens are free men, but that the victims of communistic governments are not free. Freedom therefore has a political and an economic sense; but that is not what concerns us here.

More to the point is whether or not the will of man is free from his intellect. Theologians in the past have discussed this at length. But that the will is free from the intellect is not what the Confession means by natural liberty. Calvin, for example, asserted that "the intellect rules the will;" Charles Hodge said that man's "will was subject to his reason;" and Robert J. Breckenridge taught that our primary conception of will includes the notion of its being directed by intelligence. The theology behind all this may be a little intricate, and the matter is mentioned only to show that freedom from intellect is not what Presbyterians mean by the concept of freedom.

Then does freedom, free will, or natural liberty mean that man is free from sin? Or, more pertinently, does it mean that man is free not to sin? Perhaps an Arminian might claim that man has a free will in the sense that he can choose not to sin. But the Confession, in the same chapter, section iii, says, "Man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man . . . is not able by his own strength to convert himself or to prepare himself thereunto." Some Arminians seem to say that a sinner can choose to prepare himself for conversion; but the Bible says that man is dead in sin and needs to be raised from the dead. A dead man cannot choose to be raised.

Freedom from sin, complete freedom, is attained only in heaven; but even in heaven a completely free and undetermined will cannot be found. It is equally impossible for the glorified saint to choose to sin as it was for the unregenerate to choose not to sin. As St. Augustine said, the condition of man in heaven is *non posse peccare*: not able to sin. Heaven would be a precarious place if its citizens had this sort of free will.

What then does the Confession mean by the natural liberty of the will. The remainder of the section quoted answers this question as well as two lines can. Man's will "is neither forced nor by any absolute necessity of nature determined." These words were written to repudiate those philosophies which explain human conduct in terms of physico-chemical law. Although the Westminster divines did not know twentieth century behaviorism, nor even Spinoza, they very probably knew Thomass Hobbes, and they certainly knew earlier materialistic theories. That man's conduct is determined by inanimate forces is what the Confession denies.

Man is not a machine; his motions cannot be described by mathematical equations as the motions of the planets can. His hopes, plans, and activities are not controlled by physical conditions. He is not determined by any absolute necessity of nature.

But this does not mean that man is free from God. The Confession does not deny, but on the contrary explicitly affirms that God controls the will of man. To say that physics and chemistry do not explain conduct is not to rule out God's grace. Section iv states that by his grace alone God enables a man freely to will what is good; the Holy Spirit effectually calls elect sinners to faith in Christ (III vi); he makes them willing and able to believe (VII iii); Christ certainly and effectually applies salvation to his people (VIII viii); and similar expressions occur in later chapters.

Unless God "governs all creatures, actions, and things" (V i), or "all his creatures and all their actions" (Shorter Catechism 11), he would not be actually omnipotent, nor could we be sure his prophecies would infallibly come true. An interesting though obscure case of God's control over the will of men is found in Exodus 34:24. The men of Israel are commanded to appear before the Lord three times a year. As such an occasion would offer an excellent opportunity for an enemy attack, the Lord assures his people that their enemies will not desire to attack at those times. In II Sam. 17:14 Absalom chose the worse advice because the Lord had planned to defeat the better counsel in order to bring evil on Absalom. God also caused Rehoboam to adopt evil counsel (II Chron. 10:15) in order to fulfil his promise to Jeroboam. Better known than these cases are the words of Paul in Phil. 2:12,13, "Work out your own salvation in fear and trembling, for it is God that worketh in you both to will and to do."

Man has a natural liberty not acknowledged by materialistic philosophy, but Christians should never construe that liberty to the detriment of God's omnipotence and grace.

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# God's Plan For Christmas

**Editor's Note**—The following Christmas meditation was written by our Associate Editor, Dr. Nelson Bell, at the request of our Board of Christian Education and recently published in *Day by Day*. We have been requested to reprint it in the *Journal* and have received permission from the Board to do so.

## From Eternity

Scripture Reading—Psalm 2

*"I will utter things which have been kept secret from the foundation of the world."*

—Matthew 13:35.

God's plan for Christmas goes back into the councils of eternity; for God, being eternal and at the same time omnipotent, knew that His earthly creation would become separated from Him through sin and therefore need a Saviour. Being finite we cannot grasp such infinite wisdom and love, but it does help for us to remember that God sees everything at the same time—the past, the present, and the future. Seeing the need of sinful man, although the world had not even then been brought into existence, God planned then for the first Christmas. In this planning His Son, then sharing His glory, also participated, so that the event, yet milleniums away, became a part of God's great plan for the redemption of mankind. In all of this we see the yearning love of the Father and the loving obedience of the Son combined to make this redemption possible.

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## The Creator-Redeemer

Scripture Reading—Hebrews 1:1-14

*"God . . . hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds."*

Hebrews 1:1-2.

We often speak of our Lord's coming into the world as a babe, on that first Christmas, as His *first advent*. Actually it was the pre-existent Christ who performed the creative acts which brought the world and all in the world into existence. When we read, "In the beginning God created the heaven and the earth," we must remember that God performed His creative work through His Son. So we see in His eternal plan this same Son coming back into the world which He had created, to redeem His lost creation. Years ago a man had his watch stolen. He reported his loss to the police, and later he was told to accompany a policeman to a certain pawn shop. There he saw his watch and the policeman told him he would have to buy it back if he wanted it. This he did, paying for what was really his. He *redeemed* it. That is what the first Christmas means, the coming of the Redeemer to redeem His own.

## He Calls A Nation

Scripture Reading—Hebrews 11:8-19

*"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"*

Romans 11:33.

God's plan for Christmas included the choosing of a nation which should be the repository of His law and the human channel through which His Son would come into the world. Before the time of Abraham, God had been dealing with all His creation, but with the calling of Abraham He began dealing in a special way with a chosen nation, Israel. To the Jewish people was committed the Law, with its moral code and its ceremonial rituals. The former defined that which was good and that which was evil; the latter, with its multiplied sacrifices, symbolically told of the One who was to come and about whom John the Baptist exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." Paul tells us that the Law was our schoolmaster to bring us unto Christ, and he also tells us this same Christ came, according to the flesh, through the household of Israel.

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## The Human Channel

Scripture Reading—Isaiah 7:14-15; 9:6.

*"Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost."*

—Matthew 1:20.

It has been truly said that the most natural way in which the Son of God could come into the world would be in a supernatural manner. This God planned, and through his prophet of old He foretold how this was to be accomplished. The Virgin Mary was chosen and we are told that God's Holy Spirit overshadowed her and the One born was called Immanuel, which means God with us. The incarnation can never be fully understood by mere man, but in Christ we find both God and man existing fully in the same Person and it was for this stupendous event that God planned. This was decided back in eternity, that the One to come was chosen, that the nation through which He should come was also selected, and even the woman who was to be His mother. Of her own submission to this plan we are told that she said: "Behold the handmaid of the Lord; be it unto me according to thy word."

# The Divine Link

Scripture Reading—Isaiah 53:4-12.

*"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."*—II Corinthians 5:19.

The depth of the meaning of Christ's coming into the world is beyond human understanding. We can only dimly grasp what it was that God was doing for us. He is moral perfection, absolute in holiness, purity, truth, righteousness, and beauty. From Him man has become separated through sin. This poses the great dilemma: How can man, a sinner, approach God or hope to share in His timeless existence? God meets the dilemma. He breaks the frightful deadlock by a personal visit to this world in the form of His Son. Christ became representative man. He deliberately accepted the eventual consequences of sin—suffering and death—so that any man by the simple act of accepting what He has done might become righteous in God's sight. Salvation therefore became a matter of believing, not achieving. As we ponder these marvelous facts, we begin to realize the true significance of the first Christmas.

## The Gift

Scripture Reading—Hebrews 9:11-17, 25-28

*Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live by righteousness: by whose stripes ye were healed."*  
—I Peter 2:24.

God's plan for Christmas envisioned a sacrifice which would meet the needs of sinful man and conform to the justice of a righteous and Holy God. In this One whom He sent we find the need met. When we give gifts at Christmas we are commemorating this greatest of all gifts, the Christ of Christmas. But let us never forget that He is also the Christ of Calvary, the Christ of the Resurrection, and the Christ who is coming again. Christmas takes on its real meaning when we think of the love of God which prompted such a great gift. As we ponder this love, let us think how great man's need must be—that God Himself had to come down to redeem us. The freed slave rejoiced at his freedom; how much more should Christmas make us rejoice for the coming of the One who has freed us for all eternity.

## The Ultimate Objective

Scripture Reading—Matthew 3:1-12.

*"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."*—II Corinthians 5:17.

Certainly the ultimate in God's plan for Christmas was a renewing of the fellowship between

man and God. The coming of the Christ was for that specific purpose—to redeem men from sin and bring them back to God. Only as we receive the Christ Child into our hearts can we enter into the real meaning of Christmas, for in Him we see the eternal Son of God become flesh to open a new and living way for us. It has been truly said that with God nothing just happens; it is all by design and for the accomplishing of His eternal purposes. He saw our need and He provided fully and completely to meet that need. The Holy Spirit would have us recognize our own responsibility and accept the One who came to live, to die, and to live again that we might live now and forever.

## ANGLERS

*(By the Editor of The Testament For Fishers Of Men)*

Lesson No. 87

### This Is Very Personal

Some one has said that "What we need is not a greater number of Christians, but a number of greater Christians." To Emerson is ascribed the saying that "The best test of the measure of a man is in relation to great problems, great tasks and great movements. A small man will be overwhelmed by them, or else unconscious of their presence and significance, and therefore ineffective; but a man with red blood in his veins will rejoice in that it is his to relate himself to the great things God is doing in the world."

Likewise it might be said that the best test of the measure of a disciple of Jesus Christ is in relation to his Captain's marching orders, the unquestioning recognition of His authority and a mind and heart keenly sensitive to the peril of souls without Christ.

*The Command.*—Matt. 28:19 - Mark 16:15 - Luke 9:60 - John 20:21. Go - ye - thou - you. When God created man He put into him the capacity for meeting every requirement that God would make of man. Be assured that our Lord demands of us nothing which He has not already made possible for us to do, and the conditions are very plain, so that no man need fail therein. We are used to mandates and our natures are such that we rather like them; if not human mandates, the demands of nature and the recognized physical laws about us hold our respect and we yield to them more or less comfortably. Everybody likes to be "bossed" a little anyhow, though one may grow restive and sometimes assert independence. But the true Christian will recognize at once and gladly the command of the Master to go out and witness for Him that men may be drawn to Him. There is little hope of successful soul-winning



unless it is done in the consciousness of an obedience to the will and definite command of Jesus Christ. One need not think he can go out and do a private piece of soul-winning on his own benevolent hook apart from the command of the Lord. There would be no obedience in that. A large part of faith in Christ's saving power is in the act of obedience to His orders.

*The Authority.* The personal worker must recognize the supreme Authority back of the command. "All power is given unto me, in heaven and in earth" is the preface which Jesus gave to the Great Commission. "Go ye, therefore." It is not so much a matter of witnessing because we love the Lord, or because we love lost souls, or because we crave reward. All these are fine, but it is a matter of MUST. We can but obey. We dare not disobey. It is an order coming down from the highest Authority. "This is my beloved Son; hear ye Him!" Mark 9:7.

*The Urgency.* But the Lord does not require blind obedience in this case, though He has a perfect right to do so. As intelligent beings, with minds capable of reasoning, any effort is made more interesting and enjoyable by the knowledge of why it is necessary. The Lord has considerably shown us the urgency of reconciling men to God. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

Men are dying all about us under the eternal curse of unrepented, unforgiven sin. Christ has placed in the hands of His servants the remedy and said, "Go!" Even while we hesitate, thousands upon thousands are dying. The urgency is great. The imperative need of promptness is compelling. Thus we have the Command, the Authority and the Urgency of the need. If one can intelligently embrace salvation for himself, he is competent to comprehend this.

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR DECEMBER 26

# *The Bible, The Source of Christian Teaching*

**Background Scripture:** John 20:31; Acts 8:26-38; 17:10-12; Romans 15:4; 2 Timothy 3:14-17; Hebrews 4:12; 2 Peter 1:16-21.  
**Devotional Reading:** Ps. 119:89-96.

Our Devotional Reading is taken from Psalm 119. This psalm was written to magnify the worth and power of the Word of God. In the original each verse of the paragraph marked with the Hebrew letter at the top, begins with that letter. Two thoughts are very prominent in the paragraph selected for our Devotional Reading: (1) The Stability of God's Word; "For ever, O Lord, thy Word is settled in heaven", and (2) Its Quickening Power; "I will never forget thy precepts: for with them thou hast quickened me." These two characteristics of God's Word make a good introduction to our study. It is very important for the Source Book of Christian Teaching to have its origin in Heaven and not here on earth. It is *not* a record of man's search for God, but a Revelation of God to men here on earth. It is necessary, too, for it to have the power to make men live again, (quicken them), for men are dead in trespasses and sins.

### *I. Believing the Bible Brings Life:*

John 20:31 : Acts 8:26-38; 17:10-12.

I have grouped these three selections under one head, for all of them stress the thought of *Believing*: (1) In John 20:31; "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (2) The eunuch to whom Philip explained the passage from Isaiah, believed, and was baptized by the road side. (3) The people of Berea were more noble than those in Thessalonica, for with readiness of mind, they searched the Scriptures daily—therefore many of them *believed*. The Word of God calls for a response from the heart of man; that response is Faith;

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Faith cometh by hearing, and hearing by the Word of God. The critic who comes to the Bible with his cold, unbelieving heart, never finds life, unless his critical, unbelieving heart is changed. It opens its pages and reveals its message to the eye of faith.

We have every reason to believe the Bible, for there is abundant evidence within and without to warrant our putting implicit faith in it as the infallible rule of faith and practice. God never asks for a blind, unreasonable faith, but He does expect us to come with a ready mind, open and unprejudiced, willing to accept the truth when we find it. If we come with such an attitude we will believe.

Believing brings LIFE. The Written Word reveals the Living Word, the Son of God. This is life eternal that we might know Thee, the true and living God, and Jesus Christ Whom Thou hast sent. We have life in Jesus Christ: I am come that ye might have life, and that ye might have it more abundantly; an abundant life here in this world, and an abundant entrance into life eternal.

## II. *The Bible brings Hope:*

Romans 15:4.

These things were written for our learning, that we through patience and comfort of the Scriptures might have hope.

The Bible is full of Facts we should know. In the lives of men and women we see how God dealt with them, and we learn to be patient; to wait on the Lord, not run before Him, or lag behind, but walk with Him in sweet fellowship. As we thus walk with Him we find comfort for our hearts in time of troubles. This gives us Hope to brighten our pathway. One of the saddest expressions used of unsaved people is in these words, "without God, and without hope in the world." Hope is an outgrowth of Faith, but is a step further; we believe, therefore we hope, and our hope has a solid foundation in the Word of God. The Bible is indeed a Book of Hope, and if it were not for the glorious promises it contains, and the facts and experiences of God's people, this world would be dark indeed.

## III. *The Bible brings Salvation:*

II. Tim. 3:14-17.

Knowing and believing the Scriptures makes us wise unto salvation. There are many kinds of "wisdom" in the world: there is one kind which is "earthly, sensual, devilish"; there is another which puffs us up with pride; there is this third kind about which Paul is writing, which makes us wise unto salvation.

This is true because the Scriptures are "given by inspiration of God." He is the Author of this Book, and He is Infinite in Wisdom. We have many textbooks in our schools and colleges. Some of them are written by good and learned men, and make us wise in the things of this world. The Scriptures make us wise unto Salvation; wise in the things of the spiritual realm, and fit us for the life to come. Notice how "profitable" they are.

For Teaching: the great truths of the Bible are to be taught so that we may have a solid foundation for our Faith and Life. What are some of these great foundation Doctrines? For Reproof: the Bible warns as well as instructs. It gives many vivid illustrations of the dangers that beset our pathway, and the snares and traps which Satan puts in our way. It "chides us" when we forsake the right path and wander off into sin. For Correction: it straightens us up when we have become bent and crooked. For Instruction in Righteousness; it feeds our souls with the food that they need.

This Salvation is a complete salvation. The man of God is to be perfect (complete) thoroughly furnished unto all good works. Salvation begins with Faith, but it is a Living Faith; it works by love. Good works are an evidence of "Saving Faith," which is more than an intellectual assent

to the truths of the Bible. The devils "believe and tremble"; the saved man believes and trusts, and his faith manifests its true nature by obedience.

To be wise in the matters of the world means but little, for these things become strangely dim and unimportant when our time comes to cross over the river. In the education of our children let us be sure that from a child they learn the Holy Scriptures and have the wisdom that comes down from above. What will it profit them, or us, if they know all about this world and are ignorant of the world to come. The things which are seen are temporal, but the things which are not seen are eternal; and it is about these eternal realities that they need to learn.

## IV. *The Bible is "sharper than any two-edged sword":*

Hebrews 4:12.

This verse gives us a most vivid description of the Word of God. It is *Living*. The Bible is not a dead Book, like so many of the musty volumes that collect the dust on our book shelves. Some one has said that if a book lives for twenty-five years it is worth reading. The Bible has lived for far more than that many centuries. But this is not the real or vital reason for its being a "Living Book." It is living because it is God's Book, and He is the Living God. It is living because it treats of subjects that never die, those great and eternal themes which concern the soul of man. It is living because it imparts life. When Ezekiel was asked the question, Can these bones live? he was told to prophesy to these bones. The Word, accompanied by the Spirit, brought life to them.

*Active.* The Bible works. It will do its work, if we "turn it loose." Dr. Parker was once asked about "Defending the Bible." You do not have to defend it, he replied; it is like a lion; turn it loose, and it will defend itself. It will not only defend itself, but it will become an offensive weapon to defeat all its foes, and bring victory to God's people.

*"Sharper than a two-edged sword."* It cuts both ways; to remove the cancer, and to heal the wound. Paul, in writing to the Ephesians about the Christian Armor, says that we are to take the "sword of the Spirit, which is the Word of God." The Holy Spirit makes it cut. If we have "an arm to wield it, and the skill to use it, we can venture upon an angel with it," as Bunyan has one of his characters to put it. Wherever the Word has been preached in reliance upon the Holy Spirit it has convinced and convicted men. It was true in Moody's day; it is true in our day. It is such preaching of the Word under Billy Graham that produces results that cause men to marvel.

*It cuts deep.* He turns now to things which are very close together. It is hard to draw a line of division between the "soul" and the "spirit"; between the "joints" and "marrow."



*Quick to discern.* It is not chiefly concerned with the outer life; it reaches the thoughts and intentions of the heart, for it is out of the heart that evil proceeds, and out of the heart are the issues of life. All is naked and open to the eye of Him with Whom we have to deal. What a privilege and what an awful responsibility to have such a Sword to wield!

V. "*Holy men . . . Holy Spirit*":

2 Peter 1:16-21.

What a combination we have in these words!

"Holy Men"; not machines, but men, yet Holy Men. Think of some of these men who wrote the Book; Moses, the greatest man of the Old Testament, and of History in general; Samuel, planted in the House of the Lord; the founder of the Schools of the Prophets: David, the sweet singer, and man with the tender heart; a great sinner, and a greater saint; Isaiah, the great Evangelical Prophet; Ezekiel, the Spiritual prophet, and

Jeremiah the "Weeping Prophet; Daniel, the Statesman-prophet. Turn now to the New Testament and think of Paul, and John and the other great men.

These men, by themselves, could have written a great book. But these men were not by themselves; they were moved, carried along, by the Holy Spirit. He guided them in their thoughts, and *in their words*. How often the expression is used, The Word of the Lord came, or God spoke these words. Why do I believe in "Verbal Inspiration"? It seems to me that there is no other way for God to give us an Infallible Book, our Rule of Faith and Practice. Surely, it is not hard for God to reveal the proper words to men. Sometimes, in my small way, I "grope for words," and words are given in answer to prayer. Can we doubt that God, when revealing to Holy Men the truths of His Word, would keep them from using the wrong word?

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## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

### YOUTH PROGRAM FOR DECEMBER 26

## *Love's Overflow*

Hymn: "Love Divine, All Loves Excelling"

Prayer

Offering

Hymn: "The Light of God is Falling"

### PROGRAM LEADER:

(Since this program is to consist mainly of Bible study, ask all the members of your group to bring their Bibles to the meeting. Have some New Testaments on hand to be used by those who forget their Bibles. Choose the people to lead the studies well in advance of the Sunday when the program is to be given, and ask them to make very careful preparation. A Bible study program is the most difficult kind to do well but also the kind which can be most meaningful.)

Our speakers for this program will lead us in the study of several passages of Scripture which will provide a background of understanding for our youth theme for 1955, "Show Proof Of Your Love." We have a feeling that this new theme of ours will find abundant support in the Bible because "love" is one of the most prominent ideas in the Scriptures.

You probably noticed that the reading of the Scripture was omitted in our opening worship. I have asked each speaker to read the passage which he is to discuss, and I am sure that it will be helpful if all of you will follow the reading and the discussion in your own Bibles.

### FIRST SPEAKER:

Read Matthew 25:31-46.

This passage speaks of the judgment of nations, but we believe that it can be applied just as well to individuals. We say a great deal about our service to Christ. These words tell us how our service to Him should be rendered. We serve Christ acceptably when we are lovingly helpful to others in His name, and we fail to serve Him properly when we neglect other people. We prove our love to Christ through service to others in His name. It is interesting to note that those who had served well were not aware of it, and those who had made a miserable failure were sure that they had done all that was required. Do you think that deeds of kindness must be done out of a spirit of love if they are to be acceptable to Christ?

### SECOND SPEAKER:

Read John 21:1-17.

In this very familiar passage we find Christ telling Peter how love to Himself may be demonstrated. Three times Peter professed his love for Christ, and three times Christ told Peter to feed His lambs or His sheep. He evidently meant for Peter to prove his love by feeding the sheep. Now we know that Jesus was not talking about a literal flock of sheep. He had reference to His people, those folk who believed in Him as their Saviour and who had become His spiritual followers. We know also that Christ is concerned with physical hunger, but we believe that He was thinking of something far more important than

the provision of mere bread and meat when He told Peter to feed the sheep. We believe that He was talking about spiritual food which is able to impart spiritual life and spiritual strength. To know Christ is to find spiritual nourishment, and to make Him known is to provide spiritual nourishment for others. What was expected of Peter is expected of us. If we will prove our love to Christ, we must share our knowledge of Him with others.

THIRD SPEAKER:

Read II Corinthians 8.

I am sure that you recognized this passage as the one from which our 1955 theme is taken. Paul was telling the Corinthian Christians, and all who would ever read these words, that we cannot claim to love Christ and at the same time be insensitive to the needs of others. When this letter was written there were Christians in Jerusalem who were in desperate need of material aid. Paul urges the church at Corinth to come to the rescue of their brothers in Jerusalem. He tells them that this is an opportunity to prove their love. It is made quite clear that the giving ought to be the result of Christian concern and not a matter of painful duty. Gifts that are made out of a sense

of obligation are not very satisfactory or helpful to anyone, and they are certainly not a proof of love. But wherever real love is, it will prove itself in active concern for others and their needs.

FOURTH SPEAKER:

Read James 2:1-13.

There is a strong temptation for us to adopt the world's standards of judging the value and success of people, but these standards are not the way of love. The man who truly loves, honors all men as he himself would be honored, without respect to wealth or position. God's love for us is the model for our love, and God is no respecter of persons with reference to their reputations and their possessions. We prove the sincerity of our love not only in our actions but also in our attitudes toward other people.

PROGRAM LEADER:

As these various Scriptures have indicated, our new theme is a very practical one. Let us determine that it shall not be a mere slogan which we frame and hang on the wall, but a living truth which shall burn its way into our hearts that we may faithfully reflect the perfect love which God has shed abroad in our lives through Christ Jesus.

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## Women's Work

### *The Carol of the Ages*

The familiar and well-loved hymn carol "Joy to the World!" deserves more than any other song of Christmas heritage to be called "the carol of the ages."

The beauty and strength of its confident music as well as the joyous words truly give it universal Christmas appeal.

About eighteen hundred years before the birth of Christ, an ancient Hebrew gave expression to one of the Liturgical Psalms—this psalm having been used in temple worship and ancient religious feasts.

Seventeen hundred and nineteen years after the birth of Christ, Isaac Watts, an English hymn writer, gave us the words we now sing. They are from both the ancient Jewish worship and the Christian worship of today.

The music is taken from different parts of "The Messiah," written by George Handel, a German musician. Many parts are identical with the exception that they are written in a different key.

In 1830, an American, Lowell Mason, took the phrases from The Messiah and the joyous words of Isaac Watts and welded them together. Thus the carol of the ages was almost three thousand years in the making and is a carol of four

nationalities, ancient Hebrew, English, German, and American.

And it is a message for the ages—

"Let earth receive her King."

"Let every heart prepare Him room."

No more let sins and sorrows grow."

"The Lord is come."

### *The Strangest Thing*

Somehow God weaves the strangest things  
Into a pattern fair.

He took an angel song, a star,

A Hebrew peasant pair,

Some shepherds on Judean hills,

And unknown Wise Men three;

A stable cold and dark and damp,

A manger 'neath an inn—

And now—

A weary world kneels hopefully

Before the Babe of Bethlehem.

—Author Unknown.

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### *The Bethlehem Messenger*

A periodical with a spread of 1900 years.

"Probably the greatest thing that ever happened in this village occurred today in a rough animal shelter adjoining the Bethlehem Inn" . . . begins the lead story of a "special edition" of the *Bethlehem Messenger*, a unique one-page newspaper which describes the Christmas story as if it were just off the teletype wires in one of today's



209,000  
REFUGEES

*Wait*



LIKE THESE MEN LIVING CROWDED TOGETHER  
—ESCAPEES FROM BEHIND THE IRON CURTAIN  
—REFUGEES DISLOCATED BY WAR

metropolitan newspaper offices. Dr. William B. Lowrance, pastor of First Presbyterian Church, Port Gibson, Mississippi, conceived of the unusual way of presenting the Gospel story and developed the paper, which for the second straight year, is being published and distributed for use by churches, individuals, and groups.

"Early this morning, your reporter hastened to the stable by the Inn to find the young couple . . ." reads one of the news stories, giving an up-to-the-minute, news reporter's impression of the first Christmas. Written as if the event had just taken place in the city of Bethlehem, the special edition tells the story in many interesting, reportorial accounts. The six-column paper is attractively prepared, with drawings and separate stories, all appearing in conventional newspaper style. There are headlines, the masthead, an editorial, and the dateline . . . "Bethlehem, Judea, December 25, Cica 5, B. C." There is the "reporter's" story of the event and the prophecy fulfillment, which makes up the "lead story" under a streamer headline. There are interesting "interviews with Mary and Joseph, and with some of the shepherds. And one of the Wise Men gave his story.

Dr. Lowrance, who has copyrighted the publication, has already used the *Messenger* many ways in putting Christ back into Christmas. It has been used on church bulletin boards and as enclosures in Christmas bulletins or Christmas cards. The *Messenger* has been placed on hospital trays and distributed to patients. Its author suggests this a

## *Waiting* FOR THE SPARK OF HOPE LIT BY THE U. S. REFUGEE ACT OF 1953 TO BECOME A BRIGHT FLAME IN AMERICA

All that is needed to start the machinery is your invitation to a refugee to share the American way through an "assurance" of housing and employment and a moral commitment that he will not become a public charge.

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a project for PYF. Young people and children have circulated copies by door to door distribution to homes around their town.

The author will send two copies to anyone requesting them for return postage, or will send them out for \$1.50 a hundred, postage paid. Members of First Church at Port Gibson join with their pastor in circulating the newspaper. It is a non-money-making project, with the purpose simply being the "wide distribution of this unique way of presenting the Gospel story," says Dr. Lowrance.

Individuals and groups interested in using the newspaper may write Dr. Lowrance at Port Gibson, Mississippi, for information and orders.

### *Let's Give Thanks*

"A room, with facilities for prayer and meditation, for the use of Members of the Senate and the House of Representatives" is being prepared in the Capitol, pursuant to H.Con.Res.60. Completion of the room (first door to the left off the west hallway from the Rotunda) is intended for the opening of the 84th Congress, Jan. 5, 1955.

### *And Pray*

For the 84th Congress of the United States that will open on January 5, that these men be moved by God to do only His will as they direct the affairs of our government, which affects so many people around the world as well as in the United States.

## A Pretty Christmas Story

Many years ago there lived in England a country boy who learned that there was more joy in giving his Christmas money than spending it. His name was Eben Holden, and this is the story as he told it:

I 'member one year, the day before Christmas, my father gin me tow shillin'. I walked all the way t' Salem with it. I went in a big store, whin I come t' the city. See s' many thing couldn't make up my mind t' buy nuthin'. I stud there feelin' of a pair o' skates. They wuz grand, all shiny with new straps and buckles. I did want 'em awful, but I didn't have enough money. Purty soon I see a little bit uv a girl in red jacket lookin' at a lot o' dolls. She was ragged, an' there were holes in her shoes, an' she did look awful poor an' sickly. She'd go up an' put her hand on one o' them dolls' dresses and whisper:

"Some day," she'd say, "some day."

Then she'd go to another an' fun a minnit with its clothes an' whisper, "Some day." Pretty soon she as't if they had any doll with a blue dress, for three pennies.

"No," says a woman, says she, "the lowest price for a doll with a dress on it is one shillin'."

The little gal she looked as if she was goin' to cry.

"Some day I'm going to hev one," said she.

I couldn't stan' it an' so I slipped up an' bought one an' put it in her arms. I never'll fergit the look that come into her face then. Wall, she went away an' set down all by herself, an' that night they found her asleep in a dark alley. She was holdin' the little doll with a blue dress on. The little girl was held dead with the cold, and there was one thing about it all that made her famous. She hed took off her little red jacket an' wrapped it with tender care 'round the little doll."

"Did she die and go to heaven?" do you ask?

"No," said he quickly. "She lived an' went there. Ye don't hev t' die to go t' heaven. Ye've crossed the boundary when ye begin t' love somebody more'n ye do yourself, if it ain't nobody bettern a rag doll."—*Lamps of Worship*.

### A COMMENTARY ON THE BIBLE

By Matthew Henry

Now again available after being out of print. New biographical edition. A monumental work that has been for nearly two centuries without an equal and is to Bible teachers and to preachers what Shakespeare is to secular literature. Complete in every detail. Now in six-volume set, boxed, \$24.50. Postpaid.

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## Church News

### World Missions Receipts

Budget for 1954	\$2,874,900.00
Receipts to date	1,931,031.15
Percentage of annual budget received to date	67.16%
Balance needed for year	943,868.85
Curry B. Hearn, Treasurer.	

### The General Fund and Interchurch Agencies

Statement of Receipts  
Jan. 1 - Nov. 30, 1954

#### THE GENERAL FUND

Budget for 1954	\$ 716,899.00
Receipts to date	317,654.77
Percentage of annual budget received to date	44.31
Balance needed for the year	\$ 399,244.23

#### INTERCHURCH AGENCIES

Budget for 1954	\$ 22,000.00
Receipts to date	11,496.36
Percentage of annual budget received to date	52.26
Balance needed for the year	\$10,503.64

### Minister of Education to First Church, Atlanta

Atlanta, Ga. — Robert Herndon, Associate Director of the Young Adult Department, Board of Christian Education in Richmond, has accepted a call to become the Minister of Education for the First Presbyterian Church here, and will begin work January 1.

Mr. Herndon comes from the Board of Christian Education after serving there for three years.

Mr. and Mrs. Herndon, with their four children—a six-year-old son; five-year-old twins, a boy and a girl; and a son, three years old—will live in Atlanta at 2389 Glenwood St., N. E.

First Presbyterian Church of Atlanta, where Mr. Herndon assumes new duties, has 2200 members. Dr. Harry A. Fifield, Jr., is pastor there.

### Norfolk Presbytery

Norfolk Presbytery met Wednesday, December 8th, 1954, in called session in Norfolk, Virginia, and received the Rev. William Rowland Cameron from the Presbytery of Holston. A Commission consisting of the following ministers and elders to install him in the Broadmoor Church, Portsmouth, Virginia, at 7:30 P.M., January 2, 1955: Rev.



Paul K. Buckles, D.D., Rev. Robert Davis, Th.M., Rev. Sherwood F. Smith, Rev. James E. Graham, Th.D., and Elders Frank F. Quinn of Hampton, Virginia, and Newton Powers of Portsmouth, Virginia.

The regular stated session will convene in the First Presbyterian Church of Virginia Beach, Virginia, at 10 A. M., January 18, 1954.

—W. W. Grover.

### *Precious Gifts*

A longing kindled in the little boy's eyes and a wistful smile crooked his mouth as he sat on the living room floor and looked up at the glowing tree. Torn Christmas wrappings with their tinsel tokens still clung to a few gifts around the tree, evidences of the great excitement of the morning which was hours past. "I wish," he sighed to his father, "I wish it was morning again!"

The joy of a material Christmas, the child's gay holiday, is fleeting; and it vanishes soon after the last gift is unwrapped. But the gifts of the spirit, which are renewed faith in the goodness of man and an awakened awareness of the greatest promise in all the history of all mankind, bring a joy that need not be dissipated so swiftly.

These precious gifts, this joy may abide with us long after the ornaments have been put away for the year and the spectre tree has been cast into the rubbish. If we but hold them close, they will continue to lighten our hearts, brighten our way, and keep a carol of gladness singing within us the whole year long. Merry, merry Christmas!

## BOOKS

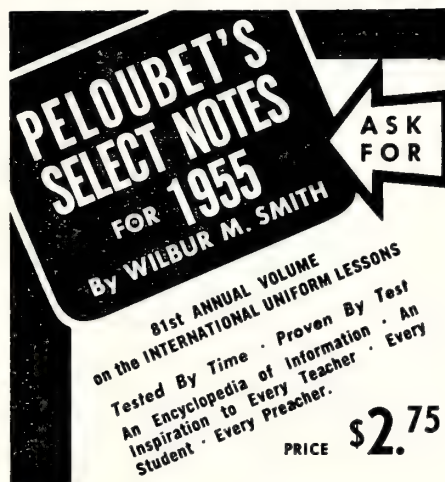
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**PELOUBET'S SELECT NOTES, 1955.** W. A. Wilde Company. \$2.75.

This is the 81st annual volume of the oldest, most scholarly and most practical commentary on the International Bible Lessons for Christian teaching. It is edited by Dr. Wilbur M. Smith, one of the greatest Christian scholars of our day. All 52 lessons in this volume are treated from the evangelical viewpoint. The 1955 edition is rich in teaching material and organized with great care. It is a complete commentary.

**BOTH BANKS OF THE RIVER.** Argye M. Briggs. William B. Eerdmans Publishing Co. \$3.00.

This story of the eclipse of the red man and of the misdeeds of the white man is an unforgettable and haunting picture. Again Argye Briggs



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has shown that human despair, this time on a community scale, can be conquered by the resiliency and power of the Christian faith beautifully evoked in this story by the forming of the Christian mind in a young Indian Chieftain.

**DAILY MANNA CALENDAR.** Zondervan Publishing House. \$1.85.

Here is a calendar with 365 meditations. The editor is Martin Monsma and the contributors are leading ministers from the United States, Canada and Great Britain. This daily manna calendar could be hung on the wall and read daily as a means of spiritual enrichment.

**THE DIRECTORY OF THE DEVOUT LIFE.** F. B. Meyer. Baker Book House. \$2.00.

This is a series of twenty practical meditations on the Sermon on the Mount. It lays a foundation for an effective series of messages based on Matthew 5-7. Among the many works of Dr. Meyer, **THE DIRECTORY OF THE DEVOUT LIFE** is one of his best.

**THE PRACTICE AND POWER OF PRAYER.** John S. Bonnell. Westminster Press. \$1.50.

Dr. Bonnell stresses the fact that prayer can become the most important fact in the life of modern day persons who are willing to put this religious discipline to the test. He says that the trouble with most people is that they approach the subject of prayer from an academic standpoint. He advocates that we abandon wearisome discussions on prayer and actually begin to pray. Far more convincing than a score of arguments in favor of prayer is one meaningful experience of what prayer can actually accomplish. The seven chapters in this volume deal with prayer as a limitless power in the Christian life.

MISSIONARY HEALTH MANUAL. Paul E. Adolph, M.D. Moody Press. \$1.25.

This manual is an outgrowth of the author's experiences in China. It has been written from the viewpoint of world-wide missions.

ECUMENISM AND THE BIBLE. David Hede-gard. The International Council of Christian Churches. \$2.50.

The word "ecumenism" is used in order to indicate the aim of the book; to discuss the leading ideas and principles that form the basis of the Ecumenical Movement. The book gives such facts as are necessary for the expounding of the ideas of the movement.

The main aim of the book is to study the ideas of the Ecumenical Movement in the light of the Bible. It was published in Sweden in 1953 and has been widely discussed in Scandinavian countries. The author's full documentation, simple and direct style and scholarly approach—all combine to make this book notable indeed.

SERMONS FROM THE MOUNT. Charles M. Crowe. Abington Press. \$2.50.

The messages in this volume show that the Sermon on the Mount is still relevant to our day and still powerful to move the will. Each sermon begins with an unusual human-interest story or quotation. Ministers will find in these pages vivid illustrative material for a helpful series of messages on the Sermon on the Mount.

THE SECRETS OF THE KINGDOM. George Johnston. Westminster Press. \$2.50.

In this book the author has sought to tell anew the story that is contained in the New Testament. The first part relates the coming of the Lord Jesus Christ, how He proclaimed to the people of Palestine the good news of God's kingdom, what perils and adventures He had and how He was betrayed and deserted to suffer the bitter passion of the Cross, and at last was gloriously raised from the dead.

The second part tells how through the Holy Spirit and the chosen apostles Christ continued to bring men, women and children into the family of His heavenly Father and under His sovereign rule. He thinks of the Gospel as the most important story in all the world and his aim is to make it come alive for those who read. The book ends with the Revelation to John in the rousing words of warning, courage and hope for the triumph of God's kingdom.

PARABLES FROM NATURE. John Calvin Reed. William B. Eerdmans Publishing Co. \$1.00.

In this volume the author seeks to explain on a child's level some of the parables of Christ. He first tells a story depicting the moral of the parable.

The parable is then told in story form. As a conclusion he points out what Christ taught concerning the parable. The author is quite gifted in this type of preaching and these stories will appeal to children from the age of seven to twelve years.

PLANNED PREACHING. George Miles Gibson. Westminster Press. \$2.50.

The author's purpose in preparing this book was to tell how the minister should plan his preaching on a comprehensive long-term basis and how to avoid the frustrations and failures of a week by week hit or miss sermon preparation. He believes that one of the greatest areas for improvement in the efficiency of the ministry is long-range sermon planning. He offers the classic calendar of the Christian Year as a suitable framework for sermon-planning with suggestions for discrimination and incorporating other special days in the sermon year. He tells how the preacher may take into account the personal problems and local situations bearing on his church and community in making his plans.

CHRISTIANITY and ANTI-SEMITISM. Nicholas Berdyaev. Philosophical Library. \$2.75.

This is a moving and powerful discussion of the subject by one of the great thinkers of our century. The problem of anti-semitism has existed over two thousand years. The problem remains a formidable challenge to the conscience of the Christian world.

ARE THE NEW TESTAMENT DOCUMENTS RELIABLE? F. F. Bruce. William B. Eerdmans Publishing Co. \$2.00.

This book is a presentation of the evidence for the historical trustworthiness of the New Testament. Both specialists and laymen may read it with interest and profit. The author believes that the historicity of the New Testament is a matter of first-rate importance to even the ordinary person as Christianity is closely bound up with it. In pursuing his investigation, Dr. Bruce assembles the pertinent facts which support the credibility of the New Testament on historical and philological grounds. He summarizes the most recent research on this subject.

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**THE REFORMED DOCTRINE OF PREDESTINATION.** Author, Loraine Boettner, D. D. This book may be ordered from THE SOUTHERN PRESBYTERIAN JOURNAL, Weaverville, N. C.

This is a new edition of a great work. It introduces the reader to high thoughts and stimulates intellectual and spiritual life. The reasoning is cogent, the style is clear and readable. It is one of the most convincing statements of predestination that has come from the press in recent times. Whoever wants to know what Calvinism really is and teaches cannot do better than to purchase this book and read it carefully.

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**MACLAREN'S SERMON OUTLINES.** William B. Eerdmans Publishing Company. Price \$2.50.

This volume contains 35 sermon outlines among the best ever written from the rich sermonic literature of Alexander Maclaren. In this work we see expository preaching at its best.

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**GAMES FOR ALL OCCASIONS.** Ken Anderson and Mory Carlson. Zondervan Publishing House, Price \$2.00.

This volume contains two hundred and sixteen indoor and outdoor games for all occasions. They are adaptable for Sunday School parties and young peoples entertainments.

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**SMOKE ON THE MOUNTAIN.** Joy Davidman. Westminster Press. Price \$2.50.

With glimpses into the history behind the Scriptures Miss Davidman sets out to show how the Decalogue is just as true and applicable for men and women today as it was in Biblical times. She argues that for a happy life we must obey the commandments as strictly as ever, but with a positive attitude rather than a negative one. She interprets each of the Ten Commandments in a personal and direct and highly readable style. The eleven chapters in this volume are marked by freshness and suggestiveness. It will not replace the classic monographs on this subject but will add interest to discussions on the Ten Commandments.

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**PERSONALITY THROUGH PRAYER.** Simon Blocker. Wm. B. Eerdmans Publishing Co. Price \$2.00.

Dr. Blocker clarified for the reader how primal a relation prayer sustains to a life of effective witness. He stresses the fact that a Christian cannot be expected to give out until he has taken in. "No use turning on a faucet if the water is turned off. Pipelines have necessary functions but are futile until the water is turned on." He says that Christians must be like the first century church in being willing to wait, stay and pray until the equipped for the task of witnessing for Christ. This is the

way he expresses it. "You stay where you are and pray where you are until what you are is invaded by God the Holy Spirit whose business it is to make Christ the living presence and a Christian's inspiring, transforming and empowering life-center." He insists that "no Christian gets anywhere as a Christian without prayer and intercession."

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**THE SOUL OF THE CITY.** J. D. Eppinga. Wm. B. Eerdmans Publishing Co. Price \$1.50.

The author is pastor of the LaGrave Avenue Christian Reformed Church in Grand Rapids, Michigan. He is wise and profoundly evangelical and the messages of this volume will appeal to contemporary readers. He has real ability to challenge even the most spiritually lethargic person with his fresh, striking, simple presentation of Christian truths as he applies them to the ills and more importantly to the basic disease of modern urban life.

---

**THE MINISTER'S MANUAL for 1955.** Heichner and Hallock. Harper and Brothers. \$2.75.

For approximately thirty years this popular annual has appeared always made up of fine new material. It is adapted to the program of the entire year. It is proven to be a reliable working tool in the minister's library. While intended primarily for ministers and church workers, laymen are finding the book helpful when called upon to make occasional addresses.

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## NEW SUBSCRIBERS - AND PREMIUMS

The *Journal* offers as premiums for NEW subscribers (One year) books as follows: Little Jetts Pilgrim's Progress, Little Jetts Bible (Old Testament) Little Jetts New Testament, Little Jetts Youth Talks, or any \$2.00 book reviewed in this periodical for TWO new subscriptions @ \$2.50 each.

Or, for one New subscription, plus \$1.00, any \$2.00 book, i.e., remit \$3.50 and get the *Journal* one year and any \$2.00 book.

For three new subscriptions, a leather bound Testament For Fishers of Men, priced at \$3.25; total \$7.50 for \$10.75 value; or the same for TWO new subscriptions and \$1.00, total \$6.00 for \$8.25 value.

Lend a copy of your *Journal* to your friend to read: it will probably sell itself—especially to those who are interested in the present discussions on the subject of union with other churches. This matter will be of absorbing interest until it is settled and every issue of the *Journal* carries sane and illuminating articles concerning it. If you want to be a real help in saving our Southern Presbyterian Church from making a tragic mistake get the *Journal* into uninformed hands.

# *A World - Wide Vision*

Embodied in the desire to maintain the autonomy and integrity of the Presbyterian Church in the U.S. is a nation-wide and a world-wide vision for a Presbyterian Church which stands for the historic Presbyterian faith without compromise and with convictions which are so needed in our world today.

Presbyterianism, as believed and as practiced in America in the early history of our country, can still be a binding and strengthening force at home and abroad.

But, a Presbyterianism which is inclusive in the sense that its doctrines are no longer binding, but elective, is not the force for righteousness for which, in the past, its name has been synonymous.

*Write for literature which explains why we oppose the present Plan of Union.*

THE ASSOCIATION FOR THE  
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CONTINUATION OF THE SOUTHERN  
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H. B. Dendy, Secy.

Weaverville, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

DECEMBER 29, 1954

## *What Is The Solution?*

The Church of Jesus Christ faces many problems today. Some are of minor importance, some of them are major. We would affirm that the major issues stem primarily from one single source: **One's attitude toward the reliability and the authority of the Word of God.**

Where men agree on this one matter—and it is clearly and unequivocally stated in our own Confession of Faith—all other problems can be met on a level where they can be resolved.

The next great need in our church today is **United Prayer**. In all our Church Courts and in all our hearts **we need revival**. We need the blessings which only **The Holy Spirit** is able to give. We need a new vision of **Christ and His redeeming work**. We need a new emphasis on and appreciation of **The Word of God** as the daily food for our lives. We need a new awareness of **the lost condition of men out of Christ** and **a love for their souls**.

This is to suggest that we **solemnly covenant with God** to faithfully **pray for revival** and to open our hearts to the blessings He is so eager to give if we will surrender everything to Him.

This is the solution and we do not believe there is any other.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## Merging Liberalism

As of January 1st, 1955, the *Presbyterian Outlook*, an independent weekly paper published within the bounds of the U. S. Church will be merged with the *Presbyterian Tribune*, an independent weekly published within the bounds of the U.S.A. church.

The new paper will be published in Richmond with the present management of the *Presbyterian Outlook* continuing in that capacity. Additional editors and associate editors will be chosen from the two churches.

We feel that this merger is logical and also deeply significant. It is increasingly evident that the deep-seated differences in philosophies having to do with the Church, her message and her mission, extend across all Protestantism and it is but natural that those holding to the liberal concept in theological belief should merge the identity of their activities into one.

By like token it seems inevitable that there will be a new alignment straight across Presbyterian barriers in which men who hold to the historic Reformed faith, a clear and unequivocal acceptance of the standards and affirmed doctrines of Presbyterianism, and an insistence on confessional integrity, as over against inclusivism, shall also in due time identify their interests and activities for the propagation and preservation of what they feel to be a vitally needed witness in our time.

—L. N. B.

## How Tolerant Must We Be?

Probably one of the Christian's severest tests comes in the decision which he has to make with reference to being "broad" and "liberal." No one likes to be called either narrow or reactionary.

Nor does one want to be "broad" where Christ would have him narrow, or "liberal" where it involves liberality with those things which are not of his own making and therefore not his to be liberal with.

The Bible clearly teaches that there are matters of personal behavior which are between man and his Maker. Paul says: "*Who art thou that judgest another man's servant? to his own master he standeth or falleth. . . . One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.*" It is obvious that Paul, recognizing the differences in background, temperament and emotions, would have all Christians tolerant of those who see such things in a different light.

But, no one more than Paul, insists on the inviolability of the doctrines of Christ. Writing to the Galatian Christians he says something which should shock us all into a realization of the importance of Christian truth: "*But though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.*" And, for emphasis he repeats these solemn words.

Paul, writing to Timothy, urged his spiritual son to study and keep himself clear and strong in the faith and goes on to speak of Hymenaeus and Philetus who were destroying the faith of some by teaching that the resurrection was a thing of the past.

The whole trend of contemporary liberal theological thought seems to be that tolerance must always be exercised towards those who no longer accept the historic Christian concept. It is true that tolerance can be a virtue, but only if it is exercised toward those things on which God Himself permits men to differ.



Where matters of vital Christian truth are concerned no Christian has the right to be tolerant with those who do not believe and who transmit their unbelief to others, either from the pulpit, from the class room or through the printed page. James makes clear this responsibility when he writes: "Remember that we who are teachers will be judged by a much higher standard." (Phillips).

In the exercise of either tolerance or opposition, the only way that we can glorify God is by seeking His guidance, waiting on His leading and acting in love.

In all things let us be tolerant where God would have us tolerant and let us exercise Christian boldness where that is what He would have us do.

—L. N. B.

## The Mote and The Beam

Our Lord Jesus has warned us how easy it is to find the mote in our brother's eye and fail to see the beam in our own eye. This is particularly true when we are debating issues. No doubt the writer and those of his school of thought are guilty in this regard. Certainly, we profess no better-than-thou attitude when we respectfully call attention to a slip on the other side.

In the *Presbyterian Outlook* of January 18, 1954, there is an article, WHAT IS TO BE GAINED BY UNION? written by one of the most esteemed and loved of our pro-union brethren. Apparently, the article pleased the pro-Union group in our Church. At least they have had it re-printed and circulate it freely. This article favoring the Union side has in it two statements of a factual nature from which the pro-Union writer has drawn pro-Union arguments. Some of the anti-Union men, including the writer of this editorial, have used the same two factual assumptions as the basis for arguments against union.

These two things which the pro-Union brethren accept when they appear in their periodical and in their own pamphlets as the basis for Union arguments have been challenged by them when I have used the same two "facts" as the basis of anti-Union arguments. Can these two matters be true when used to favor Union, and false when they are used to oppose union? Can they be true for them and false for us? Can they be true and false at the same time and in the same sense? Where is the law of contradiction?

One of the two things used by the pro-Unionist in his able article is that: "the responsibility for

the doctrinal soundness of ministers is in presbytery as it now is with the presbytery. None of this authority is surrendered to the synod or to the Assembly." The author of WHAT IS TO BE GAINED BY UNION? is correct in so describing the present situation in the U.S.A. Church and the situation that will exist in the united Church. We, of course, differ from our esteemed brother when he undertakes to say that this is the view of our Book of Church Order. Our Book, pars. 83 and 90, give to both Synod and General Assembly the right of appellate jurisdiction in matters of appeal and complaint which can and do touch the doctrinal soundness of ministers in presbytery as well as in other matters. But the fact as to the U.S.A. practice since 1925-27 is properly set forth in WHAT IS TO BE GAINED BY UNION.

Acting on this proper testimony by our esteemed pro-Union brother, on a study of the course of Presbyterian U.S.A. history for the last generation, and on prolonged conferences with one of the leading Presbyterian U.S.A. authorities on Presbyterian History, I asserted in the *Southern Presbyterian Journal* that the General Assembly of the united Church would be POWERFUL FOR GOVERNMENT: WEAK FOR FAITH. That is, I pointed out as an argument against union that the synods and the General Assembly would have no authority over the doctrinal soundness of ministers. Is this statement true when it appears in the *Presbyterian Outlook*, but false when it appears in the *Southern Presbyterian Journal*?

The second matter is the location of the boards in the united Church. The Pro-Union article asserts that the Board of Foreign Missions of the united Church will be in New York and uses that assumption of fact as an argument in favor of Union. Yet when I have assumed the same fact, namely, the location of the Board in New York my - or our - statement was challenged as inaccurate by a pro-Union debater. Our statement that the Board of Foreign Missions of the United Church will be located in New York is based on: (1) this article by the distinguished pro-Union brother, (2) by the fact that the U.S.A. is the largest Church and has the largest Board and work which is now located in a permanent home in the metropolis of the nation, (3) that most denominations have their foreign mission boards also in New York, and the interdenominational agencies also center there. Thus a committee from a half dozen or more boards determine

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policies, location, support, personnel of the Presbyterian missionaries to, say Japan, by meeting and conferring in New York.

Is the distinguished proponent of Union right in arguing for union on the assumption that the Board of Foreign Missions will be in New York, at the same time as the writer of this editorial is wrong in making the same assumption of fact? May we respectfully request our esteemed pro-Union brethren either to correct their own pamphlets as to this assumption of fact—or else permit us to make the same assumption unchallenged.

—W. C. R.

## Christ and The Old Testament Record

In our study of the Bible we can get a rich blessing by considering our Lord's attitude to the Old Testament Scriptures. Here we see how fully He recognized both the authority and the reliability of the record.

In His temptation in the wilderness He gives us an illustration of how to use the Word as the Sword of the Spirit and we see Satan repelled and then defeated, by three simple thrusts, all taken from the book of Deuteronomy.

In the Sermon on the Mount he says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled."

The Old Testament personalities, places and incidents are verified and referred to again and again as real. Abraham, the Queen of Sheba, Jonah, Sodom and Gomorrah, Daniel, etc., etc., are all referred to just as recorded in the Word. Moses and Elias met with Him on the Mount in a manifestation which gives even added authenticity to their lives here on earth.

With words of finality and authority our Lord again and again uses the phrase: "*It is written,*" . . . "*Have ye never read?*" . . . "*Did ye never read in the scriptures?*"

The condition of the world in the time of Noah is described and its condition at the end of the age is compared to this historical period.

Prophecies regarding Himself are referred to as obviously being fulfilled: "*Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*" . . . "*But how then shall the scriptures be fulfilled, that thus it must be?*"

Speaking to the Pharisees he shows the falacies of their traditions and at the same time gives the source of the authority by which Moses spoke:

*"Ye reject the commandment of God, . . . For Moses said, . . . But ye say, . . . Making the word of God of none effect."*

In His quotations from the Old Testament record our Lord again and again shows His Own acceptance of their authenticity. Simple statements such as the following: "*And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?*" Or again: "*For David himself said by the Holy Ghost, the Lord said to my Lord. Sit thou on my right hand, till I make thine enemies thy footstool.*" Or the following: . . . "*But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand), Then let them that be in Judea flee to the mountains.*" Finally: . . . "*And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.*"

It is impossible to read our Lord's quotations from the Old Testament without being convinced that He accepted the historic and the prophetic record and that He placed the seal of His recognition of this record to be divinely inspired, accurate and authoritative.

His own fulfilment of prophecy He clearly affirms: "*And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it is written, . . . And he began to say unto them, This day is this scripture fulfilled in your ears.*" In this same sermon our Lord confirms the story of Elijah and the widow and that of Elisha and Naaman the leper.

For those who find a difficulty in the story of Jonah, these words should help: ". . . and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days, and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. It would seem rather difficult for an "allegorical" person, or an "allegorical" city to rise up in judgment against those to whom Christ was speaking.

Our Lord's attitude to the Old Testament Scriptures may be summed up in his talk with the two disciples on the road to Emmaus: "*Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken: And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.*" Little wonder that later these two disciples exclaimed: "Did not our heart burn within us,



while he talked with us by the way, and while he opened to us the scriptures?"

We have taken only a few of the many places where our Lord refers to the Scriptures but these are sufficient to show His Own attitude to the Word. Those who would rule out the accuracy and the authority of the Scriptures have two explanations: First, our Lord Himself was ignorant and was guilty of misinterpreting the Scriptures. Secondly, the writers of the gospels were themselves guilty of putting in the mouth of Jesus words which He never spoke and references to the Scriptures which He never made. Of course, to those who hold this view, the Bible contains a hodgepodge of fables, folk-lore, humanly inspired essays along with pious and fraudulent and spurious prophecies. One wonders why they even deign to open its covers.

But, to those who will, with humble heart and open mind, approach these sacred pages and say: "Speak Lord, for thy servant heareth," the Book becomes a living message from a living and loving God.

Our Lord's attitude to the Scriptures should also be our own. —L. N. B.

## Effectual Calling

By Gordon H. Clark, Ph.D.

The article before last, on Christ the Mediator, referred to the unwillingness of the derelicts in a rescue mission to accept the gospel of Christ. If the evangelist had to depend solely on his own powers of persuasion, the job would be discouraging and indeed impossible. But the respectable sinner is as dead in sin as the drunken bum. No one can be saved without God's effectual call. Everyone who is born again is "born not of the will of the flesh, nor of the will of man, but of God." Those who, in the interest of an erroneous theory of free will, attribute some ability to man's will, contradict John 1:13 and detract from God's grace.

Conversely, Calvinism and the Westminster Confession assign all the glory and efficacy to God. "All those whom God hath predestinated unto life, and those only, he is pleased . . . effectually to call . . . to grace and salvation; enlightening their minds . . . renewing their wills, and by his almighty power determining them . . . and effectually drawing them to Jesus Christ . . . being made willing by his grace."

The reader should of course check this with the Confession, read the words omitted above, and

study the Scripture references. Any discouraged minister or evangelist who stretches out his hands to a rebellious people, can find renewed strength in contemplating these thoughts on God's almighty power. Perhaps the evangelist has unconsciously fallen into the temptation of trusting his own power and the ability of the sinner to respond. Returning to the Confession, and to the Scripture which it summarizes, he can once more adjust his message to God's word and trust God to call sinners to repentance.

For "this effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened (resurrected) and renewed by the Holy Spirit, he is thereby enabled to answer this call and to embrace the grace offered and conveyed in it."

Unfortunately many ministers in the large denominations have substituted a social and political theory for this glorious gospel of grace. The president of Princeton Seminary advocates the admission of Red China into the United Nations. The *Christian Century* is full of pink political propaganda. The World Council emasculates doctrine, repudiates Protestantism by admitting the Greek Catholic organization that persecutes evangelicals, and raises no voice against state control of churches. Certainly it raises no voice to proclaim effectual calling.

How sad it is when ministers and professedly Christian organizations forsake the gospel of grace to preach something else! The outright denial of Biblical doctrines, in other words, heresy, is bad; but even apart from outright denial, the substitution of another message is almost if not altogether as bad. Whether people are lost because they have heard the Scriptures denied or because they simply have not heard the Scriptures, makes little difference. The servants of Christ have been given a message to proclaim, and failure to proclaim it cannot be excused on the ground that the substitute was socialistic politics instead of outright denial.

Sincere, conservative preachers ought to take stock of themselves too. It is all too easy to forget some parts of the message because we are so interested in some other parts. It is so easy to become lopsided. Then our people will become lopsided too. One excellent method of avoiding this unfortunate result is to preach a series of sermons on the Westminster Confession; or at least we should review the thirty-three chapters to determine what we have not preached on for the past some time.

The gospel must be preached, for ". . . much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested." (Sec. iv).

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# The Ministers and Elders Have a Joint Responsibility

Paul D. Hastings,  
Reidsville, N. C.

In many of the statements recently published by individuals in our Church as to why they favor Union, one of the reasons given is "because so many of the ministers in our Church are for Union." Certainly every member of our Church respects the views of the minister and gives this fact serious consideration as they have tried to find God's Will in this most important matter.

However, under our Presbyterian form of church government the minister and the elder have a JOINT RESPONSIBILITY as leaders in the Church. This is good for the work of the Church in that it gives a BALANCE to the decisions made in that they will be both spiritual and practical. The elder has just as much responsibility as the minister to study the issue and base his decision upon actual facts and God's Will and not by who might be for or against it.

There is no doubt that the overwhelming majority of the elders in the Southern Presbyterian Church are opposed to Union. In three of the Presbyteries that have already voted on the issue, NOT ONE ELDER IN THE THREE PRESBYTERIES VOTED FOR UNION. Certainly the ministers who favor Union will give this fact serious consideration because no Union could be a success unless it has the approval and support of the lay members of the Church. When the Cumberland Presbyterian Church was voted into a Union with the Northern Presbyterian Church, one-third went into the Union, one-third stayed out, and one-third disappeared. This could happen in the Southern Presbyterian Church if the members were voted into a union which they did not approve of, or felt that they could not conscientiously support.

There is one fact that every member of our church should be able to agree upon, and that is, that never before in the history of our Church have we been faced with an issue that was so controversial that often families, friends, congregations, sessions, and ministers CAN'T EVEN DISCUSS THE ISSUE FOR FEAR OF THE RESULTS. Any subject which cannot be openly and freely discussed by the members of the Church SHOULD NOT CONTINUE BEFORE THE CHURCH FOR CONSIDERATION. It has already caused such bitterness and division among families, friends, congregations, sessions and ministers that some fear that a harmonious relationship will be difficult to restore. How could any matter that brings about such results as this be for the best interest of the Church and what is there in it that would indicate that it might be God's Will for our Church?

## ANGLERS

(By the Editor of The Testament For  
Fishers Of Men)

### Lesson No. 88

#### Her Father was unsaved.

I have known many fathers and mothers who were deeply troubled because their sons or daughters had never accepted Jesus Christ as their Saviour. Their suffering is pathetic. In most cases it is the result of their failure to deal faithfully and frankly with their children in early youth. In some cases it is because the parents did not set them a worthy example in Christian service; in some, the absence of a family altar. Still in others, young parents absorbed in outside activities, either business or social, leaving the early care and training of their children to nurses or babysitters and television. Meantime, through television programs and advertisements, through sexy literature at the soda fountain newsstand and so-called "comics" reeking with crime and murder; through dirty-minded school associations, the devil has a well organized program for "educating" youth to travel the wide road. Later on, when parents "see the light" and correct their own ways they are shocked to discover their child has gone so far astray that only a miracle of grace can save.

But it is much rarer to find a young Christian deeply concerned for a parent's salvation. Here and there if you are watchful you will find such a case. It takes real courage and a strong faith to endeavor to win one's parent to Christ. We are glad to have an example of this in the following letter to Anglers.

Dear Anglers:

After I became a Christian I was deeply troubled because my parents were unsaved. Once I walked home from the place where I boarded and taught school that I might talk to my father about turning to Christ for salvation. He abruptly left the house and I walked on to the church in tears, because of the seeming indifference with which my effort had been met. But during the service I saw my father come in and take his seat in the rear of the church. Later on, I was at home on Sunday, walking around on the farm, praying for the right message and the courage to speak to my father. Finally I came in the house where he was sitting, and walking up behind his chair and running my hands over his silver hair, I again made the appeal. He said, "I don't feel like it." Then I quoted Romans 10:9,10 to him. "... if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," saying that salvation did not depend on *feelings*, but on *faith*.



Imagine the joy that was mine when during his last illness I asked him if everything was all right. He replied, "Everything is all right, and you are the cause of it." I can never thank God enough for what He did, and that He used me, even though unworthy, to bring the message.  
(Name withheld)

A leather bound copy of the Testament For Fishers of Men goes to this young lady by the next mail. If you have had an experience in personal soul winning, individual to individual, write it for Anglers, not only because it will bring you a useful pocket testament, but for the good it will do to some timid souls who have thus far been unable to summon the courage and faith to try to win to Christ an unsaved person—young, middle-aged or old.

# Historic Presbyterianism vs Neo - Orthodoxy

By Rev. Robert Henderson, Raleigh, N. C.

That contemporary theological school which goes under the various names "crisis theology," "neo-orthodoxy," "the new modernism," and others, is indeed a very clever philosophical and theological effort. It is represented most popularly by such well known men as Alan Richardson, Reinhold Niebuhr, Paul Tillich, Emil Brunner, the best known Karl Barth, and others. To say that it is clever, if not brilliant, however, is not to say that it is true to our historic Christian faith or true Presbyterianism.

Two points are very significant about this movement. First, in the history of philosophical theology since Immanuel Kant, there is a well defined progression through Schliermacher, Ritschl, Kierkegaard, and others, of which this present work is only a logical and to-be-expected development. The same basic presuppositions are true of them all, though the superstructure varies greatly.

The second significant point is that this contemporary school has by its emphases pointed out to those of us who hold the historic reformed faith, many weak points in our presentation of the Christian faith, especially, our doctrine of the Holy Spirit. A professor in the Waldensian Seminary in Rome made the comment that if the Reformed churches had taught the person and work of the Holy Spirit as they ought to have, there would have been no seed-bed for neo-orthodoxy. But in an atmosphere of stagnant scholastic hyper-Calvinism there arose a desire for something subjective in Christianity, which was carried to extreme and flourished in a theologically adapted existential philosophy.

Let this one truth be indelibly defined in the minds of all, neo-orthodoxy is a departure from and not a return to historic Christianity. It is not true to our Calvinistic heritage, namely the Reformed faith which we confess. It stands therefore, opposed to historic Presbyterianism. The neo-Kantian roots of Karl Barth draw their philosophical sap from the higher critical school of Wilhelm Herrmann and the existential philosophy of Soren Kierkegaard.

It must be admitted that neo-orthodoxy, or neo-modernism, appears a clever mixture of truth and error. There has been some magnificent exegesis done by these men. But because the presuppositions of their thinking militate against the supernaturalism of historic Christianity, the hermeneutical conclusions which they draw rob the Christian faith of its divinely authoritative note. Thus, though in the writings of the neo-orthodox theologians, the front door appears open to those of Calvinistic and Reformed persuasion, and though one can glean from these men many thought provoking ideas, yet their theological system, in true neo-Kantian fashion, leaves the back door ajar so that one need not be pricked to the heart by a "Thus saith the Lord." One escapes by subjectively evaluating the "Thus saith the Lord." "For after all," they would conclude, "the Bible is a fallible book by fallible men, which God has graciously chosen to use as His word at various times and places, but it only really becomes God's Word to me in that 'one existential moment' when He breaks through to me."

It appears very pious and humble on the behalf of these theologians to assert that the freedom of God demands that he not be tied down to the words of a book (the Bible) but must be free to speak when and where he wills, willy nilly. Yet whenever the objective divine authority (which is inherently testified in the Bible) is removed from the Word, no matter how pious and humble sounding the means used, the corrupt nature of man becomes the deciding factor in what is, and what is not the Word of God "to me."

There are many men in our denomination who hold this position. No effort is intended to impugn their character because undoubtedly they believe it sincerely. But we must insist that their position is not harmonious with our Westminster Standards. In the light of historic Christianity they are in error. Men who are concerned for the purity of the church are concerned that this error be brought into the light and exposed for what it is.

We are not, therefore, willing to accept from the mouths of these men of neo-orthodox persuasion the argument that there is no doctrinal issue involved in organic union with the Presbyterian Church, U.S.A. That denomination by actions of its church courts denied its faithfulness to the Reformed faith long ago, and their now obvious neo-orthodox leadership and denominational tendency is only one more testimony to their departure. In-

deed, for such men in our denomination who hold that position there would be no doctrinal issue involved. But though there is much to be desired in our denomination, we have not by action of our courts either blatantly denied our Reformed position nor have we approved neo-orthodoxy. We still hold that the Bible is the "word of God written" and the only infallible and authoritative rule of faith and practice. We still identify Holy Scripture with revelation and believe that Jesus Christ rules His church authoritatively by this selfsame Word and by His Spirit.

May God give us grace as Christian laymen, elders, and ministers to seek the purity of the Church by demanding of our sessions, presbyteries, assembly, and church institutions, faithfulness to our Reformed position, to the honor and glory of our God.

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## *Still They Come*

New Orleans, La. — The session of Carrollton Presbyterian Church at its regular monthly meeting, with fourteen members present, voted unanimously to reject the proposed "Plan of Union."

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## *Still They Come*

Gastonia, N. C. — The Adams Memorial Presbyterian Church, on December 5, voted unanimously against the proposed union with the U.S.A. and U.P. churches. Two weeks previous to this the plan was presented, pro and con. Surely those who are in favor of union have not counted the cost: what they would have to give up and what they would have to do to bring our church members to agree to such a plan.

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## *Still They Come*

*First Presbyterian Church, Athens, Ga., voted against Proposed Union.*

Athens, Ga. — The congregation of the First Presbyterian Church has turned down the proposed union with the Northern and United Presbyterian Churches. In a secret ballot, supervised by the session, the congregation voted 61% against union and 39% for union, the total vote being 188 to 121. This church is a member of the Athens Presbytery, being the largest church in the Presbytery.

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## *And Still They Come*

Salisbury, N. C. — The congregation of the Second Presbyterian Church of Salisbury, at a regularly called meeting on December 12th voted 104 against the proposed church union. 32 voted for it. At a recent joint meeting of the elders and deacons, they voted 25 against and 2 for union.

## LETTERS

The following is part of a letter received from Toshio Murata, No. 1 Asahiekimaecho, Kochi, Japan. If any reader can help Mr. Murata with books on Christian economics they will be deeply appreciated.  
Editor.

MR. TOSHIO MURATA,  
No. 1, ASAHIEKIMAECHO  
KOCHI, JAPAN

Dr. L. Nelson Bell,  
42 College Park Place,  
Asheville, North Carolina  
U. S. A.

Miss Currell showed me kindly your letter the other day, and I could know the correct address of Harper and Brothers. I am very much grateful for your kind information. A Japanese translation of your tract will soon be published in Japan, and I am sure many people will be inspired and will be able to know the fact and importance of the virgin birth.

I am not a teacher of theology but a teacher of economics. I finished the Yokohama Commercial College about ten years ago, and was in China till the end of war. I was a paymaster of a field hospital. Now I am a teacher of book-keeping and commercial mathematics at the Seiwa Girls' High School and at the same time at Kochi Commercial High School. Three years ago I entered Kochi University, and I will graduate from the same next spring. I am writing a graduation thesis on the subject of "Eighth Commandment." All the professors of economics at Kochi University are Marxists, so that I doubt whether they will pass my thesis or not. I believe, though, God will accept my thesis. I am trying to establish economic theories from the view-point of Christianity. In Japan we cannot find suitable teachers and books. If you know any professor who is studying on such problem, please let me know his name and introduce him to me. Many people (especially students) are now interested in Communism. In order to strike out Marxism, we must show them a new theory of economics as well as the Gospel.

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## Appeal for Recent Hongkong Fire Victims

On Nov. 18, 1954, a section of the wooden huts in Kowloon, Hongkong, occupied by Chinese refugees was burned down by two fires within 24 hours, infuriated by winds that almost reached tornado proportions. As a result about 10,000 refugees were rendered homeless, barely escaping from the raging inferno with a few clothes and food. Pictures show some fleeing almost nude.

These refugees are from the China mainland, and would rather live in poverty and semi-starvation, or even die, than return to Red Totalitarian-



ism, so highly do they prize liberty. Indeed Red spies, who are ubiquitous in Kowloon, may have started the fires in an attempt to drive these poor refugees back to China.

In this land of freedom and plenty, at this Christmas Season of joy and goodwill, let us stretch out a helping hand across the sea to these unfortunate sufferers, all of whom are fellowmen and some are fellow-Christians. Spend a little less on self and more for those who are in such dire need. No gift is too small to be of use; none large enough to meet the need.

If any are moved by this appeal, please send gifts to the undersigned, who was a missionary to China for thirty-four years, and they will be sent at once to a committee in Hongkong which will see that the most good is done by them, gladly giving time and strength to this labor of love.

Yours in Christ's Name  
Martin A. Hopkins  
2620 Hillegass Ave.,  
Berkeley 4, Calif.

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## LIQUOR

### CURING ALCOHOLISM

Licensed Beverage Industries, Inc., the public relations organization for the liquor industry, blandly assures us all that it intends to continue tackling in forth-right fashion the causes and cure of alcoholism during the coming year.

Along with this straight-faced announcement of their year's program, they crow that "largely through the industry's efforts 26 states and the District of Columbia now have legislation dealing with the study and treatment of alcoholism."

It's a wonder that all 48 states haven't been pushed into it! Last year, gentlemen of the LBI, 140,032,345 gallons of whiskey were bottled in the U. S. And you disclaim responsibility for the creation of our 750,000 alcoholics and 3,500,000 "excessive" drinkers! Now, who do you suppose could be doing it?

You really want to know the cause and cure of alcoholism, gentlemen? The cause: You being in business. The cure; Your getting out of business. — *Colorado Allegiance*.

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#### *Evangelist*

Laurens, S. C. — Rev. Thomas C. Cook, formerly pastor of First Presbyterian Church, is now engaged in Evangelistic work.

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#### *Change of Address:*

Rev. J. Clyde Mohler, from Benton, La., to R.F.D. 5, Longview, Texas.

# Extravagance For Jesus

By J. Park McCallie,  
Chattanooga, Tenn.

It was Friday night, December 3rd, 1954, at the conclusion of the Third World Missions Conference in the First Presbyterian Church of Chattanooga, Tennessee, when Dr. Harold John Ockenga, pastor of the Park Street Church in Boston, the main speaker for the Conference, took for his text the story of Mary of Bethany anointing the head of Jesus on the day before His triumphal entry into Jerusalem. The question of the disciples, "To what purpose is this waste?," gave the preacher a grand opportunity to tell the story again in vivid terms of how Mary was "extravagant" in the apparent "waste" of the precious ointment on the body of Jesus, who said, "Let her alone; she hath wrought a good work; she hath done what she could; she hath anointed my body aforetime for the burial; therefore, I say unto you, whosoever this Gospel is preached throughout all the world this thing that this woman hath done shall be spoken of as a memorial of her." Then followed such a sermon as rarely has been heard in any Church on the subject of "Extravagance for Jesus"—that we today have the same opportunity of apparently "wasting" our substance on Jesus by carrying this Gospel "to the uttermost part of the world" in obedience to His command. Six times between His Resurrection and His Ascension the one command that He gave His disciples was not concerned with the organization of the Church or our social duties one to another, but rather the carrying of the Gospel "to the uttermost part of the earth." These were His last words, His last thought, His last command.

During the week we had wonderful addresses from Dr. C. Darby Fulton, our Field Secretary of the Board of World Missions, Rev. Paul Freeland, Secretary for Overseas Relief, and some splendid missionaries, including Miss Billy Gammon and Miss Charlotte Taylor, of Brazil, Rev. Lyle W. Peterson of Japan, Rev. Jon Crow of Brazil, Dr. J. Hervey Ross of Mexico, and a converted Japanese National, Mr. Masaya Hibino of Seto, Japan, with a ringing message of how he had been won to Christ through correspondence with a good lady here in the city of Chattanooga. Then there followed the vivid and heart-stirring testimonies of eight of our own candidates and appointees to the foreign field—Rev. and Mrs. Campbell Wallace of Blackey, Kentucky, Rev. Harold R. Patteson of Appalachia, Virginia, Rev.

Edward Langham of Aiken, South Carolina, Rev. and Mrs. Robert Hoffman of Northfork, West Virginia, and Mr. and Mrs. Dale Douglas at Austin Seminary, Austin, Texas. These young people had given their lives for Christ and were planning to go out to the fields this next September, 1955, to Korea, Brazil, Japan, Mexico, and Africa.

Each noon Dr. Ockenga spoke on "The Spirit-Filled Life"—what it really means to be a Christian, and at the last noon message he took up an offering with the type of envelope used with his own Park Street Church in their great world missions conference that has resulted so successfully in the sending out of more than 100 missionaries to the foreign fields at a cost of over \$200,000. On one end of the envelope is a monthly offering from \$1.00 to \$100.00, and a blank for any amount one wishes to put in. It is stated that the gifts will go to whatever mission work the donor designates.

On that last Friday night the offering went on from the \$13,647 received at the noon meeting to \$55,487. Dr. Ockenga announced the results from the pulpit. The pastor of the church and two laymen sat in front of the pulpit on the main floor at a table with an adding machine. And as the envelopes were brought in by fifteen men who had volunteered for the service, the congregation was given an opportunity to know the total of the gifts. There are many organizations in the Church that have been supporting missions for years, such as the Laymen's Club, started in 1912, after the great Laymen's Missionary Convention in Chattanooga which has been supporting missionaries both in Africa and in Brazil. Some seven years ago before the Program of Progress our annual gift to foreign missions was something like \$12,000. Then it advanced to approximately \$20,000 during the Program of Progress for each year, dropping back to an average \$16,000 for the years 1950-52. In December, 1952, our First World Missions Conference advanced it to \$23,737, and we took on eight additional missionaries to the twelve we already had. At our Second Conference at the end of 1953, we doubled the total to missions, so that during this year of 1954 our payments on pledges will run to nearly \$48,000 for foreign missions, and we took on seven more missionaries, bringing our sum total of missionaries to twenty-seven. We thought we would be doing fine if we raised enough to continue taking care of these missionaries we had assumed. At the request of the Board of World Missions we were not taking all of the support of these missionaries, but \$1500 a year, or five-ninths of the support of each one of them, except in two cases of couples that are totally supported at \$5400 a year. This was in order not to rob the Board of World Missions of its choicest missionaries and to allow other churches to have an opportunity to help in their support.

When we passed the \$48,000 in our pledges

that last night there was great rejoicing, and when we went on to \$55,000 we realized that we could take on the eight new missionary candidates that we had brought in to be with us on the Conference program. At the last report on December 7th, four days after the Conference closed, the sum total was \$61,000 pledged for foreign missions for 1955 and additional amounts are still coming in. It has brought great rejoicing indeed; many have made real sacrifices, being "extravagant for Jesus" that they may please Him with their gifts to make Him known to the uttermost bounds of the earth. In 1955 the First Presbyterian Church at Chattanooga will have thirty-six missionaries on its bulletin. And yet we all admit that we haven't scratched the surface of the resources of our people. The whole Christian Church has been playing at this game of missions for a long, long time; dallying with it and considering it one of the non-essentials of the church work; and many times relegating it to an unimportant task of the church, whereas it is our Lord's own direct command and the thing about which He was most concerned, and as is clearly indicated by the Great Commission on the day of His Ascension: "But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me unto the uttermost part of the earth."

One might think that such "extravagant" giving to world missions would cause the other causes to be injured or at least decreased. This is not so. We have just given \$6,000 to Home Missions; one man has put \$500.00 in for the Joy Gift for Ministerial Relief, and we are all looking forward to the opportunity of making the best gift for this cause at Christmas time we have ever given. We are readying ourselves for a campaign for King College and hope to raise \$100,000 as our share of the \$1,000,000 endowment for King College. We have advanced our pastor's salary to \$10,000 a year, and our people have been most generous in their gifts to the Community Chest, to the Cancer Fund, to the Heart Fund, to the Boy Scouts, and to every worthy cause in our city. I verily believe that a Church that wakes up to the call of our Master to support His main program of evangelization throughout the whole world will not let down on the other causes which His Church must be interested in at home as well as abroad.

We are all rejoicing over the divine guidance in our Third World Missions Conference, and are planning for a Fourth Conference about the same time next year. It is not the wealthy members that have made this possible, but the average members, the young as well as adults, have had their part. Many sacrifices have been made. The Young Peoples Department have contributed \$2500 and hope to make it \$3,000 to take on a missionary couple as their very own. We heartily recommend to any church a combination Bible Conference and Mission Convention, giving the people an opportunity to express their love for their Lord by "Extravagance for Jesus."



LESSON FOR JANUARY 9

# The Living God

**Background Scripture:** *Genesis 1:1; Exodus 3; Psalm 103:8-13; Isaiah 40:18-31; Matthew 6:9; John 4:23,24; 10:30; Acts 17:22-31. Devotional Reading: Psalm 42.*

"My soul thirsteth for God, for the living God." That thirst will never be satisfied until we find Him. I do not believe that idolatry, or some false religion, can ever completely satisfy the souls of men. Made in the image of God, and made to glorify Him and enjoy Him forever, there is something even in the most sinful and degraded that still cries out for God, and is not satisfied with some imitation. However, real thirst for God comes from an awakened soul, like the soul of the Psalmist in this 42nd Psalm.

The world is full of "dead gods," and multitudes of men and women try to quench their thirst at these dry and broken cisterns. Millions of human beings bow down to sticks and stones and hideous "totem poles" and ugly images. (It is strange how ugly these idols are). Millions more worship "sleeping Buddhas" - worse than sleeping, cold and lifeless. Millions more are devotees of a dead prophet, Mohammed, and make weary pilgrimages to his grave. Satan, the god of this world, has blinded the minds of the most of mankind, and "shut out the sunshine" of the glorious gospel of the Living Christ, risen from the dead, and sitting at the right hand of the Living God.

Today we have many selections—and they are few compared to the many others that could have been chosen—for our study, bringing out some of the characteristics of our God; THE LIVING GOD.

*I. "In the beginning God":*  
Genesis 1:1.

Our Bible opens with these majestic words. How well I remember the hundred of times we had to repeat them in the Hebrew when we were in the Seminary! They form a most fitting opening for the Word of God. If you really believe the first verse of the Bible with all that it means, you can easily believe all the rest of the Bible, for if these words are true; if God existed "in the beginning," before all else and created the universe and everything in it, then there is nothing too hard for Him to do, and all the other miracles of the Bible are easily believed to be true, and are, in fact, a most natural manifestation of His power. In other words, if God is a Spirit, Infinite, Eternal, and Unchangeable, in His Being, Wisdom, Power, Holiness, Justice, Goodness and Truth, then we expect to see miracles, and would be surprised if there were none.

Let us place these majestic words in the center of our hearts: put Him first in our lives, as the Bible puts Him first in its pages.

*II. I AM : I AM THAT I AM: or, I AM BECAUSE I AM:*

Exodus 3 : 14.

Moses was keeping the flock of Jethro, his father-in-law, and had come to the mountain of God, even to Horeb. Jehovah appears to him there in the burning bush and gives him the command to go down into Egypt and lead Israel out of that land of bondage. Moses makes excuses : Who am I, that I should go unto Pharaoh? Then, when God meets this excuse by saying, Certainly I will be with thee, Moses said, When I come to the Children of Israel and tell them that the God of their fathers sent me, and they say to me, What is His name? What shall I say to them?

God answers him in the words above. It expresses the fact that God is the Self-existent, Ever-living One, the God of Love and Grace, the Faithful Covenant making, and Covenant-keeping God. I thought I would find something interesting and helpful in Matthew Henry, so I picked it up, and here is part of what he says: "This explains His name, Jehovah; and signifies (1) That He is Self-existent; He has His being of Himself, and has no dependence upon any other. The greatest and best man in the world must say, By the grace of God, I am what I am; but God says it absolutely, and it is more than any creature, man or angel, can say, I AM THAT I AM."

Before we leave this I wish to remind you that Jesus uses this very name in John 8:58; "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM." This one verse is sufficient to prove the Deity of our Lord. The Jews knew that He was, in using this name, claiming to be God, and in unbelief and anger took up stones to stone Him.

*III. The Lord (Jehovah) is merciful and gracious:*

Psalm 103:8-13.

Jehovah, whose name we studied above, is plentiful in mercy. I cannot understand why some

people try to tell us that the character of God in the Old Testament is different from the character of God in the New. In this place, as in many other places, we see His Love and Mercy and Grace displayed in a most beautiful manner. We cannot measure His mercy or limit His forgiving love : For as the heavens are higher than the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far has he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him." Where can you find a more beautiful picture of God?

IV. *"He giveth power . . . He increaseth strength"*:  
Isaiah 40:18-31.

This great chapter might be called, The Weakness of Man, and the Power of God. There is a dramatic description of the Power and Glory of God, with an ironic and sarcastic reference to graven images, and intermingled with illustrations of His power we find expressions like these with reference to men: "All flesh is grass . . . the grass withereth, the flower fadeth . . . He giveth power to the faint . . . Even the youths shall faint."

Idols, graven images, have no power to help or harm. How can something which a man makes out of trees and gold and silver, have any power to help the man who fashioned it? How foolish for a man to make a god, when the Living God has made man but little lower than angels, and crowned him with glory and honor, and also made the very tree out of which the man forms his god! Idolatry is the most senseless of all the sins of mankind.

Isaiah gives a wonderful portrait of God; His Power and Wisdom, as He creates the world and controls and cares for it. Look up into the heavens and behold His work: He calleth them all - stars, planets, suns - by name by the greatness of His might, for that He is strong in power : not one faileth.

Our Living God has not forgotten us, nor are our ways hid from Him, nor has His justice failed. Verses 28-31 are among the most beautiful in the Bible. They have a place in our memories and hearts like the 23rd Psalm and the 14th Chapter of John. Memorize and repeat them over and over again as you live in this world of trouble and sorrow, and feel the need of His strength and comfort. How firm a foundation for our Faith is verse 28 : Hast thou not known? hast thou not heard, that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." We can put our trust in such a God; He is able to meet every need of our hearts.

But, Is He willing? some might say. The answer is found in verse 29 : He giveth power to

the faint; and to them that have no might he increaseth strength. God loves to stoop down and lift up the fainting and fallen. Who is there who needs not this help? Even the youths shall faint, and the young men shall utterly fall. Many thousands of young men and women lie on hospital beds, sick and bruised and broken. They that wait upon the Lord can meet every need as it arises. If it is necessary to soar above our troubles, then wings like the eagle are given us; if we, in some emergency, have to be up day and night, then we can "run and not be weary"; if we need to plod along doing the humdrum work of home or office or farm, then we can walk, and not faint, and since most of our time is spent in such work, this is the climax of the chapter.

V. *Our Father . . . Hallowed be thy name*:  
Matthew 6:9.

Jesus came to reveal the Father. He has much to say about My Father; The Father; Your Father; Our Father. There is a Household of Faith, a Family of God. As Christians, we can look up and say, Abba Father, My Dear Father. His name, Father, is a Holy Name.

VI. *Worship the Father : I and My Father are one :*  
John 4: 23,24; 10:30.

Some of the most profound teachings of Jesus were spoken in conversations with individuals : to Nicodemus; and to the woman of Samaria. He said to her, God is Spirit : and they that worship Him must worship in spirit and in truth. I sometimes wonder how much of our worship, both in public, and in private, would meet this requirement. We must worship Christ even as we worship the Father.

VIII. *The Unknown God : in Whom we live and move and have our being*:  
Acts 17:22-31.

Is He an Unknown God to us? Do we also have our idols?

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## YOUTH PROGRAM FOR JANUARY 9

*Showing Proof*

Hymn: "Jesus, The Very Thought of Thee"

Prayer

Scripture: I Corinthians 13 (read "love" for charity")

Hymn: "What A Friend We Have In Jesus"

Offering

Hymn: "Saviour, Teach Me Day By Day"

## PROGRAM LEADER:

In our program last week we looked at some of the Scriptural background of our 1955 theme, "Show Proof of Your Love." This program also deals with that theme from a very practical approach. It is not too hard to discuss our new theme from a theoretical standpoint, but it is quite another thing to show proof of your own love in your day by day living. Our speakers will point out some of the areas for proving our love and some of the specific activities in the lives of normal young people by which the degree of their love is indicated.

## FIRST SPEAKER:

The very first place where our love must be proved is the place where we are likely to make the most failures. That place is our home. Surely if we love anyone at all, we love the people in our homes, but does our love for them show? It is quite possible to take the members of your family so for granted that you never openly show your love for them. Plain courtesy is one of the marks of love. When you are out in society you know you are expected to be courteous, but how thoughtful and how polite are you in your relations to the family? The thirteenth chapter of I Corinthians is speaking of courtesy when it says that love "doth not behave itself unseemly."

Unselfishness is certainly a characteristic of love. The Scripture says, "love seeketh not her own." In every family there are frequent clashes of will and conflicts of desire. Do you ever prove your love by giving up your wants or your ideas or your plans, even though you have a right to them? Real love is willing to make a self sacrifice without counting the cost. How many of us exhibit that kind of love in our homes?

## SECOND SPEAKER:

The place, other than home, where young people spend most of their time is in school and in school activities. You have opportunity to prove your love in just about every possible way at school, but in this discussion let us think about two specific ways. The first is kindness. Love always demands kindness, and there are literally thousands of opportunities for kindness at school. Every school has its students who feel awkward and ill at ease. Do

you ever go out of your way to say a kind word to them . . . to make them feel that someone cares for them, or do you join with the others who make fun of them? Do you try to have a word of cheer and encouragement for those who have experienced defeat or disappointment? Every school has its share of unpopular students. In most cases their unpopularity is not all their own fault by any means. Have you ever actually tried to understand these unpopular people? Are you always ready to give them the benefit of the doubt, or do you take the easy way out and dismiss them as being hopelessly queer? Kindness and love require that you try in every way to be their friend.

The other way of proving your love at school, which we shall consider now, is the way of generosity. Our Scripture lesson says, "love envieth not." It is the case with most of us that there are students in our school who do many things better than we do. What is our attitude toward them? There is often a temptation to be envious of them. If we really love these people, we will rejoice in their abilities and accomplishments rather than be jealous of them. Does your love prove itself in generosity toward *all* the students in your school?

## THIRD SPEAKER:

Another area which calls for the time of young people is their work. Everything that has been said about proving your love at home and at school applies also to your job. If you wish to make your love show at work, you must be courteous, unselfish, kind, and generous. There are two other qualities of love which ought to be seen on the job, patience and good temper. They are closely related.

In most types of work there are many factors which we cannot control, and often these things are not as we wish them to be. The problem is even more acute when the changes we want to see made involve the people we work with. Such a situation calls for patience, and patience of this kind is a mark of love. It may be that the changes we desire definitely need to be made, but love requires that we always hold in high regard the feelings of those with whom we work. "Love suffereth long."

It is an unusual job which does not develop from time to time those situations which tempt one to lose his temper. When we work with the same people day after day, their habits and peculiarities are likely to irritate us and try our patience. If we give way to anger, harsh words and actions and hurt feelings are sure to be the result. Love is the only power that can cover over day to day irritations. "Love is not easily provoked." Good tem-

per is the proof that love is present. In the work that you do, does your love show itself in patience and good temper?

PROGRAM LEADER:

(Ask the young people to turn in their Bibles to I Corinthians 13, and see what other qualities of love are indicated there. Discuss ways in which all of these are applicable to their lives.)

## Women's Work

### PUTTING CHRIST BACK INTO CHRISTMAS

By Mrs. Dwight Linton, Kwangju, Korea

We missionaries are most happy to receive used Christmas cards to distribute to people who are able to possess few pictures of their own, particularly any of a religious nature. We are most thankful to those of you at home who supply us with these cards from time to time. Recently as I was looking through a stack of such cards, I decided to sort them into three piles: those which had a picture connected with the actual Christmas story, those with pictures of churches, and a third miscellaneous pile of cards on various aspects of Christmas as celebrated in America or elsewhere which have no connection with the actual Christmas. As I completed my sorting I was struck with the difference in the sizes of the piles. Upon counting the cards in the stacks I came to these startling facts: only one-fourth of the cards had anything to do with the Christmas story and only 36 per cent had any religious significance at all—that is had a picture concerning the Christmas story or a picture of a church. Is this any indication of the understanding of the significance of Christmas in the United States? Is this any indication of the number of persons in our land whose primary emphasis on December 25th is the birth of our Lord Jesus Christ? If it is, then let us as Christians rise up and join actively in the campaigns for putting Christ back into Christmas!

### SHARING

Maude V. Preston

There isn't much that I can do, but I can share my bread with you, and I can share my joy with you, and sometimes share a sorrow, too . . . as on our way we go.

There isn't much that I can do, but I can sit an hour with you, and I can share a joke with you, and sometimes share reverses, too . . . as on our way we go.

There isn't much that I can do, but I can share my flowers with you, and I can share my books

with you and sometimes share your burdens, too . . . as on our way we go.

There isn't much that I can do, but I can share my songs with you, and I can share my mirth with you, and sometimes come and laugh with you . . . as on our way we go.

There isn't much that I can do, but I can share my hopes with you, and I can share my fears with you, and sometimes shed some tears with you . . . as on our way we go.

There isn't much that I can do, but I can share my friends with you, and I can share my life with you, and oftentimes share a prayer with you . . . as on our way we go.

### PEN PICTURE OF THE CHRIST

*The following, printed by request, is believed to be the only true pen picture of Jesus, the Nazarene, as seen in actual life. It is an exquisite piece of word painting, taken from manuscript and now in the library of Lord Kelly. It was copied from the original letter of Publius Lentulus, procurator of Judea, to the Senate of the Roman government at Rome as a matter of information.*

In these days, our days, there appeared a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as the prophet of Truth. He raises the dead and cures all manner of diseases.

A man of stature somewhat tall and comely, such as the beholder may both love and fear. His hair of the color of a chestnut, full ripe; plain to his ears, whence downward it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam, a partition in his hair, after the manner of the Nazarites. His forehead plain and very smooth; his face without spot or wrinkle, beautiful with a lovely red.

His nose and mouth so formed that nothing can be reprehended. His beard is in color like his hair, not very long but forked; his look innocent and mature. His eyes gray, clear and quick and luminous.

In reproving he is terrible, his eyes piercing—as with a two-edged sword—the greedy, the selfish and the oppressor, but look with tenderest pity on the weak and erring and sinful. Courteous and fair spoken; pleasant in conversation, mixed with gravity. Many have seen him weep.

In proportion of body—most excellent—a man for his singular beauty surpassing the children of men.

### INTRODUCE

### THE JOURNAL

### TO YOUR FRIENDS



## CHURCH CAN'T AFFORD TO BUILD

The People's Church in Toronto, Canada, is a great missionary church, and the church building in which it worships is 100 years old this year. The building shows its age. It really needs to be replaced; for not only is it in poor condition but it is too small for the congregation.

But the pastor, Oswald J. Smith, says that the church cannot afford to build since it must concentrate on its contributions toward the support of nearly 350 missionaries.

Last year this undenominational church, which cannot afford to erect a new building for itself, gave nearly a quarter of a million dollars to missions. "We see to it that we give more to missions than we spend on ourselves here at home," says the pastor. "For instance, in 1953 we spent \$43,000 on ourselves, and \$225,000 on missions, approximately five times as much." Evangel.

## IN VOLTAIRE'S CHAIR

Peter M'Kenzie, the famous Methodist preacher, was being shown through Madame Toussard's Waxworks in London. Coming to one object, his guide said, "This is the chair in which Voltaire sat and wrote his atheistic blasphemies."

"Is that the chair?" said Peter. And then, without asking permission, he stepped over the rope, sat down on the chair, and sang with all his heart:

*"Jesus shall reign where'er the sun  
Doth his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moon shall wax and wane no more."*

Incidentally, Voltaire thought he had "exploded" the Bible, but today more copies than ever of God's Word are being sold; and Voltaire's house is a depot of the British and Foreign Bible Society. —Evangel.

## FROM STRENGTH TO STRENGTH

"Lord, I saw Thy children  
Poor and in need, today  
And Thy love and mercy  
For them all, I pray.

When I heard His whisper  
Ashamed I bowed my head  
For with gentle patience  
The tender Saviour, said.

"I have seen these children,  
Their needs I know, too.  
But I want My love and mercy  
To come to them through you."

—(Mrs. W. H.) Alice Barbour Bennett.

## NEEDED - SPIRITUAL DISCERNMENT

"The application of this vision to Martin's age is obvious; I suppose it means in this day, that Christ comes not in pride of intellect, or reputation for philosophy. These are the glittering robes in which Satan is now arraying. Many spirits are abroad, more are issuing from the pit; the credentials they display are the precious gifts of mind, beauty, richness, depth, originality. *Christian, look hard at them . . . in silence, and ask them for the print of the nails.*"

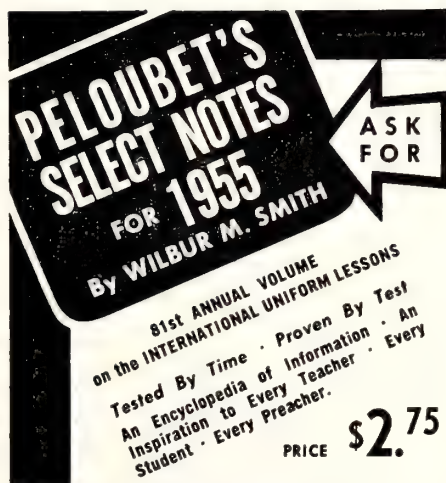
—John Henry Newman (Historical Sketches II)

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John Warneck. Baker Book House. \$3.95.

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# STOP - NOW

The number of individuals, Sessions and Presbyteries which feel so strongly against the proposed union under present conditions should be a warning to the church as a whole that **THIS IS NOT THE TIME FOR UNION.**

For a number of reasons the proposed plan of union and all of its implications have become a divisive and destructive influence.

It is obvious that to press this issue under these circumstances is exceedingly unwise.

Until there can be a general unanimity of opinion and a sincere desire for such a drastic step *it should be dropped.*

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## EDITORIALS

### The Reformed Faith and Ecumenism— You Cannot Have Both

Insofar as the ecumenical movement lays its primary and ultimate emphasis on Christian co-operation among evangelical bodies for a mutual witness, and, where indicated, for concerted action for righteousness, it is a movement which is worthy of support and should be implemented by appropriate action of the contracting parties.

But, where the ecumenical movement envisions the organic union of constituent groups—and that of a necessity on the barest statement of the content of Christian truth—then the ecumenical movement and the Reformed faith are at odds, one with the other, and a decision of belief and of allegiance must be made by those holding this faith.

With all our heart we believe in Christian cooperation, where this can be done without compromise of basic beliefs. But, we are forced to face the fact that *every argument derived from Scripture* which is now used to bolster the arguments for the proposed organic union of the three larger Presbyterian bodies can also be used—and is being so used—to break down all denominational lines and work for one great united Protestant Church.

The argument that such “can never eventuate in our life time” is no argument at all. Either such a plan is right or it is wrong; it is either good or bad.

In working for the preservation of a vigorous witness to the Reformed faith there is a basic reason. We believe that the Reformed faith, as taught by Calvin and as historically accepted by the Westminster divines and our Presbyterian forefathers, more nearly and more clearly presents the Biblical concept than any other system in Protestantism.

Presbyterian doctrine is no milk and water concept of Christianity. Standing at its very center is its affirmation of the sovereignty of God with the complete subordination of man and nature to the Creator, Redeemer and Preserver of all things.

When one studies the Confession of Faith one comes face to face with a marvelous presentation of the great doctrines of Christianity with their roots grounded and supported by the Word of God.

This is in no way to say that men and women holding other systems of doctrine are not Christians—provided they accept Christ as the eternal Son of God and as their own Saviour from sin.

But, it is to say that in Reformed theology we Presbyterians believe we have a system which more nearly and most clearly presents the Scriptural concept of God and man.

Therefore, if Presbyterians are forced to make a choice this choice must rest on what they feel to be the pattern most clearly presented in the Word of God. To give this up, or make it of secondary importance, means substituting an *organizational* concept for something of greatest *spiritual* value.

Presbyterianism has been rightly zealous for her *confessional* position. We are in grave danger of accepting in its place an *inclusivism* which places its primary emphasis on the whims of individual interpretation rather than on the clear statements of divine revelation. To illustrate the point: The Virgin birth of our Lord—this is either true or it is false. Those who accept the Scriptural record believe it is true, not only because of the record itself but also because of its implications and its alternative. Those who question the supernatural and reject the full inspiration and authority of the Scriptures accept or reject the Virgin birth according to the dictates of their own *minds*, or the *minds* of others.



It is right here that Presbyterianism stands at the cross-roads today. There are many within the Presbyterian Church (USA, UP and US), who feel that the usefulness of our confessional position has now been outlived, that the present and proper emphasis should be away from doctrine and centered in organizational set-up.

On the other hand, there are many others who feel that the Reformed faith, with its clearly stated doctrines, is just as relevant, valid and important in our time as it has ever been. In fact, many feel that it is even more important today because of the persistent efforts to compromise its emphases and bring them more into conformity with "modern thinking", even though the latter may no longer be Bible-centered.

Nothing brings the dilemma of present-day Presbyterianism more into focus than the action of the 1950 U.S.A. General Assembly in looking with favor on a movement to organically unite seven denominations, at least five of which are not of the Reformed tradition. That this action was rescinded by the 1951 General Assembly of that Church brings little comfort to those who feel that historic Presbyterianism should be preserved and vitalized. Nor does it argue well for the future, should the three great divisions of Presbyterianism unite. Some of our most ardent proponents of the present Plan of union honestly admit that this is but one step in a long series of envisioned unions. The fact that they feel this may take several generations to accomplish does not help the situation, for the basic question is not the *time* involved but rather the *direction* in which we are going.

Therefore, it would repay all who bear the name "Presbyterian" to stop and consider. Is our faith relevant for today? Is it based on the Scriptures or human philosophy? Is it a system of belief and of polity worth preserving in our contemporary world? Where shall we lay the chief emphasis—in *organization* or in Christian *doctrine*? It is not enough to say that all that is proposed at this time is a union of three Presbyterian groups "with the same background and holding the same system of doctrines and accepting the same Confession of Faith." Has Presbyterian leadership been holding fast to these things, or, do many seem far more concerned about the implication of the ecumenical movement for organizational unity and power than for the maintaining of the basis of our faith itself?

Some have observed that the leadership of the Presbyterian Church U.S.A. would give anything

to erase that action of the 1950 General Assembly, although they voted for it then and voted to rescind it in 1951. But, it stands there as a lamp and as a warning to all who believe that the Reformed faith is something of infinite value today—something to be believed, to be affirmed and to be lived by.

To some this may still seem somewhat obscure. On the other hand, while some frankly and willingly would renounce this heritage for a mess of ecumenical pottage there are others who see clearly what is involved and who have the vision of a new affirmation of an old faith and an alignment along these lines.

L. N. B.

(More Editorials on page 17)

## STILL THEY COME

College Park, Ga. — WHEREAS, it is the desire of the Elders and Deacons of the Riverdale Presbyterian Church, Riverdale, Ga., to take a decisive position concerning the proposed union of the Presbyterian Church (South) and the Presbyterian Church (U.S.A. North).

WHEREAS, it is our carefully considered opinion that this proposed union with the Northern Church will bring about complete, total, and absolute absorption of the entire Southern Church. This is clearly and unequivocally obvious, inasmuch as our church will only have approximately one fifth of the combined church membership if this proposed union is approved and no adequate provisions have been made for any regional administrative autonomy.

WHEREAS, we believe this union will most seriously endanger the distinctive and, what we believe, fundamental conservative beliefs that are emphasized in the Southern Church, contrary to the well known more liberal views of the Northern Church.

WHEREAS, we seriously doubt that the current ecumenical effort to bring about complete oneness in our churches will result in more souls being saved for Christ. After many months' debate on the plan's merits, it is now evident to every one that the proposed union's discussions have already brought into our church many diverse differences and controversies, many charges and countercharges concerning the sincerity of both the proponents and opponents. This prolonged dispute has undoubtedly lessened to some degree the effective witnessing of a united church before a divided and sinful world. A mere physical union of our churches in name only without a spiritual unity

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would indeed be a mockery and great harm would be certain to follow. Both the proponents and opponents of union **MUST AGREE** that **THIS UNITY OF SPIRIT DOES NOT NOW EXIST.**

Therefore, **BE IT RESOLVED:** That the elders and deacons of Riverdale Presbyterian Church do hereby declare themselves as being opposed to the proposed union of our Southern Church (U.S.) with the Northern Church (U.S.A.)

**BE IT FURTHER RESOLVED:** That this resolution be published in our Church Bulletin for the information of the members of our Church.

\* \* \*

The Clerk of Session added in a letter: "I am certain our congregation would concur with our officers by also voting unanimously opposing union."

## Still They Come

Cleveland, Mississippi,  
November 8th, 1954.

The Session of the First Presbyterian Church of Cleveland, Mississippi, met at 7:30 P. M. in the Educational Building, present Dr. Bolling, and elders, Causey, Keesler, Waldrop, Band and Bedwell. Opened with prayer by Dr. Bolling. Among other matters coming before the Session, was the following resolution regarding Union, which was presented, and upon motion made and duly carried, it was adopted.

The following is a true copy.

The Session of the First Presbyterian Church of Cleveland, Mississippi, has earnestly and prayerfully considered the Proposed Plan of Church Union, the question of union itself and the action of the 1954 General Assembly of our Church at Montreat, N. C.

The Session is unanimously opposed to the Plan and to Union itself at this time.

The Session believes:—

1—Seldom have so many committed so much power into the hands of so few. We oppose centralized power.

2—We attack no individual. But the group theology of the Plan of Union is not our interpretation of the Bible.

3—The prevailing political teaching and practice of the Presbyterian Church, U.S.A., and some Presbyterians, U.S., are entirely foreign to our conception of the Kingdom of Christ. The Proposed Plan would tend to increase this activity.

4—Union now will create bitterness within our Church which we deplore and would avoid.

Other deepseated convictions of this Session could be stated, to do so would arouse foolish

argument and perhaps bitter debate with brethren we love.

Therefore the Session of this Church declares itself as believing sin is the cause of our troubles, and Christ is the only cure. Organizations and mergers and methods will not change the leopard's spots. A rose by any other name would smell as sweet.

Our prayerful hope is that we ourselves may be Christian and bear witness to the love of God through Jesus Christ for the salvation of sinners. We leave to others their choice.

Signed—Richard A. Bolling, Moderator.  
S. C. Bedwell, Clerk.

Done in regular monthly Session meeting November 8th, 1954, in minute book 3, page 53.

At a meeting of the Session on December 13th, 1954, a copy of this resolution was ordered sent to the North Mississippi Presbytery on or before their January Meeting in 1955.

S. C. Bedwell, Clerk.

## We Can Go In

Yes, we can go into the union with the U.S.A. Church if we want to, but can we come out? Not unless we leave our church property behind us—our church buildings, our manses, our Seminaries, our Colleges, our Conference Grounds, our Children's homes, our endowments, and so on—the result of the sacrifices and faithful giving of the years. If we are disappointed, and want to come back out, we would have to come out stripped. We take all in, but we bring nothing out. But is there any reason to think that we would be dissatisfied in the U.S.A. church and would want to come out? Yes, there is. For a part of it read the article "The Real Reason for Rejecting Union." See page 7.

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# Some Thoughts On Union

By **Vernon S. Broyles, Th.D.**  
Pastor North Avenue Presbyterian Church,  
Atlanta, Ga.

For some four and a half years I have been going in and out of churches in the southland. In these years the major emphasis has been on evangelism and expansion, particularly in the home field. There are few churches which have not grown so as to have to expand their building facilities and new churches dot the landscape everywhere. (One wonders why no great tide of interest in expanding the church overseas has risen since the world situation is so bad and we profess to believe we have the only answer. But this is not my theme here.)

Gradually a cloud has been rising to overshadow the bright landscape. The cloud is the unrest and uncertainty over union. Clouds can be good things as they bring rain to dry fields and I am not judging the value of the cloud but simply mentioning it.

We are approaching decision in this matter for which we may all be grateful. God has blessed the method used by the Presbyterian system for finding His will and I have great confidence that the voice of presbytery will make clear God's will in this matter. Controversy is not always a bad thing and the present one over union can lead to good if kept within the limits of Christian love and if those who debate within the framework of the Presbyterian system are willing to abide by the results of the system.

For my own conscience's sake I want to record my own convictions at the present time. For several reasons I am opposed to union with the Presbyterian Church U.S.A. and the United Presbyterian Church. I desire to make it clear that my opposition is based on no feeling that our church is spiritually superior. Since 1952 it has been my privilege to know well leaders of these and of other denominations in our nation. For the past four years I have come to know our church well. I cannot feel that in matters of fundamental Christian doctrines we are necessarily any closer the mind of Christ than our Presbyterian brethren of other branches.

This fact does not lead me automatically to a desire for union as seems the case with many others. I set myself over against these with a real sense of humility for among them are many of my closest friends whose Christian witness has been used of God in remarkable fashion in our denomination.

However, I cannot believe that similarity of doctrine and of government is necessarily an argu-

ment for union without regard for certain facts which seem very real to me.

I cannot accept as an axiom needing no proof the use of Scripture dealing with "Oneness". Christ prays that "they all may be one as thou, Father, art in me and I in thee". To use this as many seem to do as final authority for union is to accept an interpretation which may be correct but which at least is open to debate and hence is a proposition needing proof and not an axiom to be accepted without debate.

It seems to me that the contributions of our denomination can best be made in this day of opportunity as a separate unit of the Presbyterian family, rather than by having voting representatives in an organic unit. I am committed completely to the closest kind of cooperation with all Christian groups. There is ample room for closer unity with all and especially with the Presbyterian family. I simply do not believe the best service can be rendered by organic union. The south has a tradition of conservative approach in all areas. Such an approach is not necessarily wrong as some seem to indicate. The conservative theological and social position of much of the south needs to be heard in the councils of the church at large. I am not saying that our conservative approach is always right. However, it needs to be put with other approaches, which, also, are not always right, that out of a mingling of minds of various viewpoints, a closer approach to truth can be found. This can better be done, I am convinced, as we remain a separate group and sit as equals in the councils of the churches. This opinion has been formed out of twelve years of representing our denomination in various national and international church interests. Spheres of influence tend to center in areas of administration and our southern voice can be made very dim by union.

The present Plan of Union, which, by the way, was ignored in its details almost entirely in the debate of the General Assembly which handed it down to the presbyteries, does not in my opinion provide for the continued strength of our valid conservative witness.

The Plan as presented, is an agreement on the theological basis and on the broad constitutional foundation of the churches, where there were few major differences to begin with. In the matters having to do with administration, the Plan of Union simply provides for a committee of sixty to work it out.

It is easy to underestimate the importance of these areas yet to be decided. The Committee on Union apparently felt that the differences in this area could so divide that only by leaving them until after the fact of union, could they be resolved. With a united General Assembly in which our southern interests will be overwhelmingly outnumbered, the emphasis of our southern voice can easily be reduced in influence. The Presbyterian Church, U.S.A. has made generous concessions in the committee of sixty which would be set up. However, unless this committee has in it adequate representation from the Boards and Agencies of the various churches, it will tend to neglect the importance of the organizational life of the church, even as it seems to many of us the Committee on Union has done. In so far as I know, this Committee did not seriously consult Boards and Agencies until at the last minute the "Atlanta resolution" dictated a meeting in Atlanta of such representatives.

There is a feeling among many that the Boards and Agencies of the denominations represent vested interests and hence cannot be allowed too much voice. I am of the strong opinion that in the matter of union, no union can be happily worked out which does not consult them from the beginning and to the end. It is a matter of record, I believe, that the progressive movements in each of our denominations which have lifted local churches and institutions to higher levels have been born in and promoted by the Boards and Agencies of the denominations. Also, the burden of all cooperative effort has been carried by these same Board and Agency representatives. To discount the secretaries and members of these Agencies and Boards is to weaken any efforts toward union and to diminish the effectiveness of the church. It is to exclude those who actually are most familiar with the matter in hand.

As a concluding section, I would like to point out certain evidences which are illustrative of what I have been trying to say.

In this Plan there is no provision for any kind of regional autonomy. Especially is this serious in the areas covered by the Boards of Christian Education, National Missions, American Missions and Church Extension. It is my understanding that the introduction to the Methodist Plan of Union states that without such a provision, their Plan could not have been effected.

Such authority is said to be permitted in the Plan and in some sense already tentatively worked out in the Presbyterian Church, U.S.A. However, no administrative autonomy over finances and personnel can be granted any region except by inclusion in the Articles of Agreement or by change in the Constitution of the United Church. This latter would be a laborious process. There are few in-

stances of authority being voluntarily shared in secular or religious organizations. Unless some such plan is put into the articles of agreement, the burden of proof seems on those who feel the matter will be cared for later. I cannot bring myself to support any plan which at one stroke tears down an organizational structure in our denomination which God is so richly blessing at this time. Large organizations in church life usually work on a smaller percentage of results, whether local churches or whole denominations and the argument that the larger unit will be more efficient needs proof and not just assertion.

In the area of stewardship the way we do it is permitted among other options. However, the weight of custom in the other groups will mean that promotion is at least divided in its emphasis. A divided emphasis can mean a divided interest.

It is hard for me to believe that our emphasis on the Deacon can be maintained with a division of his duties with Trustees. The same can be true with our high concept of the Elder which does not seem to exist in some U.S.A. churches I know.

Before the present plan was revised in the first months of this year there was a disturbing set-up of the Stated Clerk's office. It was set forth that the Stated Clerk of the Presbyterian Church, U.S.A. would become Stated Clerk of the whole church. This was changed, but it is a straw in the wind.

The organization and authority of the General Council as presented is far removed from our own concept of it. We have exercised great care that our General Council should not have authority over the Boards and Agencies. There is in the Plan of Union a real drift toward centralized authority in this Council. Provisions are made for its extension down through the lower courts. This again is a straw in the wind of what may happen even in a Committee of sixty.

The statement has been made to me: "You don't trust your brethren." The implications of this are not good. I do trust the Christian faith and character of all. I do not however expect them or me to change radically their opinions as to how best to operate a church. The other churches have had different emphases from ours for a long time. They have been doing things differently because of their convictions. I do not expect them to change overnight any more than I expect myself to do so. I am defending the way we do it. I expect most of them to do the same. There is ample evidence that such expectation is not too far wrong on both sides.

For these reasons I am against union. I wonder if it is too much to ask for the same understanding of this position which many on the other side ask for theirs.



# The Real Reason For Rejecting Union

By Rev. Wm. C. Cumming,  
Pastor Texarkana Presbyterian Church

In a recent article in *The Presbyterian Outlook* the writer said, in regard to the separation of the U.S. and U.S.A. Presbyterian churches, that "the issues that divided us in 1861 were principally two," and goes on to answer those two that he feels aware of, and having disposed of them he feels that there is now no remaining reason to prevent re-union. He does not seem to be aware of other reasons existing at that time, or of the fact that in 1861 the U.S.A. Presbyterian Church was already a divided church. He, and others who share his view, seem strangely silent about the division of 1837 into Old School and New School which arose over doctrine, and the question of loyalty to the fundamentals of the faith.

Perhaps it might be well to go back to the year 1801 when the General Assembly of the Presbyterian Church entered into an agreement with the General Association of Connecticut adopting a plan of union which had very unfortunate results. Through it New England theology, later called "Modernism," came into the Presbyterian church along with a doctrinal laxity that not only caused distress to those who were loyal to the Presbyterian standards, but which resulted in the division of the church in 1837 into the Old School and New School Assemblies. Princeton was the leading Seminary of the Old School Assembly, and Union, New York, became the Seminary of the New School Assembly. Under the leadership of Dr. James H. Thornwell and others, the Southern Synods were aligned with the Old School Assembly, and it was from that Assembly that we seceded in 1861, because the Gardner-Spring Resolution was adopted by the General Assembly meeting in Philadelphia, calling upon all members of the Presbyterian Church to support the Federal Government. We felt then, and feel now, that it is not within the province of the church to try to decide one's political affiliations.

Weakened by the loss of the Southern Synods the Old School Assembly entered into negotiations with the New School Assembly looking towards reunion, although this meant compromise on doctrinal matters and bringing together inharmonious, not to say incompatible elements. Dr. Charles A. Hodge, the great Princeton theologian, got up from his sick bed to vote against this union, but it was consummated in 1870.

The spirit of compromise on doctrinal matters might be traced through the years that followed and was especially in evidence in 1906 at the time of the union with the Cumberland Church. This union was opposed by some in the U.S.A. church for the reason that the two churches were not one in doctrine, but it was carried through in line with

the policy adopted in 1870 of subordinating theological differences to other considerations.

As the years passed the rising strength of Modernism, or "liberal" theology was more and more in evidence, and in 1910 it was felt necessary for the Assembly to issue a statement in regard to what were the essential doctrines of the Presbyterian Church. Then in 1916 it was felt necessary to re-affirm the statement of the 1910 Assembly in view of increasing disloyalty to the standards of the church. However these actions did not stop the progress of the virus and in 1922 the situation was publicized by the preaching in the First Presbyterian Church of New York City of Dr. Harry Emerson Fosdick, well-known Modernist and member of the faculty of Union Theological Seminary in New York. Though not himself a Presbyterian he had been allowed to occupy that prominent pulpit for a considerable time and to use it as a vantage point for disseminating doubt and disloyalty in the church. Finally he grew so bold as to throw down the gauntlet in a sermon entitled, "Shall the Fundamentalists Win?" This sermon was widely circulated and produced a decided reaction in certain parts of the church. The Presbytery of Philadelphia overtured the General Assembly "to bring the preaching in the First Presbyterian Church of New York into harmony with the Confession of Faith."

In taking action the 1923 General Assembly not only ordered the Presbytery of New York "to take such action . . . as will require the preaching and teaching in the First Presbyterian Church of New York to conform to the system of doctrine taught in the Confession of Faith," but it reaffirmed the deliverances regarding essential doctrines made by the Assemblies of 1910 and 1916 in regard to five essential doctrines. These were (1) the plenary inspiration and inerrancy of the Holy Scriptures, (2) the Virgin Birth of Christ, (3) His bodily resurrection, (4) His substitutionary atonement by which He "satisfied divine justice and reconciled us to God," and (5) His miracles, all of which were expressions of the historic position of the Presbyterian Church in all of its branches. It was hoped that this clear and straightforward statement would solve the problem that was troubling the church, but eighty-five commissioners to the Assembly signed a protest, and in January a statement appeared which was signed by one hundred and fifty ministers in which the action of the 1923 General Assembly in regard to the five doctrines named as "essential doctrines of the Word of God and our Standards" was cited, and in which it was stated that "we are opposed to any attempt to elevate these five doctrinal statements, or any of them, to the position of tests for

ordination or for good standing in our church." Strange to say the whole paper was called an "Affirmation," since its purpose was to affirm the liberty of the ministers in the Presbyterian Church U.S.A. to hold and teach views out of line with the doctrinal standards of the Church. It was called the "Auburn Affirmation" because it was issued from Auburn, N. Y., where was located the Modernist Auburn Theological Seminary of the U.S.A. Church. The paper was long and involved and cited the fact that when the Old School and New School Assemblies united "each recognized the other as a sound and orthodox body," and this was understood then, and has been understood ever since as allowing liberty in the interpretation of the Confession and exercising the rights guaranteed in the terms of the Reunion of 1870. This so-called "Affirmation" was eventually signed by 1,293 ministers of the U.S.A. Church.

The Presbytery of Cincinnati overtured the 1924 Assembly, which met in Grand Rapids, Mich., to take action against the Auburn Affirmation and the overture was duly referred to the Assembly's Committee on Bills and Overtures. There were four signers of the "Affirmation" on this Committee and they did not bring in their report until the closing moments of the Assembly when they recommended "no action," and the Assembly adjourned without taking any. Some of those who wanted action felt that the signers were too numerous and too influential, and there might be danger of splitting the church and opening up the old division.

Subsequent events have made it increasingly evident that the spirit of the U.S.A. is no longer that of loyalty to doctrinal standards. Those who signed the "Auburn Affirmation" were never disciplined, and instead many of them were advanced to positions of prominence and power in the church and in its institutions and boards, even to the office of Moderator of the General Assembly. In 1929 Princeton Seminary was forced to reorganize and to give up its unequivocal stand upon the authoritative Word of God in the great tradition of Benjamin Warfield, Charles A. Hodge, Robert Dick Wilson and J. Gresham Machen, and to adopt an inclusive policy, with two signers of the "Auburn Affirmation" on its board.

Following the publication in 1932 of the notorious book "Re-thinking Missions" an investigation of the Board of Foreign Missions of the U.S.A. Church was conducted by Dr. Machen which revealed that the Candidate Secretary, who was a signer of the "Auburn Affirmation," had sent out an official letter to over a thousand young people who were considering service on the foreign field recommending a list of books for their reading, which was entirely made up of the writings of Modernists. It was revealed also that Modernist missionaries had been sent out who were disseminating that type of teaching on the mission field. Protest meetings were held in Philadelphia and

other cities and Dr. Machen prepared an overture to the 1933 General Assembly to which were appended one hundred and six pages of well documented evidence, in which he asked that the Assembly bring the practices and policy of the Board of Foreign Missions into harmony with the constitution of the church. However the General Assembly made no effort to investigate the situation but exonerated the Board of Foreign Missions instead, and commended its work to the church.

This action of the General Assembly led to the formation of the Independent Board for Presbyterian Foreign Missions, so that members of the U.S.A. Church might have a foreign mission agency that they could trust to send out only missionaries who were true to the faith. However the 1934 General Assembly issued a mandate stating that anyone who would not support the official missionary program of the church was in the same position as one who refused to take part in the celebration of the Lord's Supper, and all who were connected with the Independent Board were ordered to sever their connection with it or be subject to the discipline of the church. Dr. Machen was the first to be called for trial. No opportunity was given him to make his defense, for all questions of doctrine were arbitrarily ruled out, and the only question considered was whether he was connected with the Independent Board, and on that basis he was condemned and suspended from the ministry. Other presbyteries followed a similar course and one minister after another was suspended. When the appeals came to the General Assembly, which met in Syracuse, N. Y. in 1936, they were referred to a Judicial Commission of seven ministers and certain laymen. This Commission, four of whose seven ministers were signers of the "Auburn Affirmation," recommended that the actions of the lower courts be upheld, and that was carried. It meant that the men who had the courage and loyalty to try to save the historic doctrinal position of the Presbyterian Church U.S.A. were deposed from the ministry. As has been said, "The Auburn Affirmation made the U.S.A. church safe for the Modernists," and it might be added that it made it unsafe for anyone who dares to raise his voice in protest or tries to do anything about the disloyalty of the official leadership of the church.

The men who left the U.S.A. church, along with Dr. Machen and those who were deposed with him, organized the "Presbyterian Church of America," but the leaders of the U.S.A. church got an injunction forbidding the use of that name. We feel that it is unfortunate that this new church split—forming the Orthodox Presbyterian Church and the Bible Presbyterian Church—but that is not our concern. What we are concerned about is, Why they came out of the U.S.A. church. It seems to us that that is a subject that calls for very careful thought and study, for the reasons why they came out are the reasons why we should not go in.



# ADOPTION

Gordon H. Clark

Chapter XII of the Westminster Confession, on Adoption, is rather short, consisting of only one section; yet it undoubtedly merits at least a short discussion. The section states that all those who are justified are also made children of God by adoption and thereby enjoy certain liberties and privileges.

During the past hundred years as modernism developed, the doctrine of adoption has been slighted by those disloyal ministers who have rejected the infallibility of the Bible. In its place they have preached a natural and universal Fatherhood of God and a natural and universal brotherhood of man. Now, the Scriptures have considerable to say about the Fatherhood of God, but they have little or nothing to say about a natural and universal Fatherhood.

One verse that might be so understood is Paul's use of a quotation from a Stoic poet, "for we are also his offspring." Possibly the poet had some notion of a universal Fatherhood, but Paul used the quotation only to stress that God is a Spirit and that men were created in God's image. Another verse is Eph. 3:15, "Of whom the whole family in heaven and earth is named." But this family is more reasonably understood as the family of the redeemed than as the human race as a whole.

In contrast with these few and doubtful verses, the Scriptures speak many times and clearly of God's Fatherhood in relation to a portion of mankind. Of the Pharisees, Jesus said, "ye are of your father the devil"; but he taught his disciples to pray, "Our Father." The most familiar figure of speech by which entrance into the Christian life is described is that of a new birth. Not all men, but some only are born again, not by their own will, but of God; and thus God gives them authority to become sons of God. Quite evidently they were not natural born sons, otherwise they would not have needed to be born again. If men must be born again, those who are not born again are not children of God.

The figure of a new birth is appropriate to the new life that then commences. So also is the figure of the resurrection. Men who were dead in sin are raised with Christ to a life they did not previously have. But the Scriptures also describe this change as adoption. Children of another father are adopted by God and become a part of the Christian family. Here too the previous conclusion follows: if a man becomes a child of God by adoption, he could not have been a child of God by nature. And for the same reason it is clear that the Bible does not teach the universal Fatherhood of God nor the universal brotherhood of man. It speaks about sheep and goats, and about a final and irremediable division between them.

Adoption brings certain privileges that are denied to those not adopted. First, they receive God's

name; and as members of the family can now call God, Abba, Father. They are pitied, protected, and provided for. They are sometimes even chastened by God as a Father, "yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of salvation."

It is comforting to know that the act of adoption cannot be annulled; the new birth can never be undone; the resurrection to newness of life can never be reversed. Later in the Confession this is more fully stated in the chapters on the assurance of salvation and the perseverance of the saints.

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## ANGLERS

*(By the Editor of The Testament For Fishers Of Men)*

### METHOD—The Approach

*(From Page XI in the Testament For Fishers Of Men)*

No doubt there would be more personal workers if would-be "fishers of men" were given some clear and workable method. Jesus' figure of "fishing" is very suggestive as to a simple method. Simple does not always mean *easy*. A simple method may call out the best that is in us, but it will be one that anybody can understand. In recognizing the value of a method we are not forgetting that the Holy Spirit is the power that turns men to Christ; but since the Holy Spirit operates through individuals, it is important that individuals use all the tact, wisdom, and skill at their command,—with method. In fishing, the method may be divided into three movements: (1) The Approach; (2) Angling; (3) Landing the Catch.

*The Approach.* Fishing in streams requires caution, lest the fish be frightened away. Some fishermen in the mountains, where trout are very wary, crawl upon hands and knees to the brink, and cast the hook ever so quietly. It is done as noiselessly as the falling of a leaf from an overhanging tree.

The soul-winner approaches tactfully. Not with stealth, but with tact—and tact is simply putting yourself in the other fellow's place and considering his need or his taste. Tact quickly discovers and corrects a wrong approach. Be tactful. Be earnest. Be frank. Be courageous. Be considerate.

Sometimes the circumstances in which you find a man give a clue to the best method of approaching him. Your approach as an angler may be more effective if you *know the fish*—its habitat, its habits, its likes, its dislikes. A good fisherman, therefore, *studies the fish*.

Just so, your approach to a man on this—regarded by many as a delicate subject—will be more effective if you have learned what is his attitude toward life and toward things in general and in

particular. Seek to get on common ground with him first. Manifest a keen interest (sincerely) in what he talks to you about. Study to be of some help to him with the problems he is battling with—not necessarily spiritual problems. These are sometimes obvious and do not have to be told; but avoid offending him in offering help that is not desired. Cultivate him as though you were laying your lines to sell him an automobile, or an insurance policy, or a big bill of goods. Approach him with the firm purpose of making a permanent friend of him, not as a transient, and not ostentatiously as a strong one to a weak one, but, as yourself, a poor sinner saved by grace. It may be stated somewhat in this way: "We are both sinners in the sight of God; the only difference between us is that I have a Saviour, and you have not, but that difference is wiped out the moment you accept Jesus Christ." Keep yourself reminded of the fact that you have for him something he needs more than anything else in the world—and that is Christ.

Study the Master Fisherman's method with individuals, as, for instance, with Nicodemus (John 3:1-21); with Zacchaeus (Luke 19:1-10); and with the woman of Samaria (John 4:6-42).

## Helps For Understanding Scripture Reading in Day by Day

*Sun.—Jan. 16—Ephesians 4:1-16.*

Every believer is a member of the body of Christ—the church. Verses 2-6 stress the unity of the church; verses 7-11 the variety of gifts (talents) given to different members of the church; and verses 12-16 the purpose of these gifts. What characteristics unite Christians (v.2)? Is it also a unity of the Spirit (vv. 3-4) and of doctrine (vv.5-6)? The purpose of the variety of gifts (vv.7-11) is to build up Christians to spiritual maturity (vv.12,14,15). Spiritual maturity unites Christians (vv.13,16). Spiritual maturity protects the church from error and divisions (v.14). Do I know what gift has been given to me (v.7)? Am I using it to promote the maturity and unity of my Church?

*Mon.—Jan. 17—Matthew 28:1-15.*

Contrast the way in which the soldiers and elders reacted to the resurrection of Christ with the reaction of the women? How did the appearance of the angel affect the soldiers (v.4)? the women (v.8)? What evidence did the angel give the women that Christ had risen (v.6)? What

further evidence did they receive (vv.9-10)? Do you think the chief priests believed Christ had arisen (vv.11-15)? Contrast the instructions given to the women with those given to the soldiers (vv.7,10,12-15). Have I believed those who deliberately falsify historical events of the faith? Or do I know the joy (v.8) and love (v.9) that result from seeing and knowing the risen Christ?

*Tues.—Jan. 18—I John 4:13-21.*

How does the author know he belongs to God (vv.13-16)? What has been given to him (v.13)? Is he an eyewitness of Christ (v.14)? What does he believe about Christ (v.15)? Do I know that God lives in me because I have accepted Christ and have been born of His Spirit?

If we belong to God, and He dwells within us, what can we know of His attitude toward us (v.16)? So supreme is God's love that it protects the Christian completely from the Day of Judgment (vv.17-18). How should God's love for us affect our lives (vv.19,21)? Is it possible to have God's love in us and hate our brother (v.20)? Can those around me know that God's love dwells in me because of the way I treat them?

*Wed.—Jan. 19—Matt. 16:24-27.*

Ponder these verses carefully. He who follows Christ has no easy road. To follow Christ means giving up self-will and self-gain to seek the will and gain of Christ (v.24). What happens to the person who tries to hold on to his old sinful nature (v.25)? Can one save oneself by gaining all this world has to offer (v.26)? Verse 26 also says that one's soul is worth far more than all earthly possessions. What kind of abandonment of the old life for Christ is advocated in vv.24-25? Do you think that what Christ will repay to the faithful (v.27) will be more than what is included in "the whole world" (v.26)? The cross-bearer will save his soul and gain an inheritance as well. He who seeks to save his life loses all. Which is more profitable? Which am I following—self or Christ?

*Thurs.—Jan. 20—John 13:1-17.*

The washing of the guests' feet was a task reserved for the servant. Describe Jesus' actions in verses 4-9. What principle was He teaching His disciples (vv.13-17)? What was Jesus' attitude toward those whose feet He washed (v.1)? What did He know about Judas (v.2,10-11)? What do you make of Peter (vv.6,19)? Did he feel it was Jesus' place to be washing his feet

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(vv.6,8)? Notice Jesus' reply (v.8). What motivated Peter's response (v.9)? Am I willing to love and serve not only my friends, but also those who would do me harm?

*Fri.—Jan. 21—Matthew 5:13-20.*

The scribes and Pharisees were meticulous about keeping the Old Testament law. Did Jesus come to destroy that law (vv.17-19)? He came to fill it full of spiritual meaning (v.17). Was the outward keeping of the law by the Pharisees sufficient to meet the standards of Christ (v.20)? What does Christ say of the influence of the Christian on the world (vv.13,14)? The salt and the light come from a deep spiritual fellowship with Christ. Do the scribes and Pharisees befit the description of vv.13,14? What do they lack? Are you what

Christ called His disciples in vv.13,14? Or are you just living up to certain outward moral standards? What do you lack?

*Sat.—Jan. 22—Matt. 12:46-50.*

What was Jesus doing in v. 46? Who was trying to talk with Him (v.46)? Jesus Christ, the Son of God, was also a human being and a member of a human family (see Mark 6:3). However, as the Son of God, who were his real brothers and sisters? To whom did He point in v.49? Who all does He include in His family in v.50? Does this include you? Read John 1:12 for condition of membership in God's family. Have you actually received Christ into your heart? As His child, are you doing the will of your Father?

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JANUARY 16

# *Christ, The Son Of The Living God*

**Background Scripture: Matthew 16:13-17; John 1-1-14; 5:17, 18; 14:8-14; 17:1-5; Philip-  
pians 2:5-11; Colossians 1:15-20; Hebrews  
1:1-4; Devotional Reading: John 5:19-29.**

It is hard to see how anyone can read these verses from the Scriptures and not believe in the full deity of our Lord. Unbelief is an awful sin; unreasonable and inexcusable, when we have so much evidence. This sin possessed the hearts and minds of the Jews in Jesus' day. In spite of all they saw and heard, they closed their eyes and stopped their ears and hardened their hearts. Isaiah, Jesus, and Paul all warned them of this most terrible sin. It remains today as the sin of all sins.

Out of the abundance of the rich material which we have for our study, only a few points can be touched upon.

I do not wish to omit the Devotional Reading for it is one of the most convincing. (John 5:19-29) In these verses we have two great "works" which prove His oneness and equality with the Father. In the preceding verse 18 the Jews sought the more to kill Him because he said God was his Father, making Himself equal with God. In the following verses He lays claim to two great "works" which He has been given: (1) the quickening of the dead, and (2) Judgment. "Even so the Son quickeneth whom He will;" "For the Father judgeth no man, but hath committed all judgment unto the Son." He has done this for a special reason, namely, "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him." Yet we have many in our day who say they honor God, and are dishonoring His Son.

There are two kinds of "quickenings," or resurrection: the resurrection of the soul, and the resur-

rection of the body. The first takes place when a person "heareth my word and believeth on Him that sent me", they that hear shall live. This is the "new Birth." We are dead in trespasses and sins. When we hear and believe we pass from death to life, and shall not come into condemnation. (24,25) The other resurrection is the resurrection of the body at the last Day, when "all who are in their graves shall hear His voice and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (Judgment). These two "works," resurrection, and judgment, which have been given to Christ, clearly prove His deity and oneness with the Father. If we had no further proof, these verses would be sufficient for those who have open minds and want to know the truth. Now, let us turn to the list of selections given us for our study today.

*I. Peter's Confession of Faith; or Peter's  
Testimony:  
Matthew 16:13-17.*

Jesus had come to the coasts of Caesarea Philippi where He asked the two questions which brought

out this noble confession. First He asked the general question, Whom do men say that I, the Son of man, am?, and they tell Him. Then He asks the personal question, But whom say ye that I am? Peter, acting as spokesman for the others, made the answer, Thou art the Christ, the Son of the Living God. It was a noble answer, inspired by the Father in heaven. This is the Rock upon which the Christian Church rests, and those who refuse to make such a confession have no right to call themselves Christian. Unitarianism strikes at the very foundation of the Church.

## II. *John's Testimony to the Deity of Christ:* John 1:1-14; 5:17,18; 14:8-14; 17:1-5.

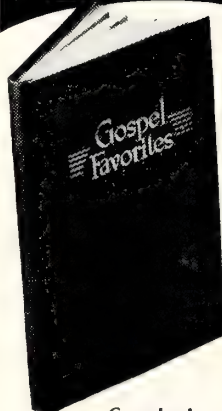
John wrote his gospel, as he tells us in 20:31, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name." His whole gospel has this distinct purpose. Let me quote from the New Analytical Bible: "The design of this gospel, to set forth the divinity of our Lord, is indicated by the opening statement—that the Word is God. Thus we see that the Bible addresses more than one as God, but it is Trinity and not tri-theism. That the deity of Christ is here distinctly stated cannot be disputed. The same truth was declared by Christ and He permitted others to do so. If He knew Himself to be other than Divine He would have corrected others who invested Him with that character. . . . As his opening words announce the Deity of the Lord so the closing words of the Gospel state that the design was to establish this great truth as the basis of faith. In other words, that faith is groundless if Jesus Christ is not the Divine Son of God."

Let us now look at the selections chosen for our study, and many more as equally conclusive might have been chosen, for as we have seen, the whole gospel of John has this as its purpose.

### 1. *Christ as the Logos; the Word:* John 1:1-14.

The new one volume Commentary on the Bible has a very suggestive outline of these verses: (1) The Word in relation to being, verses 1 and 2. We have here a "clear echo of the opening verse of the Old Testament." "The Logos is a Being whose existence lies beyond time." (2) The Word in relation to creation, (3-5). All things were made by Him. He was an active Agent in creation. This implied a definite claim to Deity. (3) The Word in relation to history. The light was creatively present in the world prior to any incarnation. (4) The Word incarnate, (14-18) (compare verse 1 with verse 14) The Word Who was in the beginning became man: the Word Who was with God dwelt among men: He Who was God was full of grace and truth. The Eternal Word is now identified with the Christ of history. The Word was made flesh, and dwelt among men. Our Lord assumed a real human body."

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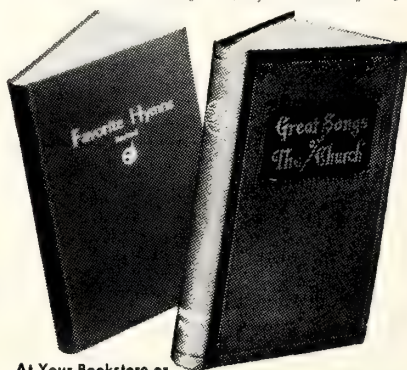
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## 2. Christ is "Equal with God":

John 5:17,18.

My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because he had not only broken the Sabbath, but said also that God was his Father, making himself equal with God. This is not the only place where he assumes that equality, naturally and unmistakably. The Jews were right when they gave this meaning to his words, for this was exactly what he claimed: He is "equal in power and glory" with his Father, as we state in our Standards. In 10:31 He says, "I and my Father are one."

## 3. We see the Father in Him:

John 14:8-14.

He that hath seen Me hath seen the Father: No man hath seen God at any time: the only-begotten Son, which is in the bosom of the Father, he hath declared him, (1:18).

## 4. The Glory He had before the world was:

John 17:1-5.

These verses begin the great High Priestly Prayer of our Saviour, His Intercessory prayer. He prays that the Father will glorify Him with the glory I had with thee before the world was. Here his Deity, His oneness with the Father, His eternal existence, are all clearly taught.

## III. The Testimony of Paul:

Philippians 2:5-11; Colossians 1:15-20; Hebrews 1:1-4 (I include Hebrews because I believe Paul wrote that book).

1. The Deity, Incarnation, and Exaltation of Christ Jesus. (Philippians 2:5-11) Both the deity and humanity of our Lord are shown in this familiar passage. Paul is exhorting the Christians to have the mind which was in Christ, and He tells what that mind is. The Lord Jesus existed in the form of God and was equal with the Father - counted not the being on an equality with God a thing to be grasped (R.V.) - He did not have to "grasp it," for it was his already.

Then there follows a beautiful description of his grace and humility as "He emptied himself," taking the form of a servant, and was made in the likeness of men. He humbled himself and became obedient to death, even the death of the cross.

Wherefore God hath highly exalted Him and given him a name that is above every name, that at the name of Jesus every knee should bow and every tongue confess that he is Lord, to the glory of God the Father. The exaltation of Jesus does not take anything away from God the Father but enhances that glory. The more we honor the Son the more glory we give to the Father.

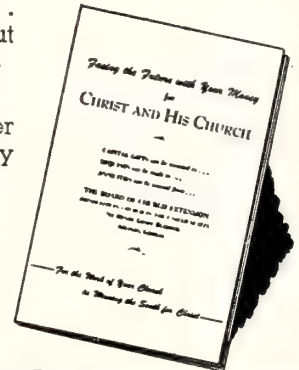
2. In all things He might have the pre-eminence: Colossians 1:15-20.

Notice some of these "things": (1) He is the image of the invisible God, (2) The First born of all creation (eternally begotten of the Father), (3) All things were created by Him (4) He was

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before all things and by him all things consist, (5) Head of the Body, the Church, (6) First-born from the dead (first-fruits of those that sleep), (7) By His cross He reconciles all things unto himself. In other words, the execution of the Plan of Salvation is given to Him as His part. All three Persons of the Godhead were concerned about, and had a part in this Plan.

3. A More Excellent name than they (angels): Hebrews 1:1-4.

He is better than prophets and angels, for He is the Heir of all things, by whom he made the worlds. How could words be clearer or plainer than in verse 3? Who, being the brightness of His glory, and the express (very) image of His person (substance) and upholding all things by the word of His power. He purged our sins and sat down on the right hand of the Majesty on high, being made better than the angels.

Verse 6 should be included for it tells us why His name is better. He is not a creature like the angels, but is eternally begotten of the Father. The angels are to worship Him. It would be idolatry to worship Him, if He were not God. In verse 8 He is called God: "But unto the Son he saith, Thy Throne, O God, is for ever and ever." (See Psalm 45:6,7).

YOUTH PROGRAM FOR JANUARY 16

*Showing Proof*

Hymn: "O Worship The King, All Glorious Above"

Prayer

Scripture: Galatians 6:1-10

Hymn: "Saviour, Teach Me, Day By Day"

Offering

Hymn: "My Hope Is Built On Nothing Less"

PROGRAM LEADER:

(In this program you are going to consider how education, religion, and family life work mightily to make your community as it is. A good way of presenting the program would be to ask a teacher, a minister, and a Christian parent to discuss respectively how the school, the church, and the home help to determine the character of the community. If you do choose to give the program in this way, be sure to invite your guest speakers well in advance of the date of the meeting.)

Communities have character and reputation just as individuals do. Some communities are known for being neat, quiet, and friendly. Others are known for being slovenly, rowdy, and unfriendly. In our program this evening we are seeking to determine the forces that make communities what they are. When an individual person has certain unusual characteristics there is usually a reason for it, and we believe that there are causes which determine the nature of communities. Until we find out what some of these causes are, there is not much we can do toward making bad communities good and good communities better.

FIRST SPEAKER:

It goes without argument that education is a powerful force in the shaping of every community. Other things being equal, a community of educated people is a better place to live than a community of uneducated people. Education always tends to enrich the lives of people, and it is quite natural that it should also improve the community.

In general, there are two major divisions of education. One is the technical division. Its aim is to teach people how to do their work more efficiently and more profitably. It results in better farming, better manufacturing, better business practices, etc. Wherever you find education of this kind, you will find a high material standard of living. There will be nice homes with more of the modern conveniences, there will be good roads and good means of transportation, and there will be many of the things which make for comfort and convenience. The high material standard of living in America is evidence that technical education is highly developed.

The other division of education is called liberal education. Its aim is to teach people to enjoy the beautiful, the true, and the good things of life. Wherever you find this kind of education, you will find good music, good literature, good art and architecture, and all of the things which we call cultural qualities. Someone has said that education of this kind teaches us to do and enjoy the things which machines cannot do for us.

The best education mixes these two types. It does not make for a balanced life or the best community if one type of education is emphasized to the exclusion of the other. A man may know how to operate an intricate machine perfectly and he may receive high wages for his skill, but his life will be drab if he cannot read. On the other hand, there is something wanting about the man who thrills to great music and literature but who does not have enough practical ability to make a living. A good community requires that its people have both practical skill and appreciation of the higher things. Education is the force which provides both.

SECOND SPEAKER:

The Christian religion has always been the champion of education, but it has also insisted that education is not enough to make people what they ought to be. Education is concerned mainly with the training of mind and muscle, while man is basically a spiritual being. History has proved very conclusively that to educate the mind without transforming the spirit can be a very dangerous thing. The Christian religion is the only force in the world that can transform the whole man, spirit and all. The Bible says, "If any man be in Christ, he is a new creature." Human life is always highly abnormal when it is out of touch with God. We are born out of touch with God, being separated from Him by our sinful nature. The only way we can be restored to fellowship with Him is through faith in Christ. Jesus said, "No man cometh unto the Father but by me."

It is quite obvious that Christianity is the only force that can change the life of the individual. The only way a man can be brought into right relation to God and to other men is through Christ. We started out to discuss the community, and now we are speaking of individuals, but we are not really straying from the subject. Individuals and communities are closely related because communities are made up of individuals. Christianity, like education, shapes the community as it works in the lives of individual people.

Ordinarily Christianity does its work in the community very slowly but very surely. It is like



the rising of the sun, you can be sure that it is taking place, but you cannot see the movement. Once in a while, when a sin-ridden community is swept by a great revival, you can see how dramatically the power of God in Christ can change the character of a whole community in a few short days. This same power is at work in every community where Christ is being preached, and over a period of years you will be able to see the same wonderful transformation. No community is a good one until its people are morally and spiritually renewed, and the only force which can effect such renewal is the religion of Jesus Christ.

#### THIRD SPEAKER:

It hardly seems proper to refer to the home as a force, but we all recognize that a community is no better than its homes. The most powerful influences in our lives are those which touch us in our earliest years, and our earliest years are spent in our homes. It has been said that what a person really is, is what he is at home. The real character of a community then, is determined by its homes.

There is no denying the importance of education and religion in shaping the life of a community, but the effectiveness of these two forces depends very largely on the attitude of the home toward these things. Fine schools and fine churches cannot do much to improve the life of the community unless the homes of that community are positively interested in education and religion. In the absence of schools and churches, it is possible for education and religion to be fostered in the homes, but it is exceedingly difficult for schools and churches to work very effectively without the cooperation of the home. It is not too much to say that a good home is the community's greatest asset and a bad home is its greatest liability.

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# Women's Work

## PLANS FOR 1955

### Emphasis—Personal Christian Faith

#### I. For Each Woman

- A. New Testament reading guide
- B. The Presbyterian Woman's Workbook
- C. "Love" (Meditations in Presbyterian Women)
- D. "Singing Our Faith"—Meditations in Presbyterian Survey
- E. A Reading Guide to Christian Growth
- F. A self-evaluation chart
- G. A leaflet for personal use during the Week of Spiritual Enrichment "For Personal Use"

#### II. For Women in Groups

- A. Study materials.
  1. "Loving the Faith" (study in Romans)—Circle Bible study
  2. "Love in the New Testament"—Special Bible study in neighborhood groups
  3. Our Faith at Work—Church Emphasis in circle meetings
  4. "Released Power for Today" — General Programs  
"The Presbyterian Church" — General Programs  
See "The Presbyterian Woman's Workbook" for other choices for general programs.
  5. Church School classes—International Sunday School Lessons  
"Christian Teachings"  
"The Southern Kingdom and Its Prophets"  
"Exile and Restoration"  
"Luke's Story of the Early Church"  
and studies from Adult Study Courses

#### B. Planned Activities

1. Related to Forward with Christ Movement goals
2. Related to other General Assembly's actions planned by W.A.C.
3. Projected by the Board of Women's Work
  - a. All women in Sunday School
  - b. The training of more Bible leaders
  - c. Retreats for special purposes of helping women to face ways and means of deepening their personal Christian faith.
  - d. More guidance for prayer groups

### III. *Women in Leadership*

#### A. Local Executive Board

1. An interpretation of the emphasis for the year at the January meeting of the Board and by circle chairmen at the January circle meeting.
2. Use of the chart containing Moffett's Translation of II Cor. 13.
3. Other emphases and special studies. To be held at later Board meetings.
4. Officer's Training Class and Planning Session to interpret emphasis for the year.

#### B. Use of Synodical representatives attending special class at Women's Training School at Montreat, 1954 to plan for putting emphasis into—

1. Synodical Training School
2. District Conference
3. Local Programs

#### C. Special Opportunities projected by the Board of Women's Work — Presbyterian and Synodical retreats.

## Church News

### The William Black Home

Rev. E. E. Gillespie, Pres.

The William Black Home for Christian Workers, Montreat, N. C., will be open for guests from June 10th, 1955 to August 26th. Registration starts January 1st. Presbyterians of the Synod of N. C. have priority over all applicants up to June the first, and will be registered in the order of applications received. Home Mission Workers are urged to make their application as early as possible. Any vacancies remaining after the first of June will be assigned to any applicants within or without the Synod. All registrations for the "Women's Training School", June 29-July 6, must be made by the several PRESBYTERIAL PRESIDENTS. ALL OTHER reservations must be made through a member of our staff, Miss Rea Lindler, 1130 Maple Street, Columbia 5, S. C.

### Austin Seminary

Ground breaking ceremonies took place December 10th as construction began on Austin Seminary's new \$230,000 dormitory. Dr. R. A. Law of the Board of Trustees and Dr. R. F. Gribble, senior member of the faculty, turned the first shovels of dirt, and Dr. J. I. McCord, Dean of the Seminary, presided at the service.

Despite a \$50,000 lack of funds in the building budget, immediate construction was authorized because of an acute housing shortage at Austin Seminary.

The dormitory, which will house 41 students, represents a modern design in living accommoda-

tions for graduate students. Members of the faculty worked out suggestions which were included in the overall design. Instead of a long hall with rooms to either side which has been popular in the past, this dormitory will employ a unit plan whereby the building is divided into four sections. Each unit will house about ten boys.

This unique design will furnish several advantages for seminary students who carry a heavier class load than college students and who are several years more mature than the average fun-loving undergraduate.

Less noise will aid in individual study program. A central lounge in each unit gives the students an opportunity to meet for discussions, devotional meetings, and informal seminars. Modern educational studies agree that students learn as much from conversation and discussion with other students as they do from actual class experience.

The dormitory matches permanent architecture on the seminary campus, being built of aged brick on a modified Colonial Gothic design.

### Agnes Scott Receives Another Legacy

Decatur, Ga. — A legacy of \$150,000 has been given to Agnes Scott College through the will of the late Dr. Mary Frances Sweet who served the college as physician for twenty-nine years. Dr. Wallace M. Alston, president of the college and an executor of Dr. Sweet's estate, announced the bequest at a called meeting of Agnes Scott's Board of Trustees December 13.

Dr. Sweet spent her early life in Syracuse, N. Y., where her father, Cyrus Sweet, was a prominent lawyer and judge. She received her medical degree from Syracuse University in 1892, practiced in Syracuse and Albany, N. Y., and came to Agnes Scott as College Physician and Professor of Physical Education in 1908. She was a member of the First Methodist Church in Decatur.

### Foreign Mission Notes

Nashville — Miss Ruth Worth of Bulape Station of the Presbyterian Church, U.S., Congo Mission has returned to this country on emergency medical furlough. Miss Worth, who has been in Africa since 1951, reached the U. S. Nov. 23.

She is undergoing treatment at the Mid-State Baptist Hospital in Nashville, Tenn. Miss Worth is a native of China where her parents were missionaries. She attended the University of Virginia and is a graduate of Agnes Scott College. When first appointed by the Board of World Missions as a missionary, Miss Worth went to the China field remaining there from 1932 until the Red regime made further work impossible.

Nashville — The Rev. E. H. Gartrell, Jr., of the Brazilian Mission of the Presbyterian Church,



U.S., returned to this country in December on regular furlough.

Mr. Gartrell joined his wife and two children who have been in this country since July on an emergency health furlough. The Gartrells have been working the Uruana Station.

Mr. Gartrell is a graduate of Hampden-Sydney College and Union Theological Seminary, Richmond. He also holds a Th.M. degree from Princeton Seminary. Mrs. Gartrell is a native of China where her parents were missionaries and is a graduate of Flora McDonald College.

## Paul Short Productions

**New Documentary Film, "The Mighty Fortress," Portrays Resurgence of Religion in 1954;**

**Featuring Billy Graham London and European Crusades**

Of interest to U. S. Christians is the new documentary film, "THE MIGHTY FORTRESS," recently produced by Paul Short Productions, of Dallas, Texas, and released nationally in theatres. The film portrays the resurgence of religious interest in the year 1954, and features as the outstanding example, the Billy Graham Crusades in London and on the Continent of Europe.

Source of the pictorial material for the 35 minute subject were the thousands of feet of newsreel film which were shot during the three month Crusade in London, and the month-long tour of major European cities.

The producer, Mr. Paul Short, became intensely interested in the project, having made his decision for Christ during the Graham Crusade in Dallas in the Summer of 1953. The film represents his first effort to use his years of experience in the motion picture industry to further the cause of Christ.

In producing the picture, Mr. Short utilized the staff who have prepared the "March of Time" films over the past several years. Narration is by Mr. Westbrook van Voorhis, familiar "March of Time" commentator.

By releasing "THE MIGHTY FORTRESS" for exhibition in the theatres of America, Mr. Short feels that the amazing story of what has been accomplished for God in recent months will be brought to many thousands who might not otherwise be confronted with this evidence of renewed faith on the part of people of every walk of life.

In special pre-view screenings for ministers in various cities, keen appreciation for the film has been expressed. This fact, coupled with the interest shown in the film by professional film critics and executives, predicts for the film a wide viewing audience.

## Recommend The Journal To Friends

In announcing the release of "THE MIGHTY FORTRESS," Mr. Short pointed out that the project is in no way identified with the Billy Graham Evangelistic Association, but that he and his associates were grateful for technical advice and identification of scenes and situations by members of the Graham Team.

## EDITORIALS

### Is Presbyterianism Drifting Into Platonism?

That is the question which stares one in the face as he reads current accounts of Presbyterian belief and unbelief in *Time* for April 19, 1954, in *Look* for March 23, 1954, and in *What Is A Presbyterian?* authorized by the Session of the Fifth Avenue Presbyterian Church of New York. In saying this we are not concerned with personalities, no individual is a thousand per cent consistent. It may be that some of you who sit lightly on these fundamental facts of our salvation in Christ are strong for the mighty acts of God in other places. We devoutly hope so.

We are concerned with these statements as a general position that seems to mean our Presbyterian heritage in America is drifting away from the Biblical emphasis on the mighty acts of God for us men and for our salvation wrought in Christ into a mere set of Platonic principles of human ideation.

Whatever may be true of some, perhaps inconsistent, individual, can a Church take the position that it matters little whether its ministers accept the Virgin Birth of Christ as true historical fact or as a symbolic expression, whether they believe He really came out of the tomb with a physical body that was touched and handled, or with only a spiritualized or ghost body, or whether or not He will come again in His glory to judge the quick and the dead?

These are the three focal points at which the New Testament testifies to the almighty power of God. Mary's questioning when the Angel Gabriel announced to her the conception of our Lord was answered, thus, "For no word from God shall be void of power." Lk.1.37. Paul used the Resurrection of Christ as the pattern by which to present to us the exceeding greatness of God's power to reward those who believe, according to the working of the might of His strength. Ephesians 1. Similarly, in Second Thesalonians the Apostle uses the Second Coming to mark out the glory of His power, even as our Lord Himself had earlier done, Mark 13.26.

The early Church wrote these three events into its Creed that they might proclaim the Father Almighty greater than all the persecuting powers of Rome. Indeed, Anders Nygren, *Agape and Eros* has shown how this early Church erected

her three dogmas to protect the Christian faith from being swallowed up into Platonism, namely, (1) the dogma that God created earth as well as heaven, so that our bodies are no worse than our minds and can be restored to life as easily by the Creator as any other part of our human nature; (2) that God became really man or the Word became flesh and suffered in the flesh for our salvation. We are not saved by idealistic platitudes, but by His body torn and His blood shed for us on Calvary's Cross. (3) that God raised up Jesus physically, bodily, in the flesh, and will so raise us up at His Coming in Glory to inherit with Him a new heavens and a new earth.

Can the twentieth century play fast and loose with the faith of the Apostles' Creed and not lose its cutting edge? In his autobiographical study in S. Kierkegaard, Walter Lowrie says that the reason so many people are leaving our evangelical churches for Christian Science is that their "evangelical" pastors have already carried them so far down the road to idealism that it is only a small step to Christian Science. Leave out the virgin birth, the physical resurrection, the return in glory and you cut the flesh and blood out of the Christian revelation. You exchange the Incarnation of God in Jesus for a set of abstract principles.

In *Les Premieres Confessions de Foi Chretiennes* Oscar Cullmann shows how Ignatius used the Virgin Birth to repel the heresy of Docetism in the early second century. Later in that century Justin and Irenaeus gave this truth even greater emphasis. The last named valiantly struggled against the whole Platonic concept which would give up the Biblical testimony to God's future victory in Christ at His Coming in Glory for the Greek metaphysical distinction between this world and the timeless Beyond. Cullmann, *Christ and Time*, chapter 2, finds this cyclic Greek idealism equally docetic as the doctrine that Jesus possessed only the semblance of a body.

One wonders whether there is not a directly docetic flavor in the statement: "St. John in his gospel suggests that the resurrected body of Jesus retained for evidential purposes certain physical properties."

There is no indication in the Gospel or the First Epistle of John that our Lord's resurrected body had its physical properties only for evidential purposes. Moreover, Matthew also records that the women took hold of His feet; and Luke that He told the disciples, "Handle me and see; for a spirit has not flesh and bones, as ye see me have;" Acts, that He ate and drank with them after His resurrection so that they knew His flesh did not see corruption. To the same physical effect is the testimony of Ignatius in his Epistle to the Smyreans, chapter 3.

Paul's contrast between the natural and the spiritual does not mean the latter is only a ghost

body in I Cor.15.44, as is shown by a study of the same adjectives in I Cor.2.14-15 - the regenerated or converted or spiritual man is certainly not a ghost man. Flesh and blood in I Cor.15.50 does not mean the physical as against the intellectual part of man; but it means here, as elsewhere in Scripture, Matt. 16.17; Gal.1.16; Isaiah 31.3, man in distinction from God. If the word spiritual in First Corinthians be read always with a capital S the meaning will be clearer. Our present natural (literally psychic-psychologically controlled) bodies will be laid away at death. Our resurrected bodies will be like unto His glorious body, that is, Spiritual bodies, real bodies controlled by God, the Holy Spirit, so that we shall live in the New Jerusalem—in the new heavens and the new earth—as He lived to Whom the Father gave not the Spirit by measure.

Brethren, whether or not we unite with the U.S.A. Church may we Presbyterians, South as well as North, take heed lest we drift from biblical Christianity into some form of Platonic idealism. May the Holy Spirit use the Word, the Creed, the faith of our fathers to anchor us in the flesh and blood Christ.

Only a God great enough to do the mighty acts of the Christian Gospel can protect us from the physical terrors of an H-bomb war. Among the last letters of Luther to his wife is the following: "I have a better protector than you. He it is who lay in a manger and was nursed at a maiden's breast, and sits at the right hand of God the Father Almighty—so be at peace."

God did become man by a real flesh and blood birth of the Virgin Mary; He gave His true flesh and blood for us at Calvary; the crucified body which was laid in the Tomb of Joseph came forth with wounds for Thomas to touch; and will come again in glory with the angels of His almighty Power.

—W. C. R.

## Recent Finds Confirm Ancient Text

Many critical commentaries on the Old Testament, books of introduction, and even translations have abounded in conjectural emendations of the Hebrew text, wherever the scholar found the text hard to understand. For example, the RSV scholars, working on the assumption that a guess was better than a gap, made hundreds of such changes. The recent discoveries of ancient Hebrew manuscripts in caves near the Dead Sea have made such reversal in this point of view that Dr. Bonne M. Bowen of Emory University, speaking to the local Archaeological Society, characterized these finds as making the RSV already out of date. More generally, other authorities are recognizing the value of these discoveries in establishing the Hebrew text against those who have had a heyday of conjectural emendations.



Speaking of the trend of Old Testament text criticism since the Qumran find, Dr. Wm. F. Albright writes:

"One thing is certain: the days when Duhm and his imitators could recklessly emend the Hebrew text of the poetic books of the Bible are gone forever; so also is the time when Wutz felt free to reinterpret the original Hebrew Vorlage of the LXX to suit himself. We must rest assured that the consonantal text of the Hebrew Bible, though not infallible, has been preserved with an accuracy perhaps unparalleled in any other near-Eastern literature. Moreover, the *Hymns* which were composed not later than the second century B.C. in a strange mosaic pattern whose constituent elements come from all parts of the Bible, including the latest Psalms and Job, deal the *coup de grace* to the hypothesis of the Maccabean Psalms, while the Habakkuk Commentary from the same period makes it impossible seriously to accept the idea that there are Hellenistic elements in the Prophets. Incidentally, the mere fact that the translators misunderstood the meaning of innumerable words and phrases in Hebrew poetry so completely when putting the latter into Greek in the second century B.C., should give us pause before suggesting that some of these poems had been composed in the very same century. No, the flood of light now being shown on biblical Hebrew poetry of all periods by Ugaritic literature guarantees the relative antiquity of its composition as well as the astonishing accuracy of its transmission."

In a letter of November 15th, 1954, Dr. Albright modifies one detail of this quotation from Rowley's "The Old Testament and Modern Study." He now says that the *Hymns* were composed not later than the first century, B.C. But he goes on to add:

"Meanwhile, the continued discoveries of biblical scrolls and fragments in the Qumran caves have made a Maccabean date for the Psalter incredible, since we see that the Hebrew text in one or more recensions had not changed appreciably since the second century B. C. We must, therefore, admit that the consonantal text of the Hebrew Psalter is correct almost throughout, and the fact that the Greek translators of the LXX were unable to understand numerous verses, phrases, and words, which have now been clarified by Ugaritic and other finds, proves that the text of the Psalms in question is much older than the period of the translations."

To the same effect, Dr. D. Winton Thomas says:

"It has been pointed out that both the Lachish ostraca and the Dead Sea scroll-text of Isaiah give cause for increased confidence in the general trustworthiness of the Massoretic text. A study of comparative Semitic philology, tends in the same direction. A great deal of textual work on

the Massoretic text in the past has been characterized by excessive emendation of the text. Many of the emendations which have been proposed, and perpetuated, are now seen to be groundless, and a welcome, and necessary reaction has set in. What were at one time thought to be corrupt or impossible Hebrew forms are today often seen to be patient of explanation from some other Semitic language. And a more searching study of the ancient versions, especially the Septuagint, has shown that many supposed divergencies from the Massoretic text are not in reality divergencies at all, but, on the contrary, reflect a text identical with the Massoretic text."

—Reported by WCR.

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## Directors of Christian Education in Texas and Oklahoma Unanimously Oppose the Proposed Chapter in the Book of Church Order on the Director of Christian Education.

### "THE DIRECTOR OF CHRISTIAN EDUCATION."

The following recommendation was unanimously approved by the Directors of Christian Education of Oklahoma and Texas at their annual Workshop, October 28 at Mo-Ranch, Hunt, Texas.

"Whereas, the Directors of Christian Education of Oklahoma and Texas appreciate the work which the Assembly-wide committee has done on the proposed chapter to the Book of Church Order on the 'Director of Christian Education,' we are not in agreement with the chapter in its present form. Therefore, we recommend that a committee of Directors of Christian Education of Oklahoma and Texas be appointed to draw up a revised chapter containing the acceptable points of the present chapter and outlining additional points of clarification to be presented at the Austin meeting in February of this Oklahoma-Texas Directors' Association. Further, we recommend that our feeling concerning this chapter be communicated to other Synod organizations of Directors of Christian Education, with the Association of Directors of Christian Education of the Assembly, and with Church publications; and that the suggested revisions be shared with the Synod and Assembly associations."

A large majority of directors for the area were present to make this unanimous decision.

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# Why This Concern?

Many members of the Southern Presbyterian Church are deeply concerned. We are concerned because we believe that the question of historic Presbyterianism is involved in the present proposal to unite the three larger Presbyterian bodies.

In 1950 the U. S. A. General Assembly had before it a report of a conference held at Greenwich, Conn., which was working toward the organic union of the following Churches: Presbyterian U. S. A., Methodist, Evangelical and Reformed Disciples of Christ, Congregational Christian, Colored Methodist Episcopal, African Methodist Episcopal Zion, and the National Council of Community Churches.

The 1950 General Assembly of the U. S. A. Presbyterian Church took the following action:

*"That the 162nd (1950) General Assembly give its approval to this significant movement toward the organic union of the evangelical Protestant Church in the United States and authorize full participation in it."*

In 1951 — when the prospects of union with our Church seemed to brighten—the U. S. A. General Assembly rescinded the above action but in this action said the most important "immediate" contribution looked to organic union of the Presbyterian Reformed family and that they would concentrate "our present official efforts" to that cause.

Brethren, if in 1950 the U. S. A. General Assembly could take such an action, what reasonable hope is there for the ultimate preservation of our historic Presbyterian testimony should the present proposed union with us eventuate?

Should the proposed union go into effect we would be but from 17 percent to 20 percent of the larger Church.

It is our conviction that America and the world needs the witness of the virile Presbyterianism which characterized the faith of our forefathers.

We believe that until the emphasis goes back to those doctrines which make Presbyterianism what it is—a faith to be believed, taught and lived—we *must* refuse to become a part of this proposed union.

On the categorical question whether we shall unite it is our plea that the vote shall be "NO."

SEND FOR SAMPLES OF LITERATURE

THE ASSOCIATION FOR THE  
PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
PRESBYTERIAN CHURCH

H. B. Dendy, Secy.

Weaverville, N. C.



JAN 13 1955

L. U. N. C.  
Carolina Room

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JANUARY 12, 1955

## Let Us Return To The Essential Work Of The Church

"It is my deep desire that this matter of organic union be so decisively defeated that we will not have to contend with it again for years to come and can center our energies upon the missionary, evangelistic, stewardship and educational program of our Church."

*The above quotation is from a letter from one of the most prominent and successful ministers of our church, a letter received just as this issue goes to press. This particular minister has never before associated himself with the activities of this Journal.*

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIALS

### Secret Formula '55

The World Wars brought many fears to folk of many lands when headlines blared news of some secret formula promising victory swift and sure to its possessors. Long, long ago there was indeed a secret formula of astounding potency, held by one people, committed only to them.

One of the most peculiar quirks of human nature in all the recorded annals of mankind is shown in the fact that whereas, whenever and as long as, this secret formula was followed, the people, and even the individuals thereof, were invincible, they yet cast it aside for other plans, policies, procedures, nostrums, - and lost! - fearfully, fatally, inevitably, and in the ultimate, irrecoverably, lost! And the only human explanation is: human nature. People are like that. Moreover we face the ironic fact that we ourselves are not very different!

Nowhere in Sacred Writ is statement made that Israel failed because of the power of its enemies. Rather the opposite is what we find—that it was because of sin on their part, the failure to follow the formula, that the enemy of the people of God triumphed. Beginning in general with Abraham, but coming into bold prominence, with express declaration and emphatic reiteration, in the days of Moses and Joshua, we find a most unique and phenomenal record. Take for example, the word to Joshua, in Chapter 1: "There shall not any man be able to stand before thee all the days of thy life . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law . . . Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest . . . This book of the law shall not depart out of thy mouth . . . do according to all that is written therein; for

then shalt thou make thy way prosperous, and then thou shalt have good success . . ."

Take note now of the invincible march of Israel under Joshua's command. Divide and conquer did not originate with the man Hitler! According to the record, those instances where Palestinian parts were not overcome by Israel, were cases where the secret formula was not used! Note Ai, and dismay and rout. Look at Gibeon, and failure. Israel disobedient, was Israel rejecting the formula, and defeated.

At the end of his life Joshua repeated the formula to the people, charging them that only by following it, would they have further success, which they did during the days of the elders that overlived Joshua. But thereafter they threw out the secret formula: and it is then that we note the fateful change.

Yet even later, during the stormy days of the Judges, with alternate glory and gloom, the fortunes of the people were according as they treated the formula as a scrap of paper or honored it in use. On through the record we may go, to find repeated stress on the invincible nature of the nation's progress, when they stuck to the formula. It is boiled down to its lowest compass in the end of Ecclesiastes: "Fear God and keep His commandments; for this is the whole duty of man."

We read such statements as: "The Lord our God is with us to help us and to fight our battles"; "There is no restraint to the Lord to save by many or by few." The triumphant march of Israel's feet resound along the pages of history, when the secret formula was used. Think of Samuel! Look at Elijah and Elisha! Turn to Hebrews 11, to read and to recall the record of the glorious deeds done by those who did the impossible, employing the infallible formula. The accomplishments were simply astounding! They used the key to success, the one and sure prescription. Nothing could stop them!



Take now America, called the second Israel of God. Our early fathers leaned heavily on God and were true to His Word. They too had the secret formula, handed down by the faithful. They conquered the wild; they laid wise foundations; they handed on a notable achievement—along with the formula. Their sons have spurned it, and to their lasting shame and loss. But the formula is as potent now as it was in Israel's day. And thousands know the triumph, spiritual and even physical, as men hold to God and to the historic Faith, the Book, the Day, the Church. Still the formula employed, brings blessing and victory to all who go forward in the name, and for the glory, of the Lord God of Hosts.

Strange indeed it seems to us, and all but unbelievable, that such a formula, guaranteed of God Himself, should repeatedly have been cast away, and always to the sorrow and loss, suffering and woe, of those who possessed the one and only secret formula that has never failed when used! Shall 1955 be but "the past entered in by another gate?" If so, then we and all Christians who have fallen heir to this one and only specific, shall simply and sadly repeat the sorrowful tale of the former years. Irony of ironies; tragedy above all tragedy! Christian nations and Christian individuals have the sole key to every problem, the one formula for unfailing victory—and will not use it! —R. F. G.

## Decision Is Near

As the vote on union comes near in the various Presbyteries all of us should be praying as never before that out of this controversy God will yet bring a blessing.

The feelings engendered, both pro and con, are so deep that, to the writer, it would seem utter folly to try to push union through at this time.

The rising and outspoken tide of voices against the Plan itself is another warning which should not go unheeded. Dr. Vernon Broyles' reasoned opposition which appeared in last week's issue of the *Journal* is a case in point.

If union is ever to transpire—and prove a success and a blessing—it will have to come after the rank and file of the church membership have been convinced that it is a wise move.

It is abundantly evident that at the present time the people in the pews are prepared to respond more vigorously to the support of our present separate and autonomous church organization. If they find themselves voted into a much larger

organization, under the conditions laid down in the present Plan of union, a revolt is inevitable.

It is our hope that the Plan of union will be voted down by a substantial vote and that both sides will then agree to *unite within our own church* and vigorously push forward in the work God has given us to do. L. N. B.

## Revelation or Witness?

Certain Athenians of the Apostle Paul's acquaintance were not the only folk who hanker after hearing and telling some new thing! Especially is this true regarding religion; but let it be added that one can by no means be sure that the things thus heard and told are new.

It is quite the fad in these days to bandy about the notion that "God has made Himself known not primarily in ideas but in events." (Dr. G. E. Wright, McCormick Seminary, "The Challenge of Israel's Faith, p.101). Witness also (Prof. B. W. Anderson, Colgate-Rochester Seminary, "Rediscovering the Bible," Ch. 1.): "God's word is the medium of communication . . . His revelation is given in the events of which the Bible is the record and witness." Again, we have (Dr. H. S. Coffin, in symposium entitled "Liberal Christianity") the suggestion that the Bible is the "record of revelation." And from the recent Laymen's Convention: "We have faith in the Bible because it is a witness to God's activity on our behalf." (This has truth in it, but "Because it is the Word of God" would have been less likely to be misunderstood!). In the issue of July 15, 1932, a pamphlet by the Division of Religious Education of a Presbyterian Church, noted this: "Whereas the fundamentalists have regarded the Bible as a book of authoritative doctrines and rules for living, the scholarship of the last fifty years has stressed the fact that God has revealed Himself primarily in historical events." And lastly, in the *Christian Observer* Sunday school lesson comments, issue Dec. 22, 1954, we read: "Its (Bible's) purpose being to witness to Jesus Christ, and lead to faith in God through Him . . . the record of that revelation has been recorded by the inspired writers of Scripture." (This does not condemn the author: there is much that is clear and sound, in which all rejoice).

—Doubtless Dr. Karl Barth has been responsible largely for this latter-day beating around the bush. Repeatedly in his writings we run upon the notion that the "Bible is the testimony to the Word of God." We may be pardoned for the simple query:

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Then where IS the Word of God? (We hurry on, here). Or again, from the neo-orthodox (the Barthians, in general) enthusiasts comes the stress on the idea that the Bible "points to the revelation." And again we ask: Where then might that revelation be? Witness is good and pointers fine: we want *Revelation!*

Come now once more these Athenian-minded folk to parrot the gem that it is in the ACTS that God performs, that revelation is found. And once more we must inquire: Does this mean the rejection of the WORDS of the Book? But if one rejects the WORDS of the Book as true revelation, how does one assuredly know that the record of the ACTS (those recorded ONLY in the Bible, let us say) is true revelation,—or either true or revelation? For even the acts are recorded by words! Are the ACTS any more trustworthy in their verbal (!) record than are the other words? Is statement regarding God any less factual than presentation of the *deeds of God*? What of the orations of Moses (for those who still believe them his!), and the preaching of the prophets, and the discourses of our Lord? Is there no revelation here? Of course; and here the Athenian contradicts himself, showing the fatuity of the "new" thing. To get back, may a man not with equal propriety and with equally valid substantiation, hold that if the Book be not true revelation itself, whether in acts or words, i.e., in both of them, then there is, and can be, no assured, credible revelation of any dependable character in either?

We are asked to believe that a division is to be made between the words and the events, in such manner as to decry the former under the delusion that something can be discovered in the latter which is not to be found in the former. We make rejoinder and state that it is no more unreasonable nor illogical to maintain the opposite, viz., that the events occasion the words, the latter being the only true revelation, and the former being merely a record of historical deeds, the background and foundation for the words. An illustration: If the Bible contained presentation of the death of the Lord Jesus Christ simply as an event, with no words of explanation attached either before or after, even though such event was catastrophic, nay unparalleled, then neither the death nor the record of the event would have been of any saving value to mankind! Indeed, we may say with perfect truth, that His death, as a detached event only, could not be a revelation of God at all! It would rather be the direct opposite! And much the same may be remarked about other events in the Bible. It is only when words, as vital components of the Book, come in connection with the events, and even also as presenting the very events, that there is revelation.

Maybe we do not understand these modern men of Athens. If they are saying that the supernatural revelation of God is historically conditioned, differing from all other so-called revelations, par-

ticularly in that at its base and throughout its record, there are concise specifications of time and place, of eventful character,—then that is one thing, a true statement, with which we heartily agree. However, we doubt that that is what is meant in the battledore and shuttle-cock. Certainly we cannot agree with Professor Anderson, in the above connection, when he adds: "This does not mean that the Bible contains the literal word of God." (A Barthian can digest this: for the unsophisticated believer, here the truth comes out!)

So we shall have to conclude on the basis of common sense and simple acceptance of Scripture at face value, that the talk about events as being the all of revelation, and by inference, the words of the Bible as being unreliable, or uninspired, or untrue, is just so much palaver. The Bible, for all of its depth, is a plain book for plain and needy men. If the supposedly subtle distinctions mean anything, they mean a lowered appraisal of the Book and afford another invitation to all who read the Athenian niceties, to reject all revelation. For ourselves, to put it bluntly, we would feel much more comfortable if men, agreeing with the Apostle Paul, rather than with his intellectual opponents, would simply take the Bible as "the Word of God," which indeed our creed lays down as the fact in the case.

And by way of a parting shot, which we can hardly resist, we conclude that in our private opinion, publicly expressed, Barth got this notion from Kierkegaard; and Kierkegaard got it from Hermann; and Hermann got it from Ritschl; and Ritschl,—to make matters short, got it from the Devil.

—R.F.G.

## RADIO

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Week of January 16

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Speaker:

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# The Law of God

Gordon H. Clark, Ph.D.

A certain denomination, of which I am not a member, sponsored a Christmas service in which part of the worship was (what word shall I use?) performed by a troupe of ballet dancers. When I remarked, upon being pressed for an opinion, that ballet was a bit incongruous with divine worship, one of their ministers replied that any exercise that stimulates love of humanity is appropriate in church. Then I tried to tell him of the Puritan principle and of the law of God from which we should not turn aside, either to the right hand or to the left. And, since this minister expatiated on love versus law, I quoted "if ye love me, keep my commandments." But he concluded the conversation, politely enough, by saying that my viewpoint appeared legalistic to him.

The extreme modernists who introduce dancing into the worship service have strange allies in some fundamentalists who also reject the law of God. With all their insistence on the infallibility of the Scripture and on the necessity of Christ's death on the cross for our redemption—may God bless them abundantly, they are really Christians—this segment of fundamentalism denies that the Ten Commandments are binding in this age of the world's history. We are not under law but under grace, they say; we are free from the law and need pay no attention to it. To do so would be legalism.

Now, the three chapters of Romans where our freedom from the law of sin and death is most emphasized are far from disparaging the law. In addition to the strong insistence on the necessity of a righteous life (Rom. 6:2, 6, 12, 15; 8:1, 4, 13), Paul asserts that the law is holy and good (Rom. 7:12), spiritual (7:14), a delight to the godly man (7:22), and the rule of service (7:25). In most cases where the English translation speaks of being *free* from the law, the Greek more accurately says *justified* from the law. That is, we are free from the penalty of the law. It does not mean that we are free to disobey God's commands.

This is not legalism. Legalism, or justification by works, is the unscriptural teaching that man can merit heaven by his own efforts. And it is very strange that modernists, who have rejected the gracious sacrifice of Christ, should accuse anyone of being legalistic. But the meanings of words often get twisted these days, both in religion and in politics.

In opposition to legalism the Scriptures base our redemption solely on the merits of Christ. Yet, as we are redeemed from sin, as we come to Christ in repentance, as we are born to newness of life, we are under the same obligation to keep his laws. "If ye love me, keep my commandments."

The Confession of Faith sums up the whole matter very succinctly. After distinguishing the

moral law from the ritual and the national laws, it says, (sections v, vi),

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.

"Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ and the perfection of his obedience."

---

## LIQUOR

### SECRETARY DANIELS' OWN STORY OF WHY HE MADE THE NAVY DRY

Soon after Josephus Daniels became Secretary of the Navy during World War I, a father came to his office to plead for the restoration of his son who had been dismissed from the Navy for being drunk and making a shameful public exhibition of himself. A court-martial had recommended the dismissal of this young officer.

*This is Secretary Daniels' own story, to quote:*

"When I made it plain that the young man must inevitably pay the penalty, this gentleman protested earnestly and with much feeling against what he insisted was the injustice his son had received at the hands of the Navy."

"Now that he is the product of your system," said my visitor, 'you have turned him out in disgrace.' He then went on to tell me the following story of the young man's life.

"I am a Friend, a Quaker. I never even had so much as a glass of wine in my home, and when the boy left for Annapolis to enter the Naval Academy he did not know what the taste of liquor was like.

"I gave him to the American Navy, pure-hearted, unsullied, believing absolutely in the old-fashioned ideas in which he had been reared. In the seven years you have had him in the Navy you gave him the wrong ideas about drinking. You taught him that it was all right for a gentleman to have his toddy. You legalized the wine mess. You had a code that made a youth feel that he was narrow-minded if he turned down his glass at the table; but now that my boy has been ruined

by you and your system, the Navy kicks him out, and puts a stigma on him.'

"When he went out I could not throw off a stinging sense of justice in his accusation. All day it haunted me that in the discharge of my official duty I had been compelled to approve a decree for which a Navy practice was largely responsible.

"For days I was oppressed by the thought that every young man in the Navy, many coming from homes like that described by my Quaker visitor, was subject to similar temptation. If I had not issued the order I could not have rested with a clear conscience.

"The order was hailed with so much satisfaction by the fathers and mothers of this country that my mail was doubled and trebled for a month or two. It was issued to safeguard the young men who were coming into the service. The public well understood that that was the reason, and heartily approved of it."

## ANGLERS

(By the Editor of *The Testament For Fishers Of Men*)

### Lesson No. 90

METHOD - 2 - Angling

(From Page xiii *Testament For Fishers Of Men*)

Successful angling is inducing the fish to swallow the hook. As a "fisher of men" it is your business so to present Christ's claims and the sinner's need that one will be moved to accept Jesus Christ as his Saviour, and to enter at once upon the program of a Christian.

The excuses (or failure to respond) which men give for not doing this indicate the best passages of Scripture to use in talking to them.

Do not argue. "If you permit yourself to be drawn into an argument, you will likely lose the business" is a maxim of salesmanship. If you win the point of argument, you irritate your prospect; if he wins the point your case is lost. The woman of Samaria tried to sidetrack the Master Fisherman in an argument as to the relative merits of Mt. Moriah and Mt. Gerizim (John 4:19-24), but He brought her back to the point of the main issue - and won her.

Simply, quietly, confidently, accurately give your quarry the Word. That is, tell *what God says*. No need to go behind that—nor beside nor around it. Do not allow the discussion to shift to some other premise. If it does, shift it back. Answer all with God's Word. You recognize no higher, no earlier, no later authority.

For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4:12).

## Helps to Understanding Scripture Reading in Day by Day

By Rev. Clinton C. Baker

*Sun., Jan. 23, Philippians 2:12-18.*

Paul is in jail—on trial for his life. What is his chief concern, his own situation or the faith of his readers? Is Paul discouraged or despondent (vv.17,18)? What instructions does he leave his readers (vv.12,14,18)? What purpose does Paul desire to accomplish in the lives of his readers through these instructions (v.15)? What attitude does Paul manifest toward his readers in vv.12,17? Do I show these same qualities of love and rejoicing in times of adversity?

*Mon., Jan. 24, Psalm 37:5-9.*

Have you ever been troubled because some wrongdoer has prospered at your expense? That is the problem the Psalmist is facing. What does he say ought not to be done (vv.7,8)? Is this the way a person normally feels when he has been wronged? What does the Psalmist suggest doing (vv.5,7)? Will the Lord act in behalf of those who commit their cause to Him (vv.5,6)? What happens when God renders His justice (v.9)? Do I worry about the temporary prosperity of my adversaries, or do I rest my cause with God?

*Tues., Jan. 25, Philippians 3:4-11.*

List the attainments Paul could boast of if he desired (vv.4-6). He is saying, in effect, that before his conversion he lived up to the highest moral standards possible. How do his good works compare with the experience of knowing Christ (v.7)? How does v.8 amplify how Paul feels in v.7? Notice the intensity of Paul's desire to know Christ (vv.8,10). What righteousness did Paul surrender and what righteousness has he put on as a Christian (v.9)? When a person becomes a Christian, he gives up any hope of saving himself by his own good works and throws himself on the merits of Christ. Has pride in my goodness choked out my desire to know Christ?

*Wed., Jan. 26, I John 4:7-12.*

Make a list of everything that is said about God in this passage. What definition of God do you find in v.8? How has God demonstrated His love for us (vv.9-10)? Is it possible to see God (v.12)? Is it possible to know Him (vv. 7-8)? Is it possible for Him to dwell in our hearts (vv.7-12)? Does verse 9 indicate that God desires fellowship with us? Does man, without Christ, desire fellowship with God (v. 10)? Have I realized how deeply God longs for my fellowship? He sent His Son to die for my sins. To what depths, then, should I love my fellow-Christians (v.11)?

*Thurs., Jan. 27, I Corinthians 1:26-31.*

A person must choose to accept Jesus Christ in order to be converted. Yet in these verses what part does God play in turning a man to Christ



(vv.26-28)? Does God seem to have the say-so about who belongs to Him? How are God's ways contrasted to the ways of the world (vv.26-28)? How do those whom He calls illustrate this difference (vv.26-28)? For what purpose is this contrast (v.29)? How dependent is the Christian upon God for his spiritual life (v.30)? In the light of the truths of vv.27-28 and v. 30 how should we feel toward God (v.31)? Am I aware of how dependent I am upon God for my salvation? for my spiritual life? Do I praise Him for His personal interest in me?

*Fri., Jan. 28, Romans 8:31-39.*

What is the predominant theme of this passage? Notice particularly the extent of the believer's security in God? How can the believer be sure that God's resources are sufficient to supply His needs in every situation (v.32)? How can the Christian know that his sins have been completely pardoned and that he will not be prosecuted for them (v.34)? List the things that some think might separate them from God's love (vv.35,38,39). Are they correct in their thinking (vv.37,39)? Think about each "obstacle" listed in vv. 35,38,39. Now read v.37 again. Do I thank God for the security He gives me?

*Sat., Jan. 29, Matt. 28:16-20.*

Concentrate on the Great Commission. The specific command is to go and teach (make disciples of) all nations (v.19a). What does the "therefore" refer to in v.19a? If Jesus did not have this power (v.18) could we go? Can any missionary work be done without Him? In what two ways are we to disciple the nations (vv. 19b,20)? Exactly what is included in what we teach them (v.20)? What is the promise of v.20? Christ's command applies to every Christian. In what way am I obeying it? Am I staying home when I could go? Should I go?

## Memorial To Dr. S. L. Joekel

*(A resolution of the Faculty of the Austin Presbyterian Theological Seminary.)*

Whereas God in unsearchable providence has removed from his earthly labors in our midst, Professor Samuel L. Joekel, whose sudden but not unexpected death occurred November 12, 1954, we the Faculty of Austin Seminary enter in our official minutes the following tribute:

The Seminary mourns the loss not only of a devoted friend, loyal, staunch, sympathetic, ready always to stand in the breach, and to come up to the help of the Lord against the mighty, but also a teacher, preacher, pastor, whose phenomenal ability in class-room, in pulpit and parish, and on lecture platform, shed lustre on the Institution and drew double support to it.

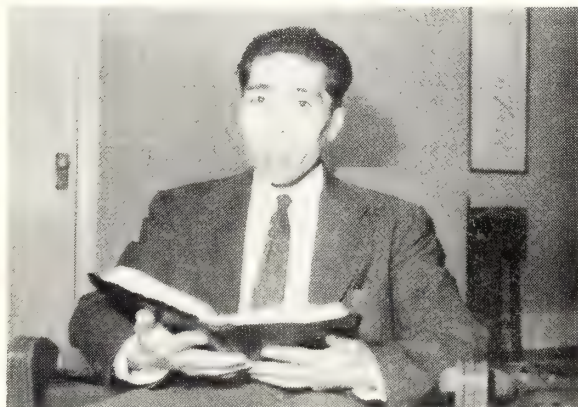
By long association with the Seminary, Dr. Joekel had become in truth an integral part of the organization. His native ability, combined with a wide

experience and extended service, constituted him an invaluable, and all but irreplaceable asset.

In a day when there is so much and wide-spread defection and tolerance of error, he stood firm on the impregnable rock of Holy Scripture, holding forth the Word of Life, proclaiming the pure and complete Gospel.

In repartee superb, in speech instant, in humor non-pareil, faithful to duty, diligent in business, fervent in spirit, serving the Lord, he was a warrior of keen blade, an ambassador with undiluted message, a theologian of sound doctrine, a confrere with warm devotion, a minister of saving grace.

Dr. Joekel carved a niche in the temple of memory for a host of people, and in the hall of Presbyterian fame, in Assembly, in Synod, in Presbytery, in Church, and in Seminary, a position of perpetuity and of blessing. We glorify God in him.



SUWA SAN

## "Thou Shalt Be Saved . . . and thy house"

By Rev. Don McCall, Kobe, Japan

Believe on the Lord Jesus Christ and thou shalt be saved" is a glorious promise to which millions of people have responded from the time of the Philippian jailer down to the present. Some have seemed to forget that this promise is much broader than the salvation of the individual, but not so Suwa San, the mission evangelist in the Kobe Evangelistic Hall, for ". . . thou shalt be saved and thy house" has been a promise believed and received in his life.

From the time of Suwa San's conversion and baptism in 1943 there have been 20 adults and 11 children to receive Christian baptism in the Suwa family. Nor was it because Suwa was reared in a Christian home, for it was not until he was made a fisher of men that God led his family to salvation through his witness.

In the city of Yokkaichi, religions are plentiful among the 40,000 inhabitants. The famous Suwa Jinga, where one of Suwa San's ancestors is "enshrined," is only one of the evidences of the abund-

ance of man-made "gods" to which are paid respect and homage. Shintoism and Buddhism have thousands of adherents among the peoples of that area.

Suwa was an ardent Buddhist himself—in fact he married the daughter of a Buddhist priest. But the spiritual hunger of his own life was far from satisfied, and his marriage an unhappy one which ended in divorce.

Suwa's younger sister began to attend the Presbyterian Church and in 1942 became a Christian and received baptism before her death in the same year. Suwa San was deeply impressed by the Christian funeral, and the memory of his sister's testimony led him to seek the answer to his problems in Christ, and he began to attend church and read the Bible. Although he did not understand well at first, he was encouraged and led by Pastor Fujii. He contracted T.B. and was forced to rest for several months. Then, after his recovery in April 1943, Suwa San committed his heart and life to Christ, and received Christian baptism. His father joined him, and the promise of God, "... thou . . . and thy house" was at work.

Suwa accepted his task as a witness for Christ gladly, and even though it is often difficult to witness to those nearest at hand, he found that the close contacts of a household offered him opportunities to share the treasures of God's grace with those in his home. His younger brother was next to "say yes to Christ." This same brother is the pastor of the Yokkaichi Church today.

In December 1943 Suwa was called to the army where he served until the end of the war in 1945. He returned to Yokkaichi to his home to find Pastor Fujii now living with his family because of the death of his two children and the destruction of the church and manse during the war.

In the years of hardship following the war, Suwa never forgot that Christ had called him as a witness. He prayed for his mother to know the Saviour, but at first she was hardened to the message. When she was stricken with cancer, Suwa San continued to witness to her and at the same time he visited his relatives and told them of the Son of God who is mighty to save. In 1947 his mother was remarkably cured, and soon after became a member of the household of faith. Her daughter professed her faith in Christ at the same time.

In the meanwhile a second younger brother had returned from the war and attended church services a few times with Suwa San. He came to faith in a meeting in Kobe led by Pastor Okada, the president of the seminary.

Soon after this, Suwa San's two brothers entered the theological seminary in Kobe to train for the Gospel ministry. He joined them in the spring of 1951. Today each is a minister of the Gospel in the Reformed Church of Japan.

From cousins and other family members came frequent requests to Suwa San to counsel them in their quarrels and family problems and to help them in times of sickness and distress. This opened up the way to read God's Word and pray with them. One by one their hearts were drawn to the Son of God.

Today in the Suwa household there are twenty adults who have come to know Christ. This is God's work through a man who has believed His promise, "... thou shalt be saved *and thy house*," and has taken the command, "... ye shall be my witnesses" seriously.

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## Women's Work

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### The New Year

I am the New Year, and I come to you pure and unstained,

Fresh from the hand of God.

Each day a precious pearl to you is given  
That you must string upon the silver thread of Life.  
Once strung, can never be unthreaded, but stays  
An undying record of your faith and skill.

I give to you, free and unstinted, twelve glorious  
months of soothing rain, and sunshine golden;  
The days for work and rest, the nights for peaceful  
slumber.

All that I have I give with love unspoken;  
All that I ask - you keep the faith unbroken.

—J. D. Templeton.

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### New 1955 Leaflets—from Board of Women's Work

*A Guide to Reading the New Testament in a year* - the suggestion is made that every woman of the Church read the New Testament in 1955, noting especially what it teaches about love both by precept and example. This simple guide to the reading of the New Testament suggests two plans of reading, one reading a portion each day, and the other reading by units of thought. These plans are in the same leaflet which is available, price 5c. All women are urged to get this leaflet, keep it in their Bibles and follow through giving an opportunity for the impact of God's own Word on the personal life.

*Seeing Myself As . . .* In this year of personal Christian growth, women are challenged to evaluate their own personal lives in the light of God's Word and Will. This leaflet is designed to help the individual look into her life and see it as it really is and in the light of God's Word to set some goals for her own development. The cover of this leaflet carries the definition of love as given in Moffatt's Translation of I Corinthians 13.

One has testified to the value of committing that definition to memory and using it every day for the whole year in the devotional period, repeating it personally, thinking into its meaning



and praying for that type of love to become a part of her own experience and daily living. This leaflet, which we hope will get into the hands of every woman, is 2c. Leaders are encouraged to secure copies and see that every member has one for personal use.

*Together . . . Let's Do It!* - Some things can be better done together than by any one alone. *Together . . . Let's Do It!* gives a few practical things which every woman should consider doing with her family in her home and community; being a good neighbor; opening the home to lonely people, students from other countries . . . ; being sincere in attitudes toward every one, people who are different, strangers . . . ; putting prejudice out of the mind, and keeping it from ever entering the minds of children; working with community agencies for more wholesome community life; working today so that tomorrow will be better; growing toward mature Christian thinking and action . . .

Invest 5c for copy for yourself, and many nickels for copies to give your friends.

### WHICH WAY OUT?

Philosophy says: THINK your way out.

Repeal says: DRINK your way out.

Politics say: SPEND your way out.

The New Deal says: LEGISLATE your way out.

Science says: INVENT your way out.

Industry says: WORK your way out.

Communism says: STRIKE your way out.

Militarism says: FIGHT your way out.

The Bible says: PRAY your way out.

And Christ says: "I am the Way" out.

—The Prison Mirror.

## Church News

THE PRESBYTERY OF FLORIDA will convene in adjourned session in the First Presbyterian Church of Fort Walton Beach, Fla., Tuesday, January 18, 1955, at 9 A.M.-C.S.T. Rev. G. M. Pickard is pastor of the church. D. C. Young, S.C.

DEFUNIAK SPRINGS. Rev. Wade H. Boggs D.D., Moderator of the General Assembly of our church will be guest speaker in a mass meeting of all the Presbyterian Churches of Walton County in the First Presbyterian Church, Wednesday, February 9, 1955 at 7 p. m. Rev. C. U. Leach is the pastor of the First Church and Rev. D. C. Young is minister of the Walton County Group. Presbyterians from nearby areas are invited to join with us in this service.

## Knoxville Officer Training School A Success

Elders and Deacons in the Knoxville area now feel that they walk "in a great light." This is due to the three period Officer Training Institute held December 12 and 13 at the First Presbyterian Church, under the inspiring leadership of Prof. C. Morton Hanna of Louisville Seminary.

Sponsored by the Presbyterian Ministerial Association of Knoxville, the institute was largely planned by Rev. A. E. Dallas of the Fifth Avenue Church and Rev. Harold M. Parker, Jr., of the Inskip Church. This committee began working in October, and secured Dr. Hanna for the institute. Then the dates were set. Publicity regarding the institute was sent out to all the churches in the Knoxville area—from Sweetwater to LaFollette. Of the 20 churches in the area, 15 replied they were interested. In the meantime articles were sent to the Church papers, and through their columns many read of the school. Each week an article was sent to the two local papers for insertion in the Church page. This publicity kept the school constantly before everyone. And the publicity paid off!

Because it was the first time such a school had been held in the Knoxville area for many years, it was mere conjecture as to anticipated results. However at the close of the registration there were 191 who came for the first session, which was held on Sunday afternoon at 4:00 o'clock. Of this number, 177 remained over for the supper hour which was served in the First Presbyterian Church. The second session was held on Sunday evening, and the third session on Monday evening. Each session was 90 minutes long.

A mimeographed syllabus was prepared and placed in the hands of each man attending. Dr. Hanna prepared the syllabus, and it was indeed a very thoughtfully prepared work. It will serve for many years as the foundation for future local officers classes in individual churches.

It is difficult to express the enthusiasm which the men caught. Mr. Parker stated that on two different occasions men who attended the school stopped him on the street the next week to express their appreciation for having the institute. "I shall return to my church not only a better Deacon, but also a more consecrated Christian," was the remark of one man.

Total men attending was 220. Not all were able to be present for the three sessions. Many came Monday evening because their friends contacted them and told them what they missed. Sixteen churches were represented—Jellico, 66 miles away, being one of them; and Sweetwater, a like distance the other direction, also being present with 7 men.

Dr. Hanna's manner of putting himself into the material made it an enriching experience for all. His varied background—rural pastor, larger parish

director, experience as moderator of both Presbytery and Synod, and professor of practical theology—qualified him well for his work.

The only direct cost of the institute to the men attending was that of the meal. The cost of the institute was apportioned out among the churches attending on a per capita basis. For less than 5c per member, these congregations now have inspired leadership, men with a new vision, leaders who have seen a larger challenge.

This type of an institute is heartily commended to all parts of our church. The response in Knoxville is proof that our officers want to know their responsibilities, and how those responsibilities can best be translated into work that will praise and glorify their heavenly Father.

Thank you for your helping to make this school possible.

—Harold M. Parker, Jr.

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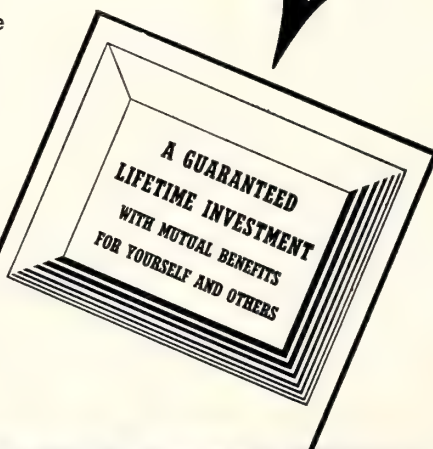
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## LESSON FOR JANUARY 23

# *The Power Of The Holy Spirit*

**Background Scripture:** *John 14:25, 26; Acts 2:1-4; 3:1; 4:31; Romans 8:26, 27; 1 Corinthians 2:9-16; Galatians 5:22, 23.*  
**Devotional Reading:** *Rom. 8:26-30.*

It is most logical and fitting, in studying about God, to take up in their natural order the three Persons of the Godhead; Father, Son, and Holy Spirit: and these Three are one God, the same in substance, equal in power and glory. Our salvation is all of God; God-planned; God-executed; God-applied. God so loved the world that He gave His only-begotten Son; Christ executed the Plan by coming into the world, living His life, and dying for our sins; The Holy Spirit applies the redemption purchased by Christ, as we are born again, born of the Spirit.

This is a most important lesson. We are living in the dispensation of the Holy Spirit. Of course, He has been in the world all along, and in the hearts and lives of believers. The Spirit moved upon the face of the waters in the beginning, bringing order out of chaos, and God's people in the Old Testament had His Spirit, but since our Saviour ascended to heaven, the Holy Spirit has been very present and very active in the world. We shall see more of this as we study our lesson for today.

*I. The Holy Spirit is our Great Teacher:*  
 John 14:25,26.

One of the Church Fathers put it this way: "I had rather spend ten minutes with the Holy Spirit as my teacher, than ten years in the University of Paris." Jesus uses the name Comforter (Counselor in R.S.V.). He is the One called alongside to help. This is one of the names used of Christ in the verse from Isaiah; His name shall be called Wonderful, Counselor, or Wonderful Counselor. Truly the Holy Spirit, as well as Christ, is a Wonderful Counselor, for He is God, Infinite in Wisdom.

Notice the words used: "He shall teach you all things." These were unlearned and ignorant men, in the sense that they had never been to regular schools where the "rabbis" were trained. They had, however, been under the Greatest of Teachers for three years. But their minds seemed dull and slow of heart to understand or believe what Jesus taught them. He promised them another Teacher Who would be with them, and told them that it would be expedient for them that He go away. We see how true this was after the Holy Spirit came upon them. There was an illumination of mind which made them understand the Old Testament prophecies and apply them, and also a boldness which they did not have before. Their minds and hearts were enlightened in the knowledge of Christ.

"And bring to your remembrance, whatsoever I have said unto you." This verse guarantees the

inspiration of the New Testament, as Benard so well says in his book, "The Progress of Doctrine." They were to be taught all things, and were to be enabled to remember what Jesus had taught them. This promise means a great deal when we think of the importance and necessity for such inspiration if we were to have a correct account of all that Jesus began to do and teach, and of what He continued to do after He had risen from the dead.

The Holy Spirit, then, is our Great Teacher. We should never open the Word without a prayer that He will illumine our minds and enable us to understand and apply to our hearts the things which He has written through these holy men. I believe with all my heart that this is the most important part of Bible study.

*II. The Holy Spirit Will Convict and Guide:*  
 John 16:7-15.

"It is expedient for you that I go away": I suppose these words sounded strange indeed to the disciples. How could His going away be advantageous to them? He tells them. There are two things which the Holy Spirit will do better than could be done while He was with them.

1. He will reprove (convict, or convince) the world of sin and of righteousness and judgment. It is the work of the Holy Spirit to bring conviction to a sinner. Jesus preached for three years and there seemed but a small response to that wonderful preaching: Peter preached one sermon after the Holy Spirit came and men were pricked in their hearts and cried out, What must we do? and three thousand were converted. We do not find such a scene when Jesus preached His matchless sermon on "I am the Bread of Life," or "I am the Light of the World." The Plan of Redemption had not been completed when He was teaching and preaching. Men refused to believe. Now the Holy Spirit convinces them of this sin of unbelief and thousands repent and are baptized. Such is the mighty work of the Spirit in making men of the world realize their lost condition.

2. "He will guide you into all the truth." In these words we have the promise of Christ that His disciples will be guided, and also be shown things to come. In the writing of the Epistles and the book of Revelation we see this promise fulfilled. In the Epistles of Paul we have the great doctrines of grace and salvation explained. In the book of Revelation John completes the picture begun on the Mount of Olives. How wonderfully the disciples were guided and shown!

### *III. The Holy Spirit Fills With Mighty Power:* Acts 2:1-4; 3:1 - 4:31.

In these opening chapters of the Book of Acts we have a record of the fulfillment of the promises of Christ. In fact, the whole Book of Acts might be called, "The Acts of the Holy Spirit," for it is the account of the spread of the Church under the guidance of the Holy Spirit, and filled with the Spirit.

In chapter 2 we have the account of the coming of the Holy Spirit on the Day of Pentecost, the sermon by Peter, and the result of that sermon; the conversion of some three thousand souls. Peter and John seem to be the two outstanding leaders, and the healing of the lame man at the beautiful gate of the temple gives a powerful "sign." This is followed by another sermon in which Peter calls upon the multitude to repent and believe in Christ. The preaching of the resurrection was especially obnoxious to the Sadducees, and Peter and John were brought before the rulers and commanded not to preach or teach in the name of Christ. They boldly answered, "we cannot but speak the things that we have seen and heard." This was followed by another prayer-meeting and another outpouring of the Spirit.

There are several lessons in these chapters as to the work of the Holy Spirit. The change wrought in the disciples is marvelous. From timid cowards they are turned into bold witnesses for Christ; men who were willing to suffer and die for Him. From men who seemed to understand little, either of the Old Testament, or of the meaning of the death and resurrection of Jesus Christ, they became expounders of the Scriptures, and proclaimers of Salvation through Christ. Then the change in the multitude is most remarkable. Before Pentecost the multitudes as a whole had been unresponsive, or superficial in their response. Now, they are "pricked in their hearts," realize their awful sin, and turn to God in genuine repentance.

### *IV. The Holy Spirit Intercedes for the Saints:* Romans 8:26,27.

We know that Jesus prayed for His disciples and taught them to pray, and that He makes continual intercession for us at the throne of grace. This is part of His work as our Priest. His great Intercessory Prayer in John 17, is a sample

of His praying. He is our Advocate at the throne of grace.

We are taught to pray for ourselves, but we know not what to pray for as we ought. There are times when we can find words to express our desires; there are other times when words and thoughts fail us. I have heard public prayers which were but "vain repetitions," and I have heard prayers where there was an abundance of well-chosen words, but very little feeling. Then I have heard real praying which seemed to lift our souls into the very presence of God.

We need even more, however. We need Someone Who knows all our needs and also knows God. The Holy Spirit makes intercession with groanings which cannot be uttered . . . He knows the will of God. We know that His praying will be heard.

### *V. The Holy Spirit Reveals the Deep things of God:* I Corinthians 2:9-16.

"What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those that love Him": these are the "deep things" of God; and these are revealed to us through the Spirit. There are wonderful revelations in the Bible, but they are "foolishness" to the natural, the unspiritual man. Talk to such men about some of the great doctrines of the Bible, or some of the Gifts He has given, or the Joy and blessedness of the Christian life, and they do not comprehend at all, or enter into these truths.

It takes the "spiritual man," the man whose heart and mind has been enlightened by the Holy Spirit, to understand the glorious truths of the Word of God. We need to pray continually, Open my eyes, that I may see.

### *VI. The Holy Spirit makes us Fruitful:* Galatians 5:22,23.

The "Fruit of the Spirit" is glorious fruit: Read and study this passage.

## WHAT THE BIBLE SAYS ABOUT DRINK

Deut. 29:6. Abstinence assures a closer walk with God.

Judg. 13:4, 7, 14. Samson's mother, an example of all womanhood, was commanded not to drink. Was alcohol recognized even then as a protoplasmic poison, injuring posterity?

I Sam. 1:14-15. Hannah, an example of honored motherhood, was a total abstainer.

I Sam. 25:33 36-38. Nabal, a rich but churlish man who opposed David, died after a drunken spree. He had already lost his wife's respect.

—Civic Bulletin.



# *I Help Shape My Community*

Hymn: "Awake, My Soul, Stretch Every Nerve"

Prayer

Scripture: Romans 12

Hymn: "Rise Up, O Men Of God

Offering

Hymn: "Lead On, O King Eternal"

## PROGRAM LEADER:

Last week we discussed forces that shape our communities, and we decided that three of the most influential forces are education, religion, and home life. In this program we want to discover what young people can do to mold community character. We sometimes think that community life is almost altogether an adult responsibility, but such is not the case by any means. The nature of our community at present depends a great deal on the character of its young people, and the future of our community depends almost entirely on the kind of citizens its young people make.

In the first verse of the twelfth chapter of Romans we are challenged to yield our lives as an offering to the Lord. This is the only acceptable response we can make to the mercy and love of God which we have come to know in Christ. The community shaping forces which we considered last week afford avenues of service which are especially open to young people. Any young person who takes seriously his obligation to serve the Lord with his life, as Roman 12:1 calls us all to do, cannot afford to overlook his opportunities in the school, the church, and the home.

As we have already noted, our lives and our service are to be dedicated to the Lord because of His immeasurable goodness to us, but we will find that our sincere service to Him will also result in shaping our communities. Community life always benefits when its individual citizens dedicate their lives to the unselfish service of Christ. Our speakers will show how young people can serve the Lord and shape their communities as they work in the school, the church, and the home.

## FIRST SPEAKER:

Without a doubt education is a powerful force, but its forcefulness depends very largely on the attitude and the industry of those who are being educated. The overwhelming majority of educational effort is directed toward young people. Youth is the age of education. It is possible to have the best schools, the best equipment, and the best teachers in the world and still have very little effective education. Students must be willing and anxious to utilize the values of schooling before the potential force of education can ever be

realized. A community cannot possibly benefit from its educational system unless the teaching is received by the students and then put into practice.

Young people may forget that their school work is a major part of their service to the Lord. We are given intelligence and skills by God just as the men in Christ's parable were given talents. Just as they were responsible for increasing their talents, we are responsible for improving our minds and developing our skills. Our schools afford us the opportunity to do this. If we are conscientious and faithful in our school work, we shall not only be serving the Lord in a way which He approves, but we shall be shaping our communities now and for years to come.

## SECOND SPEAKER:

There have been times when the church was thought of as an organization primarily for adults. Such an idea is not at all consistent with the teachings of the Bible. There is nothing in the Scriptures to indicate that adult worship and service is more acceptable to the Lord than that of children and young people. On one occasion Christ used a child as an example of faith and sincerity. Our church recognizes the importance of its children and young people and their service. The full program of Sunday School and youth work is evidence of this recognition.

The primary purpose of the church is to enable its people to do what Romans 12:1 teaches, to yield their lives and their service to God. It is the business of the church to lead people to God through Christ that they may be saved from their sins and that their lives may be transformed. Then the church provides opportunities for those transformed persons to worship God and serve Him. These opportunities for salvation and service are open to young and old alike. Whenever this pattern of salvation and service is followed, the church is strong and the community is enriched. Until we, as young people, receive the salvation of Christ and enter into the work of our church, we are robbing God of the service He deserves, and we are robbing our community of a portion of the blessing which Christianity affords.

## THIRD SPEAKER:

It was pointed out in the program last week that homes are very influential in shaping the character of a community. What we need to recognize now is that young people are influential in shaping home life. Many of us are blessed with wise, devout Christian parents who have sought to provide for us every spiritual and material advantage, but good parents alone do not insure the best in home life. We are just as much a part of

our homes as our parents are. Their aims and ambitions for the home and for us can be realized only when we appreciate their aims and cooperate with their efforts. In a very important sense the character of your home depends on you.

It may come as a surprise to some of us that we can render valuable service to the Lord in our homes. We sometimes think that Christian service is all carried on through formal religious organizations, but we must first learn to live for Christ in our homes before our service to Him in the world is likely to be acceptable. The first place to practice the admonition of Romans 12:1 is in our homes. As we strive to live for the Lord in our own family circle we shall find that what we do makes a great difference in the character of our home, and we shall find that the influence of our Christian home makes its mark on the life of our community.

## BOOKS

ALEXANDRIAN CHRISTIANITY. Henry Chadwick. Westminster Press. \$5.00

Volume 2 of the library of "Christian Classics" introduces us to the thinking of two great Christian teachers of the second and early third centuries. Clement and Origen, both of whom were leaders in the celebrated catechetical school at Alexandria, Egypt, are presented in this work. Alexandria was the second city of the Roman Empire. It was a center of much trade and commerce. It had a population of around half a million. There was a large Jewish population there. Christianity apparently took root early at this metropolis. The learned Jew Philo, a contemporary of Paul, says that the Jews in Alexandria and all Egypt totaled a million. It was in this city that Clement ministered to the cultured classes. He was anxious to vindicate for Christian teachers the right to study the Greek philosophers and poets while on the other hand he made it clear that such should not leave the door open for unorthodox agnostic speculations.

Between Clement and the gnostics there were two chief points at issue; their pessimistic view of the world and their denial of the part played by free will in the attainment of salvation. The gnostics refused to believe that God was the Creator of the world. They claimed that the present evil world must be the work of an inferior, perhaps even of an evil power. Two of Clement's works are included in this volume. The first is "On Marriage." The second is "On Spiritual Perfection." The thought of sanctification is dominant in Clement's writings. He conceived of the Christian life as a ladder of ascent. The soul progresses from faith to knowledge. By suppression of the passions and by works of love the soul mounts to union with God and the beatific vision.

Origen was born in the year 186 A.D. and most probably in Alexandria. Selections from three of his major contributions are included; namely, "On Prayer," "Exhortation to Martyrdom," and "The Dialogue With Heraclides."

Origen was essentially a Biblical theologian. Nevertheless we must never follow him blindly. Some of his interpretations were erroneous. One of his notable errors was subordinationism which sprang from faulty exegesis of Scripture. He was also given to excessive allegorism.

Although Origen must be considered an unreliable interpreter concerning a number of theological points, still it must be admitted that he was a spiritually minded man and his writings are worthy of careful consideration. The treatise in this volume "On Prayer" is of great value to any student of the subject. His theological starting point on prayer is to be found in the absolute transcendence of God. He is especially helpful in his insistence that great benefit results from a proper disposition or preparation for prayer. He wrote, "Without doubt he whose mind is set on prayer is in some measure profited merely by the settled condition involved in praying when he has disposed himself to approach God and to speak in His presence as to one who watches over him and is present . . . The greatest benefits result from the attitude of and preparation for prayer considered simply by themselves or the man who has dedicated himself to God."

Although Origen was somewhat of a mystic it would be a mistake to suppose that he is impractical or merely visionary in his treatment of the subject of prayer. As the editor of this volume has put it, "For few writers have more definitely connected prayer with life, and the vision of God with daily work than he has in this treatise."

Students of choice theological literature will enthusiastically welcome volume 2 of the library of Christian Classics. J. R. R.

GALLANT WARRIOR. Helen R. Mann. William B. Eerdmans Publishing Co. \$3.00.

In this volume Mrs. Mann depicts in a fascinating manner the story of Hannah Duston in the form of a novel. The story is one of courage. Though it took place in the spring of 1697 back in old New England, it is exciting and stirring reading, and carries with it a healthy message for our day.

GOD LOVES ME. Elizabeth B. Jones. Warner Press. \$1.75.

In this volume, Miss Jones has prepared some devotional thoughts for boys and girls. They are based on Scripture and illustrated in a most attractive manner. The design of this book is to instill in children a becoming reverence to God and a love and appreciation for His Word.



# Forward with Christ

New church members, new churches, more missionaries, more children in Sunday school, greater consecration within the family, greater zeal for spreading the Gospel, are aims of the FORWARD WITH CHRIST movement. This three-year program begins this month throughout our Church. Vitally important to the other FORWARD WITH CHRIST goals are these Higher Education goals: more students in Presbyterian colleges, 600 new candidates for the ministry, and 600 new candidates for full-time Christian service.

If our Church is to grow, it must have these trained leaders which only our colleges and seminaries can provide.



It is imperative that we support these institutions with our prayers and our gifts and that we present to young people the unique opportunities of our Presbyterian colleges.

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Box 1176, Richmond 9, Va.

# Union Is Not the Answer!

The agitation for union is disrupting the Church.

The answer to the problem is not to be found in a larger organization (with its increased centralization of power in the hands of a comparatively few) nor is it to be found in greater numbers within an organization.

The answer to the problem which we face is a mighty outpouring of God's Holy Spirit upon us all. We need a renewed emphasis on the power of the Holy Spirit in **personal living, preaching and teaching.**

We need to return to an unimpaired faith in both the **integrity** and the **authority** of the Word of God, which is the Sword of the Spirit.

God's formula for success and power is still valid—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

At the present time, under present conditions, and with the present proposed Plan of Union, disunity, not unity is resulting. We **must** remember that the effective witness of the Church is spiritual, not organizational. It is because we have let the question of organic union take precedence over more important matters that we find disruption, disunity and unhappiness abroad in our Church.

Let us put **first things first.** Then we can expect a mighty blessing and these other problems will be automatically solved.

We urge you to vote AGAINST the proposed Plan of Union.

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PRESERVATION AND  
CONTINUATION OF THE SOUTHERN  
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H. B. Dendy, Secy.

Weaverville, N. C.



JAN 22 1955

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JANUARY 19. 1955

*Find Life With God*

## FORWARD WITH CHRIST *Through* EVANGELISM

WHAT MAY I AS AN INDIVIDUAL CHRISTIAN DO TO HELP?

1. **Personalize** my faith in a rededication to Christ. When He lives in me He will work through me and I will "Find **Life** With God."
2. **Pray** for God's blessing upon the Assembly-Wide Evangelistic Year, upon my Church, and upon all persons who seek to witness for Christ and those they will seek to win.
3. **Participate** as a Christian in the program, volunteering my services in every way possible to my pastor and the local church evangelistic council or committee.
4. **Prepare** a list of those for whom we are spiritually responsible, including the names of friends and acquaintances, as well as those on the rolls of various organizations of the church, who have never made a commitment to Christ.
5. **Promote** the interest in and service of the inactive members of the Church.
6. **Publicize** the program of my church in the campaign.
7. **Plan** to welcome and assimilate those who shall accept Christ as Saviour and Lord and unite with His Church.

*Presbyterians — Forward with Christ!*

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## EDITORIALS

### An Ideal Maintained

*A backward, as well as a forward look is useful at times.*

*We have just reread the first editorial in the first issue of this JOURNAL, May 1942, and we believe it is most profitable to reprint it at this time. As we read this we are amazed at the clear prophetic note sounded and we would call the attention of our readers to the fact that throughout the years it has been our constant policy and prayer to call the church to go forward on the basis of her God-given task, unencumbered by those extraneous or hampering deviations which have always harmed the testimony of the Church of Jesus Christ.*

—H. B. D.

## WHY?

Why *The Journal* at this time?

This question has been asked and it justifies a specific reply. The interesting thing, however, is that it has been asked by only a few of the hundreds who have sent in subscriptions. To many, the answer is obvious, and their response has been enthusiastic.

However, there must be clear justification for the time, effort and financial outlay involved in such an undertaking, and we hope now, and in the coming months, to show that such justification exists.

*The Journal* has been contemplated for a long time. Six years ago a meeting was held to discuss its launching. Events of the past twelve months have convinced us that this is a necessary task which can no longer be delayed. This movement is there-

fore not the result of hasty action; it comes as the result of concerted prayer, thought, and work.

The civilization of which we are a part is perched precariously on the edge of an abyss. This is obvious to all, whether in or outside of the Church. The tragedy is that, in part, the Christian Church is to blame.

It is to blame in so far as it has left its God-given task of preaching the Gospel of salvation from sin through the Lord Jesus Christ.

It is to blame in so far as it has turned from faith in, and the preaching of, the Bible as truly and wholly the Word of God, condoning preaching and teaching calculated to question or destroy this precious faith.

It is to blame where it has substituted for the Gospel of redemption a programme of social reform.

It is to blame to the extent to which it has stepped out of its spiritual role, to meddle, as the Church, in political and economic matters and affairs of State.

It is to blame where, as has so often been the case, the Gospel message has been diluted and made pleasant to the taste of unregenerate man; denying the fact of, and the heinousness of sin, and the certain doom of the unrepentant sinner.

But, despite these failures of the Church, a return to a faithful ministry of the Truth can yet, by the power of the Holy Spirit, provide the spiritual and moral stamina which is essential for world stabilization. To this spiritual awakening and revival *The Journal* is dedicated.

The Rev. Samuel M. Shoemaker, rector of Calvary Episcopal Church, New York City, for many years a prominent leader in the Oxford Group Movement, in turning from that "periphery-religion" and preaching a manifesto against the "Golden Rule religion of humanism," calling his



people back to the old Gospel, had this to say in his now famous sermon of last October 19:

"I have a deep and growing conviction that what passes among us in these days, for Christianity is very thin stuff, very remote from the original to which we are always going back in our minds to adjust our compasses. I believe that the whole modernistic trend in religion, instead of getting us free of the accumulated encumbrances of generations and bringing us back face to face with the simple realities of Christ, is another encumbrance, another false steer, another path away from reality instead of a path toward it. Some of us have never caught original Christianity by the hem. For original Christianity began with the announcement of something that God had done, something that God had given. It was wholly supernatural not so much in the sense of the miraculous accompaniments to it, but in the sense that it was itself a great miracle, because only God Himself could have created it. Original Christianity, true Christianity for all time, is not a matter of man reaching down to find man; not a matter of man trying to live up to a moral code which he believes pleasing to God, but of man responding with his whole nature to the mercy and kindness of God."

Our Southern Presbyterian Church has not escaped these tendencies to change the Gospel message to another gospel. We believe the great majority in our Church still love the story of God's redeeming love and power, want to preach it, want to hear it, and want to know it is being taught in our institutions. However, there are symptoms to prove that this attitude is not unanimous.

The underlying and fundamental issue is the integrity of the Scriptures. This integrity is an essential foundation of Christian faith and living. David says, "If the foundations be destroyed, what can the righteous do?" Attacks on the Word of God, direct or veiled, because of their ultimate effect in destroying faith, are in effect attacks on the Lord Himself. Germany today is living proof of the devastating effect of destructive criticism. Faith cometh by hearing the Word of God, and this faith brings individual and national righteousness.

In taking this position we concede full latitude for difference of interpretation. For instance, men of equally deep piety and scholarship may differ on many interpretations: baptism, the return of the Lord, etc. But, we are unwilling to admit that a man has the right, in "interpreting" the facts of Scripture, to eliminate them from the realm of fact and place them in the category of fiction

or error. This is not interpretation but presumption at its worst.

One of the symptoms of the underlying disease is misapprehension as to the mission of the Church. The Federal Council has caused confusion and resentment by constant meddling, in the name of the Church, in economic, political, social and racial matters, and in the affairs of State. There is incontrovertible evidence that prior to our entry into the present war this organization used every available means to hamper the efforts of our Government to prepare for the conflict which seemed inevitable. Now that we are in the war, this same Council is already preparing the terms of peace which it proposes to foster. Little wonder that some turn from the Church in distress and even resentment.

The desire for union is, we believe, another symptom of the present misunderstanding of the mission of the Church. The union about which Christ prayed in John 17 was a union of kindred spirits. Union on any other basis is not union but mesalliance not sanctioned by God. To be specific, union with the Northern Church under existing conditions would not be union, it would be absorption, with our individual testimony as a Church gone, with our agencies disrupted, with the control of our Church destiny taken from our hands, and, in the long run, certain grievous heartache and disunity. The proper sequence, outlined by James, is still the right sequence, "First pure, then peaceable."

*The Journal* knows that a critical spirit cannot win those who take the opposite position. But it does believe that a clear presentation of issues involved can be used, by God's blessing and help, to keep our Church true to, not only her historical position, but also to the path God wants us to walk today. Let us preach the Gospel in season and out, knowing that it is still the power of God unto salvation to all who believe.

Brethren, pray for us. Help us maintain this goal and this spirit by sending us articles or short incidents calculated to increase our love for our Lord and His Word, and our effectiveness in serving Him.

—L. N. B.

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# The Union Movements in the Northern and Southern Presbyterian Churches

Paul D. Hastings, Reidsville, N. C.

*The book quoted below, THE PRESBYTERIAN CONFLICT by Edwin H. Rian is one that everyone who is interested in the church union matter ought to read. This is one of the best documented books we have seen. We will send a copy of this book free and postpaid to anyone who sends us two new subscriptions to The Southern Presbyterian Journal making request for the book. We have bought the remaining publisher's stock of this book, and will sell it as long as the supply lasts at \$1.50 a copy postpaid. Send your orders to The Southern Presbyterian Journal, Weaverville, North Carolina.* —H. B. D.

A book which every member of the Southern Presbyterian Church should read is "The Presbyterian Conflict" by Dr. Edwin H. Rian, President of the Board of Trustees of Westminster Theological Seminary. The Presbyterian Conflict is an historical survey of the theological controversy between orthodox Presbyterianism and Modernism within the Presbyterian Church in the U.S.A. (Northern). It is fully documented and yet written in a popular style, making it plain and readable for the ordinary layman. The book presents a forceful challenge to Protestantism today to forsake Modernism and to return to genuine historic Christianity.

The book was published in 1940 and gives a good summary of the union movement from its beginning to that time which will make a good background to help us make a wise decision in voting upon the issue at this time. The rest of this article is taken from the book.

"After the Civil War a committee was appointed by the General Assembly of the Presbyterian Church in the U.S.A. to confer with the Presbyterian Church in the U.S. to seek closer and more fraternal relations. In response the Presbyterian Church in the U.S. from time to time appointed a similar committee on union but the movement advanced very little beyond this stage until 1917. At that time overtures were received from 195 Presbyteries of the Presbyterian Church in the U.S.A. urging the General Assembly to unite with the Presbyterian Church in the U.S. The General Assembly took action urging that the organic union between the two churches be considered.

"The General Assembly of the Presbyterian Church in the U.S. replied :

'While this Assembly does not regard organic union as practicable at this time, yet it hereby appoints the Committee of Conference on Union

asked for by the Assembly of the Presbyterian Church in the U.S.A., and recommends to the proposed Conference the consideration of the federation of all the Presbyterian Churches of our country upon some practical and effective basis.'

"In general the plan of Federation was a loose one which called for a Federal General Assembly having very restricted powers .

"After much discussion it became evident that the Presbyterian Church in the U.S. did not desire organic union and that the Presbyterian Church in the U.S.A. saw no gain in entering into a union on the basis of the Plan of Federal Union because no closer association would be secured by it than already existed.

"Committees from both churches have continued with conferences on the general subject of union but with little result. The Rev. Charles W. Welch, D.D., of the Presbytery of Louisville, was elected Moderator of the 1938 General Assembly of the Presbyterian Church in the U.S.A. in the hope that a Southerner would appeal to the Presbyterian Church in the U.S. In fact, the individual who nominated him for this office made that the burden of his speech.

"On the other hand, the Presbyterian Church in the U.S. dismissed its Committee on Union at its General Assembly in 1938. In 1939 by a small margin it voted to ask the Presbyteries to express their attitude toward such a union.

"In other words, the enthusiasm and interest in the union are nearly all on the part of the Presbyterian Church in the U.S.A. It seems almost certain that organic union between the two churches is very much in the future. If the Presbyterian Church in the U.S.A. continues its present trend toward Modernism, the union may never take place, unless there is a disruption in the Presbyterian Church in the U.S. caused by Modernism, in which case the liberal element of the Church will be very much in favor of Union.

"The whole union enterprise in the Presbyterian Church in the U.S.A. in the past two decades has been motivated by the conviction that outward unity of organization is the great need and goal of Protestantism today. This spirit was expressed by John D. Rockefeller, Jr.

"Only a united Christian world can stem the rising tide of materialism, of selfishness, of shaken traditions, of crumbling moral standards, and point the way out. How such a union might be brought about was once suggested by Dr. Stanley Jones, to whose stimulating address we have just listened. He proposed one Church, to be called the Church of Christ, or it might be called the Church of the Living God, with all sectarian churches as branches. Thus individual and non-essential differences would be preserved, while in the fundamentals of religion in God's love and Christ's loving spirit—all would be united.



"In fact the whole Protestant world is under the spell of this conviction. A united Christian Church may be a commendable goal but the necessary doctrinal vagueness which must result from such a union would vitiate the whole enterprise. Any large union which may result in the future is most likely to be along doctrinal lines rather than denominational ones. The time has come in each denomination for a separation between those who believe the Bible and those who do not; such a division would result in real Christian unity. But such vague and meager doctrinal bases which have been proposed so far as the foundation for a united Christendom would create a church which the historic Christian Church would hardly be able to recognize and which would certainly be ineffective for great spiritual work among individuals and the nations. What is needed, and needed badly, is a rebirth of genuine enthusiasm for and belief in the miraculous gospel of the Lord Jesus Christ which proclaims that all men are lost in sin and separated from God and in need of redemption and reuniting with God, the Father. This should be the great message of the Church; it should be the consuming desire of every minister in the Christian Church. If that comes to pass, all ideas of a false and feeble outward church union will be forgotten and the Church will have returned to its true mission.

"The spirit of unionism in the Presbyterian Church in the U.S.A. is strong and will continue to grow as the doctrinal witness and consciousness of the Church becomes weaker. It is safe to predict that, if Modernism continues its present hold on the life of that Church, union enterprises on a vague, meaningless doctrinal basis will be entered into and very likely consummated."

## ASSURANCE

Gordon H. Clark, Ph.D.

In the study of our Confession one theme becomes more and more vivid as we proceed from chapter to chapter. It is that the Confession and the Bible teach a system of doctrine. God does not ramble in his message to us. His thoughts are not desultory and disconnected. On the contrary God speaks with logical consistency. Therefore the later chapters of the Confession depend on the earlier.

If God had not begun a good work in us, totally depraved as human nature is, the work would not have begun. If God did not intend to complete that good work in us, it would not be completed. And if there were the slightest possibility that it would not be completed, we could not have the comfort of assurance. That is to say, as the "perseverance of the saints depends not on their own free will, but upon the immutability of the decree of election," so assurance of salvation presupposes the perseverance of the saints.

An Arminian may be a truly regenerate Christian; in fact, if he is truly an Arminian and not a Pelagian who happens to belong to an Arminian church, he must be a saved man. But he is not usually, and cannot consistently be assured of his salvation. The places in which his creed differs from our Confession confuse the mind, dilute the Gospel, and impair its proclamation.

The Arminian system holds (1) that God elects persons to eternal life on the condition of their reception of grace and their perseverance as foreseen; (2) that Christ died, not as the substitute for certain men, definitely to assume their penalty, but to render a chance of salvation indifferently possible to all men; (3) that all men have the same influence of the Holy Ghost operating on them, so that some are saved because they cooperate, and others are lost because they resist, thus in effect making salvation depend on the will of man; and (4) that since salvation is not made certain by God's decree nor by Christ's sacrifice, and since man's will is free or independent of God's control, a regenerate man can unregenerate himself and ultimately be lost.

In contrast the Calvinist, the Confession, and the Bible teach (1) that election is unconditional and that sovereign grace is irresistible; (2) that Christ offers us a difference, you know; (3) that human cooperation is not the cause of regeneration, which depends on God and not on the will of man; and (4) that the new birth begins an eternal life, i. e. a life that does not end in a year or two.

Fortunately not all Arminians, and unfortunately not all Calvinists are consistent; for the former occasionally have some sort of assurance and the latter are now and again without it. It is not true that a man cannot have eternal life unless he knows it, as some brash evangelists declare. "Infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it; yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance—so far is it from including men to looseness."

In individual psychology Christian lives show great variety, as section IV goes on to indicate. Not only because of particular sins and temptations, but also because of differences of temperament,

of upbringing, of education, of the cultural and historical conditions of one's age, no one pattern of experience fits everybody. Some are too fearful of presumption, others are not fearful enough. Elijah went to heaven in a fiery chariot, but Jeremiah may have died in despondency. Assurance of salvation, like other blessings, does not come to all Christians; but it is a part of the fullness of God's grace which we may legitimately and consistently hope to enjoy.

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## **VICTORY IN FIGHT TO SECURE RELIGIOUS LIBERTIES FOR PERSONNEL UNDER MILITARY JURISDICTION IN SPAIN CLAIMED BY AMERICAN CATHOLIC CHAPLAIN**

**By Rev. G. Aiken Taylor, Ph.D.**

"We got what we wanted," proudly announces Father Raymond M. Stadta, of a pact which he claims to have the approval of Cardinal Spellman and which allegedly grants religious rights to American service men and civilian workers under military jurisdiction in Roman Catholic Spain, allowing to these certain detailed religious freedoms.

Originating from its Madrid offices and dated December 27, 1954, the Associated Press has released what may well be one of the most remarkable stories of all time. An American Roman Catholic is given the credit for maneuvering Roman Catholic Spain into a pact which includes the right to worship and marry according to one's own faith. The pact, which Cardinal Spellman is said to have approved, was negotiated by Father Stadta (a Lt. Col. in the Air Force) with Archbishop Luis Alonso Munoyerro, vicar general of the Spanish armed forces.

Thus Rome gains the credit (and a lot of publicity) for conquering Rome's own prejudices.

And Americans may marry other Americans in the manner they believe they should be married and worship as they believe they should worship, thanks to the noble efforts of Rome's American representative, negotiating with Rome's Spanish representative.

Presumably the heart of the matter is an understanding between the U. S. and Spain as to the religious aspects of the U.S.'s relationship with Spain in the event American bases become a reality in that Catholic country. Thus the story chronicles a move on the political scene. But no more remarkable story will ever come from the file of Rome's record in the delicate art of international diplomacy.

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## **Recommend The Journal To Friends**

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# **ANGLERS**

*(By The Editor Of The Testament  
For Fishers Of Men)*

## **Lesson No. 91**

### **Method—3—Landing the Catch**

*(Taken from Page XIII of the F.O.M. Testament)*

A careful fisherman makes sure to land the fish when he hooks one. Fishing even as a sport would lose its charm for many if the fish could not be taken home, or utilized.

Much of soul-winning pans out poorly because "fishers of men" fail to secure and land their catch. Vast numbers of people are induced to join the church, only to lapse into the old life, although continuing to be nominal church members. This is largely because the church often fails to give new converts personal attention and something to do.

When you have brought one to a decision for Christ, see to it that he makes his public profession (Matthew 10:32) and becomes a member of some evangelical church. But remember, this is only the beginning of his Christian experience and growth, and though mature in years, he is a "babe in Christ" and will need friendly assistance for some time.

Encourage your convert to give his testimony as occasion suggests. This will help him break with the old life and line up with the new. Show him how to go now and win another. He, too, must become a "fisher of men" if he would grow in grace and become strong in his new-found faith.

Secure your catch by seeing him if possible at frequent intervals and helping him to get nourishment. Show him how to gain strength by daily prayer and Bible study. Perhaps you need to tighten up on your own program. You will yourself grow stronger while helping him to grow. Get your pastor and Sunday school superintendent interested in finding something for him to do, be it ever so simple—something that will identify him with his new life in Christ and with the church. If your church has not an organization for Bible study and Christian service, start one.

This of course applies to men. Similar provision can be made in the church and Sunday school for women and young people as well. The point is to give new converts something to do. One of the happy facts about God's Vineyard is that there is work for all.

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## **Athens Presbytery Votes "NO"**

Athens Presbytery meeting in Gainesville, Ga., on Tuesday, January 11th, voted 32 against Union and 16 for Union. This makes 12 Presbyteries voting against Union and one for Union as of that date.



# I Was A Blind Preacher

By the Rev. Robert E. Hausser

As Told to Ted Biller

*The following article, appearing first in "Power" is being published with the earnest prayer that it will prove a blessing to our readers.*

*In reply to a letter Mr. Hausser writes "It is a source of great joy to know that the article will appear in the 'Southern Presbyterian Journal.' . . . You can be sure that much prayer will accompany the article from this source. Let me know if there is any way in which I can help you further."*  
L. N. B.

Admitting a mistake is something like socking yourself in the nose—both actions are self-punishment. But I'm glad to tell about my biggest mistake because my life's greatest thrill came when I confessed it.

You see, I was an ordained minister for three years who tried to tell others about Christ, yet I didn't know Him as my own Saviour from sin. I was, in scriptural terms, a blind leader of the blind.

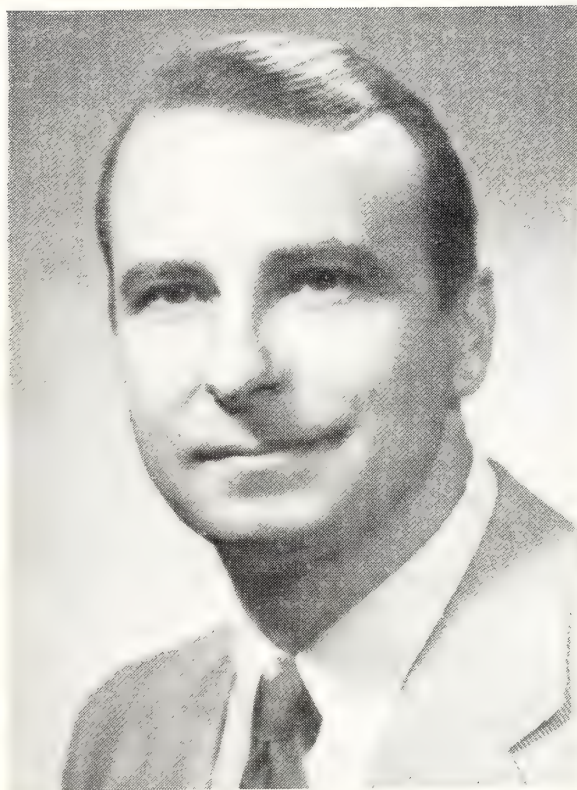
I had a theology degree from a leading eastern university, yet I didn't know the truths of Scripture well enough to tell a dying man how he could be sure that he was ready for heaven.

I was what would be termed a theological liberal, or "modernist," who didn't believe a loving God would send His creatures to an eternal punishment, yet I had no idea what He would do with the Hitlers, the Bluebeards and the Al Capones.

All was changed in 1939 when I trusted Christ as my personal Saviour, and many of my problems cleared up. Though it was hard, in a way, to tell people that what I had believed and taught for years was wrong, I found it's easy to forget past mistakes when God does too, and to overcome regrets when you're filled with the joy of Christ's new life.

I'm still preaching, at present in Terre Haute, Ind., but I've an entirely different message with entirely different results. Much of the sermon language is the same, but now it means to me what it meant to John Wesley and Martin Luther and John Knox, not what it means to some modern disbeliever of the Bible whose God is molded to the whimsey of human reasoning.

Perhaps you'd like to know how a man gets to be a minister of the "Christian" faith when he



Rev. Robert E. Hausser

doesn't even believe much of the Bible on which Christianity is based. I've seen it happen over and over again, and I know it works because it happened to me.

My parents gave me good religious training in our home town of Scranton, Pa., though they didn't emphasize a conversion experience with Christ. We held family worship regularly, reading selected passages from the devotional guide distributed by our large denomination, and reciting the Lord's prayer.

As I look back now, I realize we children weren't taught the necessity of Christ's forgiveness of individual sin; Christianity was represented more as a noble way of living which Christ had taught and put into practice. If we accepted Christ's teachings, we were regarded as Christians.

I remember walking a mile to church every Sunday, and when I became old enough to join the church, I passed the requirements which included confession of Christ as Saviour. No one told me, however, that genuine belief in Christ brought complete forgiveness of sins and a promise of eternal life. It was all a rather vague transaction in which I agreed to follow Christ who was somehow the best hope of mankind.

The real deception came in college, however. I had started at Bucknell, then transferred to Duke University for more Bible courses. After re-

ceiving an A.B. there, I looked around for a top theological school, and chose the School of Theology at Boston University. I knew that several Boston U. faculty members had studied in German universities where world-famous theologians had taught.

These famous teachers meant more to me than the fact that they discarded the historic fundamentals of the Christian faith. Such teachers proudly included themselves in the so-called "School of Higher Criticism," and excluded themselves from our Lord's simple provisions for needy mankind.

We didn't study the writings of conservative scholars or of evangelistic preachers like Spurgeon and Moody. To us "enlightened" students, they were ignorant and old-fashioned. Instead, we studied Strauss and Wellhausen and Schleiermacher.

Those men were supposedly Christians, but how heretical their teachings! While the great preacher Spurgeon would stake his life on the absolute deity of Christ, Strauss denied it in his widely read *Life of Jesus*.

Wellhausen implied that the idol Chemosh of the Moabites could have developed into Jehovah of the Israelites.

In the same vein, one of my instructors taught that the Bible should be regarded as a fallible book or collection of books just as all other books.

Is it any wonder that the Bachelor of Sacred Theology degree I received in 1936 qualified me merely as a teacher of moral living, with perhaps a little bias for Christianity over Buddhism? I could not tell anyone how to have assurance of eternal life—I myself did not know.

Looking back on this schooling, I can realize how subtly the poison and nourishment were mingled. The disbelieving teachers used many terms that carry the reverence of age, but they didn't mean what Bible believers mean by them. We talked about Christ's divinity, but only meant He was more God-conscious than the rest of mankind. We declared that He died for the sins of the world, but we meant that He had died at the hands of sinful men, not that He could forgive sins because He had paid God's penalty for sins.

And yet, when I went out to preach, I readily found acceptance in both a large denomination and one of its local churches in Lanesboro, Pa. I always used a Bible text in preaching and my sermons were on the life and teachings of Christ, with an aim of inspiring the people. I gave the impression the hearers were all right if they did the best they could, never suggesting any need to settle the sin problem.

My first contact with real Bible-believing Christians came at this time. I could not understand how any modern citizen could be so uninformed

as to accept the Bible at face value as they did. I condescendingly took it upon myself to bring these backward people up to date.

I remember sitting on the platform of a church at a union service during Lenten season when a "fundamentalist" pastor was preaching. Folks told me later I sat there grinning and looking self-satisfied. When it came my turn to preach, I ridiculed the faith of the Bible-believers and urged them to catch up with modern scholarship.

Meanwhile, I was having my own troubles. The sermons were not problems; I merely passed on what I had stored up in school and the congregation wasn't in the habit of scrutinizing sermons too closely. But from time to time when it came to sitting with dying parishioners, as was the pastor's obligation in Lanesboro, I began to get anxious.

During these times a mounting fear possessed me that the dying person would ask questions about death which I was not prepared to answer. I was torn between philosophy, religion and imagination in search of an answer, but I was honest enough not to give any answer if I thought I wasn't sure. Happily, none asked me.

Because of these doubts, I sought help from my old theology school. My former professors assured me that if I returned for the doctorate degree, I would find the answers. I decided to re-enroll, since anyway, my sermon supply was running low.

I had been at school two weeks when a mysterious thing happened. As I was ready to go to class one morning, I felt that God wanted me to stay in my room for some reason. There in the quietness, the Holy Spirit—a Person in the Trinity in Whom I did not believe at the time—brought to my mind sins of other days which I had long forgot. As the day wore on, I began to see myself as a sinful and needy person. The weight on my soul became almost unbearable.

At evening I wandered distractedly outside and down to historic T wharf where angry colonists once celebrated the Boston Tea Party. There, kneeling at the end of the pier, I finally cast off unwanted sins as I realized that Christ truly did come to earth to carry our sins away. I trusted Him then as I never had before, and immediately the gnawing fear of death vanished and the peace of God filled my heart.

I didn't stay for the doctorate diploma. It would have been trivial beside my new "B.A." (born again degree) freely given by God to my spirit and certifying eternal life through faith in Christ.

Later I found that my experience had been similar to the noted Aldersgate crisis of John Wesley, the great founder of Methodism. He too had attempted to serve Christ without first finding for-



givenness for his sins. The result was that Wesley lacked peace of heart and felt inadequate to help the American Indians he came to teach.

But God had met Wesley too, and dealt with that universal barrier between men and God—sin. When Wesley scorned his own good works and threw himself on the mercy of Christ, his new life and triumphant ministry began. It was thrilling for me to see my experience confirmed in the life of such an outstanding Christian.

For the first time, then, after years of theological study, I really read my Bible. I must confess I could not at once accept certain difficult portions of the Bible, but God has since given me that faith, too, so that now the whole Bible is mine, and I find the small group of believers I came in contact with while in Lanesboro, Pa., had the real Light all along.

After leaving college, I took a new church, hoping for a fresh start in my high calling, and things began to happen, now that the preacher was right with God. Though some objected, "You can't preach from the Bible that way—we haven't had

that kind of preaching in 20 years," I didn't dare smother the new torch burning within. As a result, we had a taste of revival in that ritualistic church as I preached the Gospel of Christ's saving power and witnessed in homes. Several trusted Christ as their Saviour and became energetic witnesses among the others. How different from my first pastorate—when the number of compliments at the door gauged the success!

I can only praise God for revealing Christ as a mighty Saviour who has conquered sin and death for me. It is not easy for a "modernist" to find Christ in this way. By human reasoning, it is a backward step, but speaking from a vital experience, I declare it is a gigantic stride forward, spanning the gulf to heaven.

My wife and four children and I purpose to serve our Almighty Christ as long as He gives us breath, whether in Terre Haute or elsewhere. Never again will there be that agony of fear in the recurring presence of death, for now we truly belong to the Prince of Life, for He dwells within our hearts!

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR JANUARY 30

# *Man's Nature And Need*

**Background Scripture: Genesis 1:26-31; 6:5, 6; Matthew 6:9, 10; Mark 7:21-23; Luke 6:35, 36; Romans 3:23; Hebrews 2:6-9. Devotional Reading: I John 1:5-10.**

Man was made for fellowship with God, to walk in the light, as He is in the light, but SIN has broken that fellowship, and plunged us into darkness. This sinful nature is the lot of all men; if we say that we have no sin, or if we say that we have not sinned, we make Him a liar, and his truth, his word, is not in us. How are sinners to find fellowship again? In our Devotional Reading we are told that "the blood of Jesus Christ his Son, cleanseth us from all sin," and that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The whole story of man's Nature and Need is wrapped up in these few verses from I John 1:5-10.

### *I. Man's Nature as Created:* Genesis 1:26-31.

"Let us make man in our own image—and let them have dominion". How completely this simple statement knocks the old worn-out theory of Evolution in the head! When man came from the hand of God he came a noble god-like creature, with knowledge, righteousness, and holiness as his birthright, or created nature. He was made to be a king. His dominion was to be complete over all other created things in the earth. God blessed them and said, Be fruitful and multiply and replenish the earth. When God saw everything that He had created, and man as the greatest, He saw that it was "very good". When God pronounces a thing "very good", then it must be

perfect. He placed the man and woman in the garden of Eden; their work, to dress and keep it. There was complete fellowship between man and his Maker. It was Paradise; what a tragedy that Paradise was lost!

### *II. Man's Condition and Need After SIN* *Entered the World:* Genesis: 6:5, 6.

"And God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil continually". What happened between the first and sixth chapters between the beautiful picture of man in the Garden of Eden, and man as we see him in these verses? To get the connection and understand the difference we must read the intervening chapters, especially chapter three, and get the story of the Fall of man. There is no other way to

explain the two pictures, even if we did not have the account of the Fall. Sin entered into the world.

When we turn to chapter three we find the revelation of the temptation of our first parents, and their yielding to that temptation. "All mankind, by their fall, lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever". This sin, which began in Adam and Eve soon spread into all the world, and we have the terrible condition prevailing just before the Flood.

"It grieved Him at his heart". Man's sin caused God grief. We find this expression used in relation to God in several places in the Bible. He was grieved with the generation of Israelites who murmured and sinned so greatly in the Wilderness. Jesus looked on men with their hard hearts, and was grieved: He wept over the wicked city of Jerusalem. How does God feel today, as He looks down upon our modern world with its terrible wickedness? Our sins are even more heinous than the sins of these people in olden times, for we have more light.

### III. *What Man Ought to be:*

Matthew 6:9, 10.

These verses begin the Lord's Prayer. Man ought to be able to look up and call God Father, Abba Father, Our Father; he ought to hold His name in reverence; he ought to seek the coming of His Kingdom; he ought to do the will of his Father in heaven. Sin has broken this close and filial relationship, and it is only as we come to God by Jesus Christ that we can truly say, "Our Father". There is a lot of hazy thinking along this line today, and some seem to think that any man can look up and say, Our Father. Jesus told some of the Jews that if God were their Father, then they would believe in, and love, and follow the One Whom He had sent. No man who hates, or refuses to believe in the Son can rightly call God Father; "No man cometh unto the Father but by Me".

### IV. *Man's Wicked Heart:*

Mark 7:21-23.

Men are defiled by sin. It is not the dirt of the material world that makes men filthy; it is the terrible condition of their hearts. The heart of man is deceitful above all things, and desperately wicked, who can know it? I think that very few people realize what sin has done for the hearts of men. They look at the outward appearance, see the veneer of culture and civilization which is on the outside, and forget what so-called "cultured" and "educated" nations have done. The scribes and Pharisees were careful to wash off all the dirt which clung to their hands, but forgot the uncleanness within. Jesus in His scathing rebuke of these hypocrites called them whited sepulchres and unwashed dishes.

Out of the heart proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy (railing), pride, foolishness; what an ugly list of sins, and all originate within. No wonder the wise man said, Keep thy heart with all diligence, for out of it are the issues of life. Doctors are warning us today to "Watch your heart"! This must be the message of the preacher also. The Great Physician would say to each of us, Watch your heart; keep it pure and tender, fixed on God, and full of His grace.

### V. *Children of the Highest:*

Luke 6:35, 36.

How can we be "Children of the Highest"? Not until we have been "born again", born from on high, through faith in the Lord Jesus Christ. "Love your enemies"; but from on high, through faith in the Lord Jesus Christ. "Be ye therefore merciful"; but the unregenerate man is not merciful. It is only after we have been born of the Spirit that we will have the fruit of the Spirit, which is LOVE. The only way to make the fruit good, is to make the tree good. I am afraid that there are those who think that we can be made good simply by being told to "be good". It takes the regenerating power of the Holy Spirit to make us good.

### VI. *"For All Have Sinned":*

Romans 3:23.

In these first chapters of Romans Paul is showing the great Need of man. In the first chapter he says that he is not ashamed of the gospel for it is the power of God unto salvation. Then he paints one of the blackest pictures of the awful condition of mankind that we find in the Bible. Verses 18-32 give a list of these inexcusable sins which men practice, and even take pleasure in. The wrath of God is revealed against all this corruption.

He then turns to the Jews, who rather prided themselves on their "righteousness", and shows that they, too, are sinners, and heinous sinners, because they have sinned against light and knowledge. He includes the whole world and finds it guilty before God, for, All have sinned. It is to this guilty world that God offers Salvation by grace through faith. They cannot save themselves by their good character, or by their good works; if saved, they must be saved by grace.

This verse, "For all have sinned, and come short of the glory of God", is a good place to start when trying to win a soul for Christ, for until a man realizes that he is a sinner, and lost, he is not apt to seek a Savior. Self-righteousness keeps many a person out of the Kingdom. Remember what Jesus said to these self-righteous rulers when they complained that He ate and drank with publicans and sinners; I came not to call the righteous, but sinners, to repentance. These Pharisees were by no means "righteous", as we can plainly see from



their lives, and also from what Jesus said about them. They were full of hypocrisy, coldness, indifference, and unbelief.

If we can get men to see their sins, repent, and confess their sins, then we can hope to lead them to see a Savior from sin. I am afraid that some "join the Church" like they would join a club, or civic organization, with no realization of their condition or need of salvation from SIN. Do we see, as we used to see, real conviction, real hatred and sorrow for sin? Do repentant tears flow? Is there depth of conviction? Do we see many "broken and contrite hearts"?

### *VI. What Is Man?*

Hebrews 2:6-9.

There are three pictures that I would draw from these verses:

1. What man was when he came first from the hand of God; made in His image. If sin had not come to spoil this picture, we could stop here, and think of all the perfections of created manhood, but man fell, and became a SINNER.

2. The Man Christ Jesus Who "tasted death for every man", in Whom we can find salvation.

3. What we can be in Him, saved by the grace of God, or,

1. What man was, 2. What he is, and 3. What he can be "in Christ".

## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

### **YOUTH PROGRAM FOR FEBRUARY 13**

## *Youth Sunday*

(This program is intended to be given before the congregation of your church. You will want to secure the permission of the session to use one of the worship hours to present your program. You will also want to ask the session for permission to receive a special offering for youth work, or to use the loose offering which is ordinarily given. Use as many of your young people as possible in the program. They can form the choir for this service, or some individual or group can give a special musical number. If it is possible, let one of the young people play the organ or piano. You can use some of the boys to serve as ushers. It will be a good idea to consult your minister about your plans and ask him to pronounce the benediction.

We are suggesting an outline for the service, but you should feel free to alter this plan to meet your own needs and circumstances.)

### **PROGRAM OUTLINE**

Doxology

Invocation and Lord's Prayer

Hymn: "Love Divine, All Loves Excelling"

Responsive Reading: Psalm 119:9-16. (This may be read in unison, if you prefer.)

Special Music

Prayer

Scripture: John 15:1-12.

### *Explanation of Youth Theme for 1955*

The theme of Presbyterian young people for 1955 is "Show Proof of Your Love." The Scripture from which this theme is taken is II Corinthians 8:8, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." All of us, young and old alike, claim to love Christ, but proving our

love is quite another thing. We are setting out this year to examine our own hearts and lives with the determination to prove that our love is real. Christ has told us how to prove the sincerity of our love, and we are seeking to apply these tests to our lives. Jesus said, "If ye love me, keep my commandments." John 14:15, and, "This is my commandment, that ye love one another, as I have loved you." John 15:12. A hymn has been chosen as an expression of our theme. Let us sing it together.

Hymn: "The Light Of God Is Falling"

### **LEADER'S INTRODUCTION:**

On this day, which marks the beginning of Community Youth Week, young people in churches throughout the nation are being recognized. Our own General Assembly has set aside this day for its young people with the suggestion that they be given an opportunity to come before their congregations to tell of their part in the work of the church. We have received permission from the session to present this program to you today, and we are grateful that we belong to a church which recognizes the importance of its young people.

We are glad for this opportunity to express to our parents and friends in the church our sincere appreciation for your interest in us and your co-operation with us. It is our hope and aim that we may always be worthy of the confidence you have placed in us. We covet your continued interest and prayers as we seek to serve Christ and prove our love to Him.

Three of our young people will now speak to you, telling you of the different phases of our work, and of the opportunities, as we see them, to prove our love.

#### FIRST SPEAKER:

It is inspiring to know that we, in this church, are not alone in our endeavor to live for Christ and serve Him. We are but a part of a youth organization which covers our entire denomination. In our rallies, camps, and conferences we meet together with other Presbyterian young people for study, inspiration, and practical planning of our work. We are thus enabled to attempt and carry out projects which would not be possible to one small, isolated group of young people.

One phase of this larger opportunity for service, which we find in our denominational organization, is our financial objective. This year our objective is divided into four parts. Our contributions will help to support a mission high school in Brazil, a world youth project, vocational guidance centers throughout our church, and a mobile radio and television studio which will be used to spread the Gospel over the South. Through these co-operative projects we will be able to prove our love to people whom we will probably never see.

#### SECOND SPEAKER:

Another phase of our service to Christ consists of what we are accomplishing in our local organization. You know that we have our meetings each week for worship and study. You may know that our officers come together regularly to make plans for the organization, to outline future programs and to discuss projects for the young people. We aim to make all of this acceptable service to the Lord, and we see it as one of the ways by which we prove our love to Him. We know that God desires us to worship Him, and we do worship in our youth meetings. We know that God wants us to learn of Him and His ways for us, and in our programs we do study the Bible and the things of God. We also know that the Lord wants us to serve Him and witness for Him in the church and community, and through our organization we seek to do that. We are sure that in our own church and community we have opportunities to prove our love to Christ and to His people. We earnestly hope that we are doing it.

(Here is the ideal place to mention some of the projects your group has undertaken during the past year. Go over the year's work with your minister and adult advisor, and prepare a statement of accomplishments. The people of the church will be most interested to learn what you have been doing.)

#### THIRD SPEAKER:

Still another phase of our service to Christ in youth work points to the future. It goes without argument that the youth organization of a church is very valuable in preparing its members for future adult leadership in the church. (It would be a good idea to make a survey of the adult leadership in your church to see how many of the elders, deacons, Sunday School teachers, etc., were active in the young people's work in years gone by.)

There are several ways by which our youth work fits us for future service to the church. Most important of all, it is helping to mold our lives into Christlikeness. No matter how great the ability of a person, he is not worth much to the Lord or to the church unless he is spiritually mature. Our youth work also serves to increase our knowledge of Christian truth and of the nature and work of our church. Such knowledge is absolutely essential to becoming an acceptable leader in the work of the church. Finally, our organization trains us in the practical skills which leaders in the church need to possess. We learn how to speak, how to teach, how to lead in worship, and how to work together. We believe we are proving our love to Christ as we prepare ourselves for more effective service to Him in the future.

#### Offering.

(Have someone to explain the offering before it is received. In most cases it is used for youth work in the presbytery, but if you are not sure, get in touch with the treasurer of your presbytery's youth council.)

#### Prayer of Dedication for the Offering

Hymn: "More Love to Thee, O Christ."

### The Forty-fourth SPRUNT LECTURES

February 28 - March 4, 1955

## "The Faith of Israel: Aspects of Old Testament Thoughts"

### AUXILIARY LECTURES



**H. H. ROWLEY**  
Th.D., D.D.

Professor of Hebrew  
Language and Literature,  
University of  
Manchester, England

**JAMES T. CLELAND, Th.D., D.D.**

Professor of Preaching, Duke Divinity School,  
and Preacher to the University,  
Durham, North Carolina

**KENNETH J. FOREMAN, Ph.D., D. D.**

Professor of Doctrinal Theology  
Louisville Presbyterian Seminary,  
Louisville, Kentucky

**FRANK BELL LEWIS, Ph.D., LL.D.**

Professor of Christian Ethics  
Union Theological Seminary

ANNUAL MEETING ALUMNI,

1 P.M., March 1, 1955

UNION THEOLOGICAL SEMINARY  
3401 Brook Road Richmond 27, Virginia



# Church News

## STILL THEY COME

In accord with the recommendation of the General Assembly, a meeting of the congregation of the Flemington Presbyterian church was held some weeks ago for the purpose of presenting the question of union, pro and con.

On Sunday, January 2nd, a congregational meeting was held and a vote taken on the issue. Result, 51 against, 21 for.

L. H. Quarterman.

## STILL THEY COME

The Session of West End Presbyterian Church, Hopewell, Virginia, at its regular meeting on Sunday, December 5, 1954, voted unanimously to go on record as opposing the Present Plan of Union of the Presbyterian Church, U.S.; the United Presbyterian Church; and the Presbyterian Church, U.S.A.

By order of the Session, I am conveying this information to you for publication.

Thomas R. Blount,  
Clerk of Session.

## STILL THEY COME

The First Presbyterian Church of Toccoa at a congregational meeting today, voted 64 to 16 not in favor of the proposed Union of Presbyterian churches.

David C. Auld, Ruling Elder.

## DEDICATION OF RADIO CENTER

Atlanta, Ga.—The Protestant Radio Center of Atlanta, largest producer of Protestant religious radio and television material, will be dedicated during the week of January 16-23.

The Center is jointly owned by the Presbyterian Churches, U.S. and U.S.A., Methodist, Episcopal, and Lutheran Churches.

Formal dedication will be Monday, January 19, at 3:00 p. m., with admission by invitation only, because of limited space. Open House hours during the day of dedication, and during all days of the dedication week are being set, with the public invited to visit the Center and go on guided tours of the just-completed new building.

Official days for the cooperating denominations have been designated. Presbyterian Day will be Friday, Jan. 21. Dr. Herman L. Turner is in charge of U.S.A. Church and arrangements and

## RADIO

### Assembly-Wide Evangelistic Series FIND LIFE WITH GOD

Week of January 23

"Through Obedience  
to Christ's  
Commands"

Dr. Vernon S.  
Broyles, Jr.

Consult Local Station  
For Time  
Programs Still  
Available for  
Station Use



Produced Co-operatively by  
DIVISION OF EVANGELISM and  
DIVISION OF RADIO AND TELEVISION  
BOARD OF CHURCH EXTENSION

Dr. Alexander, president of the Center, for the U.S. Church.

Methodist Day, with activities under the direction of Dr. J. W. Sells, is Jan. 17. United Lutheran Day follows on Jan. 18, under direction of Mr. Richard Sutcliffe. Jan. 20 is Episcopal Day, under the direction of Mrs. Caroline Rakestraw. The final day, Jan 23rd, has been designated Greater Atlanta Day, and will feature a 9:30 a. m. CBS nationwide concert by E. Power Biggs, at the console of the magnificent new organ.

The \$400,000 Center has been financed entirely without deficit. It is on the threshold of a \$1,000,000 expansion program, designed chiefly to provide a large TV studio. Plans for the Center's building have, from the start, included a wing for the TV studio. The present building includes administrative offices, film editing and storage rooms, a chapel studio in which the Center organ is located, control and small recording room, a projection room, a large mailing room, tape-recording duplication room, a mechanical room, and a large storage area. A dark-room is yet to be built.

The Protestant Radio Center is located on the edge of the Emory University Campus, on land given by that university. The address is 1805 Clifton Road, N.E., Atlanta.

From the Center go out programs which are heard throughout the world. More than 900 stations in this country, the Armed Forces Radio Network, and stations in England, South America, Puerto Rico, Panama, and the Philippine Islands are using programs prepared in the Center. The Center gives every program to the cooperating radio or TV stations without cost, and the stations in turn make no charge for broadcasting time. Purchased at commercial rates, this broadcasting time would cost more than \$1,000,000 a year, the Rev. Ernest Arnold, vice-president and treasurer, estimates.

Under the arrangements now governing the Center's work, each denomination is given freedom in

**C.B.S. NATION-WIDE  
ORGAN PROGRAM**

**By E. POWER BIGGS**

**Sunday, January 23, 9:30 A. M. (E.S.T.)**

**DEDICATION OF NEW ORGAN  
AND BUILDING**

**Protestant Radio-TV Center, Atlanta**

**Ask Local C.B.S. Station To Air Program**

developing and producing its own programs, and each is given a regular portion of the time available on the major programs, such as the Protestant Radio Hour or the Sunday School of the Air. Each group accepts a time schedule mutually agreed upon for use of facilities, and shares in the work of enlarging the number of stations carrying Center-produced programs.

**CONFERENCES ON EVANGELISM  
ARRANGED FOR FOUR N. C.  
CITIES IN FEBRUARY**

Raleigh, N. C.—The Rev. Ralph Buchanan, pastor of the Hawfields Presbyterian Church, Mebane, N. C., Chairman of the Committee on Evangelism for the Synod of North Carolina, has just announced that the Committee will conduct a series of four conferences on Evangelism to be held respectively at Charlotte, Raleigh, Fayetteville, and Greensboro, on February 8, 9, 10, 11, 1955, with Eldon D. Wilson, Richmond, Va., Executive Secretary of the Synod of Virginia, as one of the principal speakers. Wilson is a layman, who retired from a successful business career as Manager of the New York Mutual Insurance Company for the State of Virginia, in order to become the first Synod's Executive Secretary. Also appearing on the program will be Dr. William H. McCorkle, Atlanta, Secretary of the Division of Evangelism for the Presbyterian Church in the United States. Plans for the conduct of the conferences are being executed by the Rev. Milton B. Faust, Salisbury, Director of Evangelism for the Synod. The theme of the conferences will be, "Forward With Christ Through Evangelism", which is a part of the three-year "Forward With Christ Program" of the denomination.

The Conferences are being scheduled prior to the simultaneous evangelistic services which will be held throughout the Synod in more than 300 of the 634 churches March 20-25 when ministers from the Synod of Virginia will occupy the North Carolina pulpits for a week. A month later, April 17-22, Presbyterian ministers from North Carolina will go to Virginia Presbyterian churches for a week of simultaneous services, thus completing the exchange.

Manning, S. C.—The Reverend Charles Edward Raynal, Jr., Pastor of the Manning Presbyterian Church requested the Congregation in session on Sunday, October thirty-first, nineteen hundred fifty-four, to concur with him in requesting the Presbytery to release him as Pastor of the church to go to another charge.

The following action was unanimously taken by the congregation:

The congregation regretfully concurs in the resignation of our beloved pastor only because he is convinced that God has called him to another pastorate.

His five years service to us have been fruitful—spiritually and materially. Our membership and Sunday School have increased and our givings have more than doubled. Under his leadership our support of world missions has grown to the extent of partial support of missionaries on the field.

The pastor's home and family have been a blessing and a beautiful example to us of a Christian Home of servants of the Master.

We express our appreciation of his ministry and life among us and pray for his continued success in the Kingdom, and for the happiness of the members of his family.

As a token of our love and gratitude, the deacons are authorized to pay to Mr. Raynal an extra month's salary from the funds of the church.

(Mrs. Morgan) Virginia Richard Sauls  
Secretary

**MEMORIAL TO  
REV. GEORGE MARSHALL WILCOX**

Maxton, N. C.—A memorial fund in honor of the Reverend George Marshall Wilcox, pastor of historic Rocky River Presbyterian Church, Concord, N. C., and a trustee of Presbyterian Junior College, has been established at the college by friends and members of his family. The memorial is known as the George M. Wilcox Bible Endowment. At the time of his death, on November 29, this year, the family asked that friends send contributions to Presbyterian Junior College instead of sending flowers for the funeral. So many gifts were received that it was decided to set up the memorial fund. Mr. Wilcox attended the semi-annual meeting of the Trustees of the college on November 15. He was very much interested in Christian education during his long ministry. Born in Elberton, Georgia, August 8, 1883, he graduated from Davidson College and Columbia Theological Seminary. He served as pastor at Bennettsville, S. C., and Vineville Presbyterian Church, Macon, Georgia, before moving to historic Rocky River Church which dates back to 1755 and is one of the oldest churches in Piedmont North Carolina. The income from the George M. Wilcox Endowment will be used to support the department of Bible at Presbyterian Junior College.



## SALEM CHURCH INSTALLS NEW PASTOR

The night of December the twelfth was a happy occasion for old Salem Church, Fairfield County, South Carolina. Rev. Robert R. Wallace, Sr., was installed as full time pastor. The first such since 1926. Before a full Congregation, a Commission of Congaree Presbytery performed the Installation.

The Members of this Commission were: Rev. Lewis K. Martin, Fairfield County, Chairman, and to propound the Constitutional Questions; Rev. John C. Blackburn, West Columbia, to Charge the Minister; Rev. James S. Mann, Patsor of Lebanon Presbyterian Church, Fairfield County, to Preach the Sermon; Rev. Robert E. Smith, Pastor of Sion Presbyterian Church, Winnsboro, the Invocation and Installation Prayer; Elder Hugh B. Aiken, Moderator of Congaree Presbytery, and Elder from the Lebanon Presbyterian Church, charged the Congregation; Elder George Parks, of Union Presbyterian Church, Fairfield County, and Elder M. M. Stewart, of Sion Presbyterian Church, Winnsboro, South Carolina, completed the Commission.

Salem Church feels itself blessed in the acquisition of a Minister of Mr. Wallace's training. He received his Degree in Law from the University of Alabama in May 1921. He was for 28 years a prominent attorney, being a Member of the Alabama, Florida, Mississippi, American and U. S. Supreme Court Bars, and having served seven years as City Attorney of Meridian, Mississippi, before entering the Ministry. He comes as a help in the time of need. Mr. Wallace has served as Pastor of The First Presbyterian Church of Centreville, Alabama, Tuscaloosa Presbytery; and as Pastor of Knox Presbyterian Church of Cantonment, Florida, Florida Presbytery, and was received into Congaree Presbytery from Florida Presbytery on November 29th, 1954. He and his good wife have been graciously received by the fine, delightful people of Salem Presbyterian Church, Salem Cross Roads, Strother, South Carolina, and they are occupying the lovely new Manse near the Church. It is the prayer of Pastor and wife and People that God will grant to all a long, happy and fruitful Ministry here.

## MINISTER FATHER AND THREE MINISTER SONS TAKE PART IN INSTALLATION OF SON AND BROTHER

Atlanta, Ga.—When the Rev. Walter Miller Crowe was installed as pastor of Cascade Road Presbyterian Church here on November 7, he was the fourth Presbyterian minister in his family, which together, represents more than 100 years of service to the Presbyterian denomination.

All four of the ministers took part in the installation. Mr. Crowe's father, Dr. William Crowe, Sr., pastor of the Presbyterian Church in Talladega, Ala., a former Moderator of the denomination, and the oldest active minister in the Church, delivered the installation sermon. Mr. Crowe's two minister-brothers, Dr. McFerran Crowe, president of Belhaven College in Jackson, Miss., and former pastor of North Avenue Presbyterian Church in Atlanta; and Dr. William Crowe, Jr., pastor of Roswell Presbyterian Church, Roswell, Ga., were official representatives of Atlanta Presbytery.

Mr. Crowe has three sisters and one other brother, John Royston Crowe, a research physicist at Oak Ridge, Tenn., who was present for the installation. Also present for the occasion was the mother of the newly installed minister. One of Mr. Crowe's sisters, Miss Marjorie Crowe, is also engaged in full-time church work at the First Presbyterian Church, Hattiesburg, Miss., where she is director of Christian Education.

The Cascade Road Church minister is a graduate of Alabama State Teachers College and Columbia Theological Seminary. He has been in the ministry two years, serving as pastor of the Greenville, Ala., Presbyterian Church before he and his wife came to Atlanta.

## ITINERARY OF MODERATOR WADE H. BOGGS

January 30—Second Presbyterian Church, Little Rock, Arkansas, 11 a. m. Sermon.

January 31—Memphis Council of Presbyterian Churches, Evergreen, Memphis, Sermon.

February 6—Government Street Presbyterian Church, Mobile, Alabama, 11 a. m., Sermon.

February 9—First Presbyterian Church, DeFuniak Springs, Florida, Presbyterian Convocation Address.

February 13—First Presbyterian Church, Bradenton, Florida, 11 a. m., Sermon.

February 14—First Presbyterian Church, St. Petersburg, Florida, Address, Dinner Meeting.

February 16—Yazoo City, Mississippi.

February 20—Red River Presbytery, Sermon.

February 22—Alabama Church, Red River Presbytery, Men's Rally, Address.

February 27—First Presbyterian Church, Clarksville, Tennessee, 11 a. m. Sermon.

## DALLAS PRESBYTERY

The Presbytery of Dallas will meet in the Northridge Presbyterian Church, Dallas, on Tuesday, January 25, at 11:00 A. M. Rev. Daniel A. Baker is the retiring Moderator and Dr. H. Kerr Taylor, the Moderator Nominee for this meeting.

The question of the proposed union of the three Presbyterian Churches will be docketed for discussion and decision Tuesday afternoon.

Other important items for consideration are the action upon the resignation of Rev. Walter L. Brown, as pastor of the Westminster Church, Dallas, and Rev. Edgar T. Gharis, as pastor of the First Presbyterian Church of Nocona.

Cecil H. Lang, Stated Clerk.

### Dr. Ben L. Rose to Wilmington First Church

Rev. Ben L. Rose, D.D., pastor of the First Presbyterian Church of Bristol, Va., has accepted the call to the pastorate of the First Presbyterian Church of Wilmington, N. C., and will assume his duties there on February 1st next.

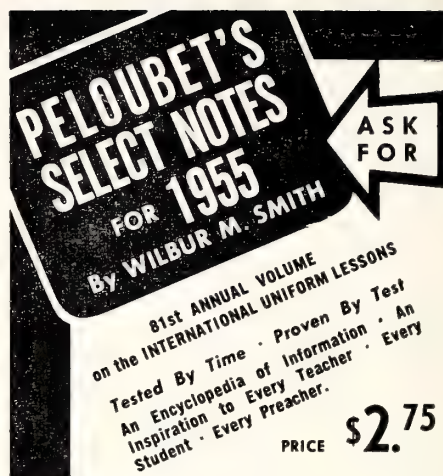
## Women's Work

### WILL PRAYER MEET OUR NEEDS?

*More Missionaries.* One of the greatest needs of the missionary work is more missionaries. Does prayer furnish a method of securing them? It is the one authoritative Scriptural method for missionary supply. "Pray ye the Lord of the harvest that he send forth laborers into his harvest." (Matt. 9:38.) The history of missionaries is a record of prayer.

We have heard more about a mother's prayers than about a father's, but there have been many fathers who have prevailed in prayer, and there have been mothers and fathers who have agreed as touching this thing they should ask. Dr. and Mrs. John Scudder consecrated each one of their fourteen children to God for missionary service. One by one their eight sons who lived to maturity were sent to America to be educated and one by one they were prayed back into India. All birthday anniversaries were set apart as seasons of fasting and prayer by these devoted parents. The eldest son was a reckless youth, who gave little promise of returning to India as a missionary, but while he was in school in America, a great volume of prayer was ascending to God from India for him, and he finally consecrated his life to God. He discovered later that, at the very time he made this consecration in America, his father and mother had spent a week in fasting and prayer for him in India. With the exception of one who died at Princeton, after having decided to become a missionary, the eight sons came back to India to preach Christ, while the two daughters also rendered valiant missionary service in answer to the intercession of the parents who agreed together to pray that all of their children should be not only Christians, but missionaries. Before our workers in the homeland there should be always a list of the missionaries needed and this list kept constantly before the members and daily each of us should pray for the laborers needed.

*More money.* At every conference there are eager queries, "Can you give us any new methods



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Weaverville, N. C.

of raising money? That is what we need most of all." The Bible has very little to say on the subject of raising money. It has much to say on the subject of giving money and using money. What we need is not clever devices for extracting gifts, but abiding principles for training givers. God's people have in their pockets, in their vaults and in their business, all the money God needs for missionary enterprise. When we stoop to devices which we condone by saying, "Of course it is not the best way, but we needed the money so much we thought it would be all right," we belittle the power and the riches of God. We have bent our backs in freezing ice cream and stewing oysters instead of bending our knees in prayer. We can pray more money into the missionary treasury than we can either freeze or stew into it.

Every canvass for funds should be begun in prayer. A Mission Board Secretary had arranged to go to a woman of great wealth to ask for a contribution for missions. Time and again she had been asked for gifts to missions, but she had never made a large gift. Before this secretary made his visit, a group of earnest men and women agreed as touching this thing they would intercede with God. They were rejoiced to hear that, in answer to their prayers, a gift of ten thousand dollars was made. Let us be done forever with the deprecatory introduction to a presentation of a great financial opportunity, "We have now come to the unpleasant part of our program." Let us banish forever our "begging committees." Let us decide once for all that we will never lower our standards to raise money. Then let us pray earnestly for the money that is needed and, as ambassadors with the profound consciousness of carrying a message from the King, let us present to God's stewards the needs and claims of His Kingdom. A definite statement of financial needs and opportunities should be placed in the hands of each member as an aid to prayer.



*We Hold the Measure.* There was once a great spring to which the people came for water. Some brought tiny cups, others brought buckets, others came with barrels. Each went away with his vessel full. Each decided the measure of his supply by the size of the vessel with which he came, while the never-failing supply of the great spring continued to flow on. We get an impression that God pours out great measure to some and small measure to others. God indeed pours out, but we hold the measure. He placed that measure in human hands when He said, "According to your faith be it unto you." That was the measure placed in the hands of George Muller. God poured out the blessing. George Muller held the measure until his faith measured over eight million dollars for the care of his orphans. That was the measure placed in the hands of Hudson Taylor. God poured out the blessing. Hudson Taylor held the measure until his faith measured out the China Inland Mission. That was the measure placed in the hands of Pastor Gossner. God poured out the blessing. Pastor Gossner held the measure until his faith measured one hundred and forty-four missionaries sent out, mission stations opened, and mission hospitals erected. That was the measure placed in the hands of Theodore Fliedner. God poured out the blessing. Pastor Fliedner, with an empty pocket went out and bought the best house in Kaiserwerth and his faith measured out to the world its Christian deaconesses. That was the measure placed in the hands of Dwight L. Moody. God poured out the blessing. Moody held the measure until it measured multiplied thousands led to Calvary's Cross; until it measured out Northfield, sending its workers to the ends of the earth.

—Katherine Scherer Cronk.

### "THE BEST IS YET TO BE"

Some poor pessimist is sadly saying: "The old year is passing, and I am growing old."

If the passing of the years brings anything to the soul, it is the richer experience, the deeper truths, the surer hopes, the better attainments. Always the best is yet ahead. Hence, why fret because the step is a little less agile, or the vision a little dimmer, or the mind less keen, or the locks are silvered o'er? If the soul is growing, you are traveling toward the heights. Each year is bringing you closer to the best that is to be.

Let us consider the physical side:

Bismarck, who died at 83, did his greatest work after he was seventy.

Titian, the celebrated painter, lived to be 99, painting right up to the end. Some of his finest work was done after he had reached the zenith of life.

Von Goethe died at 83, and finished his Faust only a few years earlier.

—Gladstone.

## A Bible Quiz

1. Who wrote the most of the Bible?
2. Name the three longest books of the Bible.
3. What five books have only one chapter?
4. What two books in the Bible omit the word "God"?
5. In what books do we read about
  1. The giving of the Law?
  2. The conquest of Canaan?
  3. The first king of Israel?
  4. The coming destruction of Nineveh?
  5. The great white throne?

See how many you can answer without looking to page 18.

## 50th ANNIVERSARY

Charlotte, N. C.—The Women of Mecklenburg Presbytery observed their 50th anniversary on October 28 when they held their 50th annual meeting Oct. 28-29 at the First Presbyterian Church in Monroe, N. C. About 470 women attended the three sessions.

On Thursday, the 28th, they heard two presentations of the study of Higher Education in the Synod, one by the Rev. Robert Turner of Covenant Church, Charlotte, and one by Dr. Harry M. Moffett, First Presbyterian Church in Gatsonia. Mrs. Rufus D. Wilson, president of the Women of the Synod of North Carolina, delivered two addresses on the topics, "Forward With Christ" and "Obedience to the Faith", and the Rev. Stewart W. Yandle of Norwood, brought messages on "Living on Faith".

Business on the docket included Mrs. B. W. Hunter, president of the Women of Mecklenburg Presbytery and Miss Nancy Rozzelle, treasurer, who delivered their annual reports to the group.

Later, the women heard George O. Stovall of Albemarle, president of the Men of Mecklenburg Presbytery, tell of the New Orleans Men's Convention; and Dr. Harold Dudley, General Secretary of the Synod of North Carolina, speak on "Synod's Opportunity for Church Extension".

At the conclusion of the two-day meeting, Dr. Dudley presided over the installation of new officers for 1955, with the following, all from the Charlotte area, being installed: Mrs. J. C. Price, first vice president; Mrs. J. Brown Grier, historian; Mrs. M. H. Ridenhour, chairman of spiritual growth; Mrs. W. E. Meares, chairman of church extension; and Mrs. Robert W. Rayburn, chairman of general fund agencies.

1. Moses.
2. Psalms, Genesis, Jeremiah.
3. Obadiah, Philemon, Jude, II John, III John.
4. Esther, Song of Solomon.
5. Exodus.
  1. Leviticus.
  2. Joshua.
  3. I Samuel.
  4. Nahum.
  5. Revelation.



## BOOKS

GOD AND ISRAEL. L. Sale- Harrison. Van Kampen Press. \$2.00.

This book was written to help the lay reader to better understand God's plan for the Jew and how it is working out in these "latter days." This volume discusses the early beginnings of Zionism and the return to the Holy Land as well as the political, educational and religious progress of Israel and Palestine. From the concessions gained from the Peace Conference by the English Zionist Federation after World War I and the Geneva Conference, the Jew is again in his homeland in fulfillment of prophecy. Dr. Wilbur M. Smith has written a timely preface for this volume.

THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE. Bernard Ramm. Wm. B. Eerdmans Publishing Co. \$4.00.

The author is a well-known writer in the field of apologetics. For the past two decades he has been interested in the philosophy of science and has read widely on this subject. He wrote his doctoral dissertation on this theme using as the topic "An Investigation of Some Recent Efforts To Justify Metaphysical Statements in Science With Special Reference to Physics."

Dr. Ramm affirms that in his research for this book he discovered that there were two traditions in regard to the Bible and science, both stemming from the developments of the 19th century. There is the ignoble tradition which has taken a most unwholesome attitude toward science and has used arguments and procedures not in the better traditions of established scholarship. Then there is a noble tradition in Bible and science and this is the tradition of the great and learned evangelical Christians who have been patient, genuine and kind and who have taken great care to learn the facts of science and Scripture. He feels that the church should be called back to the noble tradition of the closing years of the 19th century.

By evangelicalism, the author means the historic Christian faith as reflected in the great creeds of the ancient church and in the spirit of the writings of the Reformers. He shows by way of denial that certain beliefs attributed to evangelicals are not believed by all evangelicals and are not to be considered part of the evangelical faith. The positive side of this book is found in its ringing affirmations. The author affirms that it is impossible to separate Christianity from history and nature. He shows that Christianity is deeply woven in the universal scheme of things. Finally, he points out that no man of science has a proper reason for not becoming a Christian on the grounds of his science. He concludes by saying, "Therefore if a scientist comes to God he must come the same way as any person comes to God. He must make the appropriate spiritual motions. He must repent. He must confess his sin to God. He must believe in Jesus Christ with all his heart."

J. R. R.

TREASURY OF PHILOSOPHY. Dagobert D. Runes. Philosophical Library. \$15.00.

Dr. Runes presents in this volume a comprehensive collection of philosophical writings. The selections are from the great thinkers of the West but there are also many of the important but less familiar philosophers of the Orient included. The editor has culled from the whole span of recorded philosophy, dating from the 6th Century B. C. to the present day, and gives in this work the best of philosophy. Representatives of the Greek and Roman periods as well as the outstanding Hebrew scholars and church fathers are included.

Each entry begins with a biographical sketch covering the significant events in the philosopher's life. This is followed by one or more representative excerpts from the writer's work. Depending upon the importance of the author, each excerpt runs from a few paragraphs to several pages in length. Much of the material contained in this volume appears here in English translation for the first time.



EGERMEIER'S BIBLE STORY BOOK. Elsie E. Egermeier, Revision by Arlene S. Hall. Warner Press. \$3.95.

Here is a new revision of Egermeier's Bible Story Book. The stories are shorter and there are more of them. The volume is more up-to-date in appearance and contents. There are more pictures. The jacket is cellophane laminated for long protection.

Although the regular edition sells for \$3.95, the publishers are putting out a deluxe gift edition that sells for \$5.50. This work in the former edition was well received and more than a million copies sold. The publishers predict that the second edition will go out even faster.

A teacher or parent could well use this book for personal preparations for telling the stories to children. Older children will enjoy reading it for themselves and will be fascinated by the pictorial illustrations.

FROM THE WORLD OF THE CABBALAH. Rabbi Ben Zion Bokser. Philosophical Library. \$3.00.

The wisdom of the Cabbalah has long intrigued the student of religious mysticism in the Jewish as well as the Christian community. One of the most lucid expressions of Cabbalistic wisdom is contained in the writings of the 16th century sage, Rabbi Judah Loew of Prague. In this book the author traces the portrait of Rabbi Judah, the man, and he presents a comprehensive summation of his ideas.

POEMS OF A LIFETIME. Dr. Oswald J. Smith. Van Kampen Press. \$2.50.

This volume is a collection revealing "devotion to God, love of Christ, and yearning for the fullness of the Spirit." Frequently the author reflects the emotion of the Psalmist. His hope and optimism are always restored by faith and trust in God. This excellent devotional book will bring many blessings and much encouragement to those who love poetry that is born of a Christian heart.

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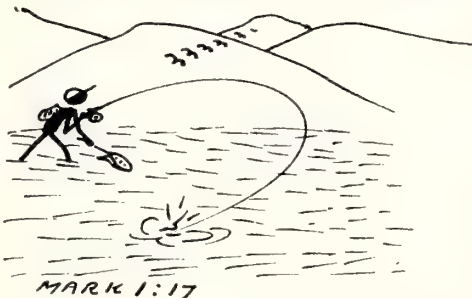
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# The Unfinished Task

In our strong partisanships, both for and against union, we all have been prone to forget that we have a great unfinished task, at home and abroad.

It is high time that we return to a renewed zeal to further the cause of Christ through the prayerful and earnest determination to support our work here in America and on the mission fields of the world.

Prayer will heal wounds. It will also enable us to see ourselves in the light of God's perspective. Most of all, it will bring to us a renewed vision of the fact that our personal and church responsibility is to make Christ known as man's only Savior—his only hope for now and for eternity.

Men and women across the church: **PRAY THAT GOD WILL POUR OUT HIS SPIRIT UPON US ALL.**

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

JANUARY 26, 1955

## The Vote On Church Union

Up to the time this paper went to press on January 19 twenty-seven Presbyteries had voted against the plan of union. These are listed as follows:

Pee Dee, Florida, Central Mississippi, East Alabama, Tuscaloosa, Congaree, Harmony, Mississippi, Meridian, East Mississippi, Augusta, Macon, Athens, Asheville, Charleston, Cherokee, Columbia, Concord, Holston, Kings Mountain, Louisiana, Mecklenburg, North Alabama, North Mississippi, Paris, Piedmont, Savannah and West Hanover.

As of this same hour fourteen Presbyteries have voted for union as follow:

Tex-Mex, Western Texas, Ouachita, Potomac, Norfolk, Birmingham, St. Louis, Missouri, Suwannee, Transylvania, Central Alabama, El Paso, Durant and Albemarle.

*See Page 2 for editorial entitled "Look Forward!"*

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIALS

# Look Forward !

As this issue of the *Journal* goes to press the proposed Plan of union has been defeated in the Presbyteries.

To a great host across the church this news has brought a sigh of relief, for, the proposed union has been most unpopular with the great majority of people in the pew. There is also evidence that many ministers have lost their early enthusiasm for the merger.

To a minority in the Southern Presbyterian Church, most of them ministers, the defeat of union comes as a great disappointment. Many of these will take it with the utmost of good grace, a few will renew the agitation at the first meetings of their Presbyteries.

Such a renewed agitation will certainly precipitate serious trouble but there is nothing that those who oppose union can do about it. But, those who have favored union but now recognize the impossibility of having it passed are in a position to take a positive stand to prevent a renewal of this unhappy controversy. At least one outstanding minister of our church who has been in favor of union has assured the writer that he plans to enlist a number of influential men to stop this movement for renewed agitation.

At this time a study of what has taken place is indicated. Why was the Plan of union defeated? What effect has this agitation had on our church? What should be done from here out?

### *Why was the Plan of union defeated?*

There are multiplied reasons, some related, others entirely unrelated. The writer would ven-

ture to give one specific reason and it is of primary significance: *The proposed union was defeated because an increasing number of individual church members ascertained the facts involved and decided that they preferred for our church to remain a separate and autonomous organization.*

It is of the deepest significance that where the issues were debated before Presbyteries, or congregations, both sides being adequately and equally represented, with but *very* few exceptions, where a vote was taken, those who heard these debates voted *against* union. This became so obvious that during the latter weeks it seemed that the leaders of the friends for union were loath to approve of or arrange such meetings.

A study of the issues disclosed that there are *grave* and *deep* differences in polity, doctrinal interpretation, philosophies of administration and procedure between the three Presbyterian groups which would inevitably lead to most unhappy developments in the case of organic union.

It became abundantly clear that usually it was the Southern church which would have to adjust its work, policies and interpretations to fit in with those of the larger Northern group. At times this would involve matters of deep conviction, even of conscience.

In other words: the Plan of union was defeated because it was the least acceptable of any plan presented over the years and because as it was studied, *along with conditions and implications in no way related to the Plan itself*, it became evident that it was an unwise move and that our best contribution to the work of God's Kingdom can be made as a separate and autonomous organization.

### *What effect has this agitation had on our church?*

Certain unhappy facts must be faced. This controversy has hurt. Those associated with stewardship say that giving has been curtailed because of



the uncertainties engendered. But, even more serious is the fact that in some areas grave unhappiness and even bitterness has been engendered. This has *not* been a one-sided matter. *Both sides* have said and done things which should be forgiven and forgotten.

On the brighter side: thousands of church members have, for the first time, come to understand and appreciate some of the values of their Presbyterian heritage, both in faith and practice.

But, there has also been a somber fact to emerge. It is abundantly clear that within the church there is a deep and wide difference of opinion on matters of vital importance. The desire for an *inclusive* church is frankly admitted by some—that matters of doctrine are less important than they were in past generations. Strange to say, some who seem least concerned over doctrine seem at the same time most anxious for a regimented ministry in matters of program and polity. It is this obvious desire to *enforce* loyalty to a program and to the deliverances of church courts without a corresponding concern for loyalty to the Scriptures which, *more than any other trend*, portends danger of division much greater than that aroused over the question of union.

Many see this shift in emphasis in full flower in the Northern church and want no part of it. Others see this same trend in the North, approve of it and wish to unite on those conditions.

#### *What should now be done?*

First of all we suggest that we *all* unite in *daily prayer*, asking that God will pour out His Spirit in healing on our church; that the misunderstandings, animosities and disrupted friendships may be cleared up in love, forgiven and forgotten. This God can do if only we are willing to accept His leading and act in a loving and conciliatory manner.

Then let us return with renewed vigor to the chief work of our church, trying in every way possible to make Christ and His redeeming and keeping work known at home and abroad.

Let us pray that our disagreements may be dissolved by true Christian love; our conformity to the secular discarded for a new devotion to the spiritual; our doubting minds and hearts refreshed by a new surge of faith in God, His Son and His Word.

The future is just as bright as our willingness to surrender *everything* to Him. —L. N. B.

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## CHRISTIANS or "CHRISTIANS"

*"Be ye clean, that bear the vessels of the Lord"*  
Isaiah 52:11.

*"And let every one that nameth the name of Christ depart from iniquity".* II Tim. 2:19.

Why does not the Church have a greater influence on the unbelieving world?

Is it not because we who have named the name of Christ are unclean—wilfully conforming to the world, worldly standards and worldly practices?

Is it not because we Christians have never really made a clean break with sin?

Such soul-searching is not pleasant but it can be very profitable, if it brings us face to face with the fact that only too often we are dishonoring the Lord whose name we bear and Whom we claim to serve.

Church membership is usually entirely too easy to acquire. A few pious phrases, a willingness to "join the church" and a friendly pat on the back not infrequently constitute the process whereby we become "Christians."

But, a saving relationship with Christ is an entirely different matter. It is a transaction from which one never emerges the same. It is a supernatural work of God's Holy Spirit in our hearts, bringing with it a consciousness of sin, a confession of sin, a repentance for sin, a break with sin, and a complete trust in the redeeming and keeping work of the Lord Jesus Christ.

To put it bluntly, this experience of the new-birth is often entirely lacking in the experience of church members. It is not necessary to have a soul-stirring emotional experience, although it may come that way, but it does require an intelligent recognition of our own lost position out of Christ and of His complete provision for our needs.

Conformity to the world and its standards and practices is a constant source of frustration for

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the one involved and of confusion to the unbelieving world about us.

A friend of the writer recently spent the Christmas holidays in one of our great Southern cities, in daily social contact with Christians—the *best people* in that city. Were they deporting themselves as people who are separated to the Lord? Hardly. Alcohol seemed to be the chief source of inspiration and entertainment, not necessarily to what the world would call excess but its use was accepted and condoned, to great spiritual loss.

We are disposed to look back on the Puritans with tolerant disdain but they had something almost totally lacking in our generation—a willingness to repress self for the sake of the One Whose Name they bore.

The average national church, which has come from the labours of the missionaries of our church and others, puts American churches to shame. *They* have standards of Christian conduct. *They* practice church discipline. *They* see that Christians live lives consistent with their profession. But here in America the Church often walks so close to the world and has so many worldlings in places of activity and leadership that it can well become a social club—a good place to be married in and to be buried from.

Let us ask *ourselves* these questions—are we clean? Have we departed from iniquity?

—L. N. B.

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## SAVING FAITH

By Gordon H. Clark, Ph.D.

Chapter XIV of the Westminster Confession, on Saving Faith, is another of those that invite long study and long explanation. Brevity therefore requires omissions.

"The grace of faith . . . is the work of the Spirit of Christ." In conformity with the doctrine of total depravity and the need of regeneration, the Confession teaches that faith is a gift of God. It is not something that a sinner can produce by his own will power. Like repentance, which will be discussed in the next chapter, it is a gift. It is something that the Spirit produces within us.

In producing faith within us, the Spirit does not ordinarily work without means. Possibly the Spirit never works faith without means; but at least ordinarily He uses the ministry of the word, prayer, and the administration of the sacraments.

Once faith is so produced in us, what effect does it have on us? Now, the principal acts of saving faith are accepting Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. But all these and other derivative effects can be subsumed under one

general statement, which the Confession puts at their head.

"By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein."

There are ministers of the northern Presbyterian church who say they believe the fact of the Incarnation but not the theory of the Virgin Birth. Presumably the Virgin Birth is a biological miracle and such do not happen. And there are many ministers who believe some statements in the Bible but not others. Such ministers do not believe what they believe because of the authority of God speaking in the word. They believe in a sort of Incarnation that suits their view of science; they believe in a sort of divine love and disbelieve in divine wrath because it suits their sensibilities. They have made the resources of their own minds, apart from revelation, the test of truth. In plain words, they do not accept revelation as God's word.

When such men, and the large denominations are full of them, gather for discussion in a theological society, how do they proceed? Suppose they wish to discuss the existence of God in opposition to naturalistic humanism; or suppose they wish to discuss immortality; or possibly the nature of the church: how do they resolve their arguments?

Having attended such meetings, I can report that they remind me of a bunch of boys arguing about a ball game. One boy says that the ball should be a sphere three inches in diameter; the next boy says, No, it should be an oval about a foot long; the third boy offers a compromise—the ball should be both spherical and a foot in diameter, but he insists that there should be five, not nine or eleven boys on each side. And then a truly ecumenical spirit declares that such creedal discussions are trivial: the important thing is that they should all play one big ball game.

Discussions among Christians whose saving faith has caused them to believe to be true whatever is revealed in the word, for the authority of God himself speaking therein, do not follow such a confused and frustrating procedure. If Christians wish to know what the future life is like, they examine what God has said. "In my father's house there are many mansions; if it were not so I would have told you." "Handle me and see, for a spirit hath not flesh and bones as ye see me have." And in any honest ball game too, the decisions must be made in accordance with the rule book.

"This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and the finisher of our faith" (sec. iii).



# ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

## Lesson Number 92

### A "Chance Casting"

Nothing in a Christian's program happens by chance. Because something takes place that he had not anticipated, it may seem to be a chance occurrence; but if he is a Spirit guided servant of the Lord, all things are pre-arranged for him, and he simply moves in a channel that has been charted for him by his omniscient Master. This can be true even in his sport as a fin fisherman, but of all sports the fetish of "luck" seems to attach more to fin fishing than to any other. My father was an ardent fisherman. He would never cut a bush or break a twig on the bank of the creek, but would endure all kinds of inconvenience and awkwardness in getting his pole and line set through the overhanging limbs. It was "bad luck" to disturb the natural order.

I had fished all day on the mill pond and up and down the creek that flowed into it and not even a nibble had come to my hook. It was late afternoon and tired and disgusted I decided to quit and go home. There was one open space I had not tried, but nobody ever fished there; the conditions were not right, and besides, the fish were not biting anywhere today. But I had a whimsical urge to "chance a cast" out there as I passed on the way home; put a minnow on my hook and tossed it out about 20 feet. The reel never stopped unwinding, the line straightened out as the bass rushed away with the hook in its mouth. So, after all, I had a delicious two-pounder for supper. Surprises like that come in finfishing.

Near a country church where a Saturday morning service had just ended, I saw a man whittling a stick. "Were you in at the service?" I asked. "No, I'm just waiting for my team to get through feeding, to hitch up and go home." "Are you a Christian?" I ventured to inquire. "No." The answer was emphatic and I thought rather defiant. "Wouldn't you like to accept Christ as your Saviour? You need a Saviour. Look at this: it is God's own Word: 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'" (Rom. 6:23) The man replied—*but softer now*: "There's no church up in the cove where I live." "All right," I said, "you can join the church here, and maybe you can get a church started in your own community." He had a wistful sort of a look and I felt that he was coming around. Seeing the pastor, with a group of folks walking off in the direction of the manse, I called him and stated the case. He in turn called back two of his church officers, and we five went into the church. The man's answers to their questions were satisfactory, and right there he was baptized and received into the church on profession of his faith in Christ. In thirty min-

utes after I had first spoken to him he was hitching up his team to go home, a saved man. He was the only convert in that series of meetings. He had not attended one of them, nor heard a sermon. He had driven his team into the village that morning for a load of supplies, had bought the goods at the store while the service was going on in the church nearby.

One year later, that man had organized a Sunday school up in his cove, with sixty members, and shortly afterward it became a church with regular preaching. I have had a number of letters from him, thanking me and rejoicing in his faith. Evidently it had all been pre-arranged by the Holy Spirit. One never knows what may come of what seems to be a "chance casting of the hook," and where conditions seem to be all against success.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ecclesiastes 11:6)

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## STILL THEY COME

The Session of the Southminster Presbyterian Church of Winston-Salem, N. C., at a regular stated meeting on January 11, 1955, voted unanimously to go on record as opposed to the Union of the Presbyterian Church U.S. with the Presbyterian Church U.S.A. and the United Presbyterian Church of North America, for the following reasons:

**DOCTRINE:** While the Presbyterian Church U.S. and the Presbyterian Church U.S.A. have essentially the same Confession of Faith, and while we are confident that many of the ministers of the Presbyterian Church U.S.A. are conservative in their theology, none the less, there is evidence too strong to ignore or deny, that among the majority of those who are in high places of leadership and control in the Presbyterian Church U.S.A., there is a marked departure from the historic position of the Reformed faith relative to certain cardinal doctrines of the Church.

We believe that the Presbyterian Church U.S. has a distinctive contribution to make to a confused world that is seeking some sure anchorage of faith; that contribution being the clear and positive affirmation of those central Christian truths embodied in the Westminster Confession of Faith as they were interpreted by the Westminster divines, and to which our Church has adhered through all of her glorious history. We further believe that in Organic Union the effective witness of our Church to those truths would be greatly impaired and weakened.

**CENTRALIZATION OF POWER:** In the Plan of Union unusual authority, power and control is vested in the General Council which is pat-

turned largely after the General Council of the Presbyterian Church U.S.A. This centralization of power is totally unPresbyterian and unacceptable; it abolishes the true Presbyterian form of government.

**CHURCH OFFICERS:** In the Plan of Union some of the prerogatives of the elder and the deacon are taken away, and the office of each loses part of its dignity and importance.

**WORLD MISSIONS:** The philosophy of the Board of World Missions of the Presbyterian Church U.S.A. is so radically different from that of the Presbyterian Church U.S. that it is wholly unacceptable, and is a philosophy which we believe defeats to a large extent the main purpose of the Mission program abroad. Substantiating this belief is the fact that seventy per cent of our own missionaries are opposed to Union.

**CHURCH PROPERTY:** The Plan of Union deprives the local Church of its right to sell, mortgage or lease its own property without first consulting the Presbytery. This means, on good authority, that the local Church would not be able to secure a clear title to its property for the purpose of sale, mortgage or lease without the written consent of the Presbytery. Such a clause in the Plan of Union is wholly unwarranted, and this is another instance of departure from true Presbyterian government and procedure.

Furthermore: We believe that Section 10 of the Concurrent Declarations of the Plan of Union is unfair. Should Union be consummated, the United Church takes over all of the institutions of our Presbyterian Church U.S., making no provision whatever for the Continuing Church. To force, in such an arbitrary manner, those churches which do not go into the Union to forfeit all of their equity in these institutions which are dear to them, and for which they have through the years made great sacrifice to support and advance for the glory of God, is a virtual confiscation of that to which the United Church, while it may have a legal right, certainly has no moral right to possess in entirety.

**PURPOSE DEFEATED:** One of the main purposes of the Plan of Union is to erase the divisions now existing in the Presbyterian family of Churches. This will not be achieved. There will be a Continuing Church. Division will still exist. The purpose will be defeated.

**SUPPLEMENTAL AGREEMENT:** We believe that the Supplemental Agreement of the Plan of Union which requires a three fourths vote for the privilege of withdrawing from the Union, should Union come, is unfair and unPresbyterian.

**PLAN OF UNION NO GUARANTEE:** There is no guarantee whatever that the Plan of Union will remain as it is. Once Union is consummated, we are powerless to avert further changes in the Confession of Faith and the Book of Church Order. Our voice is silenced by virtue of numbers.

**THE ECUMENICAL MOVEMENT:** We are definitely opposed to the deep implications of the Ecumenical Movement, and to the Plan of Union which opens the door to Union with other Protestant denominations on the basis of organization rather than on the basis of unity of belief.

For the above reasons, and many others, we are opposed to Union.

C. D. Denham, moderator  
T. J. Voss  
E. L. Hatcher  
T. L. Jones  
J. E. McClain  
Percy Stewart  
L. L. Macon  
Henry S. Brendle  
Luther L. Vaughn

## STILL THEY COME

The Session of the Shenandoah Presbyterian Church has unanimously adopted the following resolution pertaining to the proposed union now being discussed and acted upon in the various Presbyteries of our church:

WHEREAS, we believe most earnestly and most fully in the doctrines and government of the Presbyterian Church as set forth in the Word of God, and

WHEREAS, we are keenly concerned for the preservation and continuation of historic, confessional Presbyterianism, and

WHEREAS, we feel that the proposed union of the three large branches of the Presbyterian Churches in America does not provide adequate safeguards for the doctrinal integrity of that faith and polity, and

WHEREAS, we feel that our beloved Church has been signally blessed of God and continues to have a unique witness to bear in the Kingdom of our Lord and Saviour, and

WHEREAS, there is deep, sincere and widespread opposition to this proposed union at this time, and

WHEREAS, continued agitation of this matter is disruptive of the peace, stability, and efficiency of our Church, and

WHEREAS, the consummation of such a union is certain to be productive of contumacy, division, litigation and schism,

THEREFORE, we the members of the Session of the Shenandoah Presbyterian Church, Miami, Florida, of St. Johns Presbytery, by unanimous action, record our deep and earnest opposition to this proposed union."

Miami, Fla.  
Jan. 14, 1955.



# Helps for Understanding Scripture Reading in Day by Day

By Rev. Clinton C. Baker

*Sun., Jan. 30, Philippians 1:1-11.*

Look for lessons in intercessory prayer. Is Paul confident that God is able to work in the hearts of those for whom he prays (v.6)? Does he have a personal interest in them (vv.7,8)? Are his prayers based on an awareness of their spiritual needs (vv.3,5,7)? Does he look upon his praying as a duty or a burden (v.4)? What does he ask for those for whom he prays (v.9)? Does Paul exemplify in his own life the growing love he desires for them? (Read over vv.3-8). Toward what ultimate goal ought we to strive in our praying for others (v.11)? How does my interceding for others compare to Paul's in this passage? Wherein do I lack?

*Mon., Jan. 31, Philippians 1:12-14.*

For an explanation of "the things which happened" to Paul mentioned in verse 12, see verse 7b. What is the result of Paul's imprisonment and trial (v.12)? In what ways has the Gospel been advanced (v.13)? The praetorium guard was composed of a select group of soldiers close to the emperor. They rotated in guarding Paul. Could Paul have reached this class of people if he had not been a prisoner? How did Paul's imprisonment assist fellow-Christians (v.14)? How would his imprisonment help them be fearless? Do I look for special ways in which God can use me when I am in adverse circumstances?

*Tues., Feb. 1, Philippians 1:15-18.*

In what ways was the Gospel being preached while Paul was in prison (v.15)? What were the motivations of each group (vv.16-17)? How did Paul feel about the preaching that was being done (v.18)? Was he angered by the malice of his enemies (v.18)? Was he disturbed about his own imprisonment? Paul had one burning passion—that the world might know Christ. Do I have such a passion? Or do I let personal enmities and private interests block my service to Christ and His church?

*Wed., Feb. 2, Philippians 1:19-26.*

What would you say was Paul's primary motive in life (vv.20,21,23)? In these verses (20,21,23) what evidence do you find that Paul truly loved Christ? What evidence of such a love are there in my life? How does Paul's love for Christ affect his attitude toward death (vv.21,23)? toward life (vv.22,24)? Which does Paul personally prefer (v.23)? By living what does Paul hope to accomplish in the lives of his readers (v.25)? Does he expect to be released from prison (v.19,25)? Is there any evidence that Paul was concerned for his own welfare, or was his concern strictly for the cause of Christ and His followers?

Do I long for Christ's fellowship? How does Christ affect my attitude toward death? life?

*Thurs., Feb. 3, Philippians 2:5-18.*

Look for the characteristics that Paul desires in his readers. What quality should they have that was exemplified by Christ (vv.5-8)? What other quality seen in Christ should they have (vv.8,12)? What does verse 14 add to this thought? In obeying God, how does the Christian appear in relation to the world (v.15)? Is the Christian left by himself in the world (v.13)? The world crucified Christ (v.8) and will oppose the Christian (v.15). Will it finally triumph over God and His children (vv.9-11,16)? Am I willing humbly to obey God's will in the face of opposition from the world?

*Fri., Feb. 4, Philippians 4:10-20.*

Verse 18 reveals why the Book of Philippians was written. It is a thank you note to a group of believers who remembered Paul in prison. How grateful is Paul for their kindness (vv.10,14)? Is this the first time this church has helped him (vv.15,16)? Is Paul primarily interested in the gift or in something else (v.17)? What? Have I ever had the joy of seeing spiritual growth in persons I have won to Christ? What has Paul learned about facing life (vv.11,12)? The answer to the secret of v.12 is found in v.13. What does the promise of verse 19 add? Is my relationship to Christ close enough to enable me to face all the circumstances of life?

*Sat., Feb. 5, Philippians 4:4-7.*

This passage contains the secret to Paul's life. Notice in each verse that the "mood" of the believer is dependent upon his relationship to God. Could Paul properly omit the phrase "in the Lord" in verse 4 and still say "rejoice always"? What is the basis for letting our moderation (gentleness) be known (v.5)? "Be careful for nothing" (v.6) means "Have no anxiety." If there were no God to pray to (v.6) could one be free from anxiety? In verse 7 what protects the Christian from anxiety? Is it his own "good thoughts"? Do I look to Christ as the source of peace and joy or do I strive within myself to "think right thoughts"?

*Sunday, Feb. 6, Matthew 5:17-26.*

Verse 20 holds the key to this passage. The Pharisees observed merely the outward aspects of the law. Jesus came to fill the law full of spiritual meaning (v.17), while still preserving and honoring its content (vv.18-19). Verses 21-26 give one example of the inner spiritual meaning of the law. Which of the ten commandments does Jesus use (v.21)? In verses 22-25 notice the phrases that express the real meaning of this commandment. What aspects of one's personal relations to another are involved? What do anger, insults (Raca), and hate indicate of the human heart? Are these things pleasing to God (vv.23-24)? Do I, like the Pharisee, observe only the outward aspect of

the command "Thou shalt not kill"? How guilty am I of breaking it in my attitude toward others?

*Monday, Feb. 7, Luke 15:11-32.*

This parable teaches that God's love is for the sinner (vv.1-2). Have you ever departed from God as the prodigal son did from his father? Into what depths of sin did this wayward son fall (vv.13-16)? What marked the turning point in his experience (v.17)? What does "he came to himself" mean (v.17)? In what attitude did he return to his father (vv.18-19)? Am I willing to swallow my pride in order to return to God? Think about each word that describes what the Father did when he saw his son returning to him (v.20)? Am I aware that the arms of a loving heavenly Father await me if I am truly repentant?

*Tuesday, Feb. 8, Acts 10:9-16.*

To this time the Gospel has been preached only to the Jews. What is Peter told to eat in this vision (vv.12,13)? Peter objects (v.15), for a devout Jew this is contrary to his beliefs. (See Leviticus 11:4,13,23) What is God's reply and how does He impress its truth upon Peter (vv.15,16)? See verses 34,35,45 for what the vision taught Peter. Consider the inconsistency of the words, "Not so, Lord," in v. 14. What does the title "Lord" imply in terms of obedience? Does Peter's objection (v.14) imply obedience? Do I call Christ my Lord? Am I willing to break with tradition and convention if it is necessary in order to follow Christ? Is there any command of His I am refusing to obey?

*Wednesday, Feb. 9, Psalm 98.*

Observe the kind of God this Psalmist worshipped. What words and phrases in vv. 1-3 do you find that reveal Him as a God of love? What position is He given in verse 6? What aspect of a king's duties does He perform in v. 9? Is He a tribal God of the Jews or the God of the nations (vv.7,9)? Is He the God of creation (vv.7,8)? How does the Psalm tell us to praise Him (vv.4-6)? How intense is this praise (vv.4-6)? What is the basis of the Psalmist's praise (vv.2,3)? This same God, who is King, Creator and Judge has shown us his salvation in Christ. Do verses 4-6 reflect the praise of my heart for so great a salvation?

*Thursday Feb. 10, Micah 6:6-8; Luke 18:9-14.*

Read the Luke passage first. Why is the parable told (v.9)? Read through the parable for the one central truth it teaches (compare vv. 9 & 14). Notice the prayer of the Pharisee (vv.11,12). Is he a moral person? Is he telling the truth in his prayer? What does his prayer lack? Consider the Publican's prayer (v.13). What insight does he have into himself that the Pharisee does not have? What sin is the latter guilty of? What truth does Micah 6:6-8 teach? What lesson would it teach the Pharisee? The sin of pride is the failure to recognize what we really are before God. How much of my religion is outward form? Am I

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**GENEROUS . . .**

**ASSURED . . .**

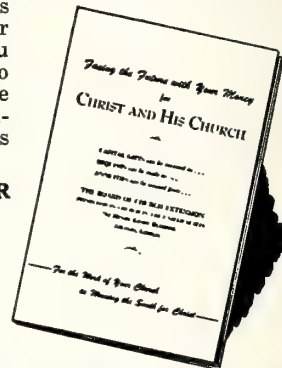
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willing to recognize my hypocrisy and confess my sin to God?

*Friday, Feb. 11, Matthew 6:19-25.*

Mammon represents the God of money and material wealth. If a person serves mammon, which type of treasure will he lay up (vv.19-20)? if he serves God? What advantage has the treasure laid up in heaven over the other (vv.19-20)? If one's eye is set on the material treasures of earth alone, what results in his life (v.23)? if on spiritual treasures (v.22)? Is it possible to put both first in one's life (v.24)? What is one way of serving mammon (v.25)? ("Take no thought" means "do not be anxious".) How does one lay up treasure in heaven (v.33)? Am I allowing anxiety or love for the things of this life to interfere with my service to Christ?

*Saturday, Feb. 12, Jeremiah 9:23-24.*

Compare these verses with Job 38:1-7. List the questions the Lord asked Job. What light do these questions throw on human strength and wisdom? How do these questions heighten the foolishness of man's glorying in himself? (See Jeremiah 9:23) How do they heighten the foolishness of my pride? What light do the questions of Job 38:1-7 throw on what man should understand and know about the Lord? What else should we understand and know about Him (Jer. 9:24)? What does God desire of man? (9:24) Do I glory in (am I proud of) my own intelligence or talents or earthly possessions? Do I know how to rejoice in the power and righteousness of God?



## LESSON FOR FEBRUARY 6

# The Grace of God

**Background Scripture: Luke 15:11-24; Ephesians 2:1-10; Titus 2:11-14; 1 John 4:10. Devotional Reading: Romans 5:1-8.**

Today we have another tremendous subject; The Grace of God. Grace is God's Love in its most beautiful garment; it is love expressing itself in mercy to the undeserving. It goes even further than mercy or kindness. We can show mercy or kindness both to the deserving and to the undeserving, but Grace is shown to the undeserving especially. Grace is love for the unlovely; to those who in no way deserve any favor.

There are three phrases - two of them in our Devotional Reading - which sum up God's Grace: "Christ died for the ungodly" (Romans 5:6); "Christ died for us", (Romans 5:8; Christ died for our sins," (1 Corinthians 15:3). Let us look at the middle one of these for a moment, (Romans 5:8). The first word is the name of the most wonderful personality ever seen in this world, the God-man, Christ, the Messiah; Prophet, Priest, King. The second word, "died," is a most common one, and has been written after the name of very man who has lived on earth, except two. It has a new meaning, however, when written after the name, Christ. All the others who died, deserved to die, for they were all sinners, and the wages of sin is death. But *He had no sin*; He did not deserve to die. Every thinking person must ask, as he watches Christ die; WHY? Why did He die. The third word, "for", tells why He died; He died FOR some purpose. There was some great reason for His death. The last word, "us", gives us that reason. He died for US; He took our place. We are sinners; we deserve to die. He died for us "while we were yet sinners". He did not wait until we had made ourselves worthy of His dying; there was no way for us to make ourselves good enough to deserve His sacrifice. He justifies us; He brings peace to our guilty souls: Peace, perfect peace, In this dark world of sin; the blood of Jesus whispers peace within. The Grace of God, as shown in His Son, saves all those who will put their trust in Him. What a subject for saved sinners to meditate upon!

## I. A Story of Grace: Luke 15:11-24.

We might include the first part of this chapter and call it, Three Stories to illustrate Jesus' love for sinners. These three parables - The Lost Sheep, The Lost Coin, and The Lost Boy - were all spoken to meet the criticism of the Pharisees and Scribes. When all the publicans and sinners drew near to hear Him, these leaders of the Jews murmured, saying, This man receiveth sinners and eateth with them. Jesus tells these three well-known stories to answer that criticism, and tell

why He received sinners. All three show His love and compassion for the lost. The first two illustrate His "Seeking Love", and the last one, The Prodigal Son, His "Receiving Love." The boy who came back to his father was received with open arms; so, Jesus is ready to receive sinners. In John 6:37 He says, "him that cometh to me, I will in no wise cast out". We usually think of the "father" in this story as representing God the Father, but as spoken by Jesus, it was a simple illustration of Jesus' own love. It is true, of course, that the Father loves sinners too. The thought is beautifully expressed in the Hymn, Christ Receiveth sinful men. The Prodigal Son did not deserve such a welcome. It was undeserved favor, for it was the Grace of our Lord Jesus Christ. I suppose that this lovely parable has been the means of saving more sinners than almost any other passage in the Bible, unless it be John 3:16.

## II. The Work of Grace:

Ephesians 2:1-10: "We are his workmanship".

1. Our Terrible Condition: "dead in trespasses and sins". A dead person is worse off than a sick person. All agree that men are sick, sick with sin, for no one in his right mind can look out upon our world today, as in Paul's day, and not see so evident a fact. But many do not go as far as the Calvinist goes - and Paul goes - and say, Men are dead; they are beyond human aid. (Paul describes their condition in verses 2 and 3). When a person is sick, a human doctor can often cure him; when he is dead, nobody but God can raise him up. One of my fellow-ministers told me this story out of his own experience: There was a very sick child in his congregation and the family sent for a noted specialist. They met him at the depot with the sad news that the child was dead. The specialist went to a hotel, and then back home. There was nothing he could do. When

the Great Physician was told that the daughter of Jairus was dead He said to the ruler of the synagogue, Be not afraid, only believe. He came to the house and raised her to life.

2. "We are His Workmanship": nobody but God can make living saints out of dead sinners. I was reading last night one of Dr. Campbell Morgan's great sermons on this text. He says that the Greek word literally means, "A Poem." A poem is an orderly, beautiful production of men. God takes sinners, whose lives have been disrupted and made ugly by sin, and through grace brings back order and beauty. A dead body - no matter how it is "fixed up" by the mortician, is a sad sight; no real beauty or order, for death has destroyed. So every sinner is a "corpse." There must be a resurrection; a new creation. God's grace in Christ makes us new. Is it any wonder that we have so many Hymns about Grace?

Notice that little word, "But"; "But God, who is rich in mercy, for His great love wherewith he loved us". This is just another way of saying what he says in verse 5, For by grace ye are saved. There is a beautiful Hymn called, "Redeeming Grace." I wish it was in every Hymnal along with all the other great hymns on grace, like "Amazing Grace", and "Wonderful Grace", and "Saved by Grace". "But God"; Man's extremity is God's opportunity. In our helpless and hopeless condition, He comes to our rescue. We are quickened together with Christ. It is through Christ that we are made alive; in Him is life; He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

3. "Created in Christ Jesus unto good works". We are new creatures, and we are to lead a new life. Here is the difference between a pretended conversion and a real conversion. By their fruits ye shall know them. If we have been "born again", then our lives will show the evidence of this new life; good works, prepared for us, will follow as naturally as good fruit comes on a good tree.

Let me repeat, "We are His workmanship". We look around, and beneath, and above us, and behold the marvelous works of God displayed in His great Universe. We look at the teeming millions of human beings, and think of God as their Creator and Preserver. However, the greatest work of God in Christ is His Redeemed People; Redeemed and Saved by Grace; His Workmanship.

### III. *The School of Grace:*

Titus 2:11-14; "Teaching us".

1. The Purpose of this School; the School of Grace is a *School of Salvation*. His grace brings salvation. We have many kinds of "schools"; our Colleges of Liberal Arts; of Science; of Business and Professional Training. This School is God's Free School of Grace; it is for all men.

Salvation is a Big Thing. The Curriculum is broad. It teaches many subjects connected with a Complete Salvation. The First Course is concerned with resisting sin in all its forms; denying ungodliness and worldly lusts. Everything unlike God is to be given up; everything which is like our sinful world is to be forsaken. We must make a complete break with our old life of sin. In the place of these marks of the old nature we should have the marks of "new men". We must live soberly, righteously, and godly in this present world. We must assume the right attitude towards ourselves, our fellow-men, and our God.

2. The Inspiration of the School; that "Blessed Hope and the glorious appearing of the great God and our Savior Jesus Christ. This school is to continue its teaching until Jesus comes back again. Then the Commencement Exercises will be held. Will we be ashamed at that Day? or Will we rejoice.

3. The Character of the Pupils. A School is known by its students and its alumni. We are redeemed from all iniquity and purified; a people for His own possession, zealous of good works; Redeemed; Purified; Fruitful.

### IV. *The Heart, or the Source of Grace, God's Love:*

I John 5:10.

The Source of Grace is God's Love. It is not our love to Him, but His love for us: "God is Love." That is a wonderful definition of God. It is not a complete definition, for "God is Light," and God's character includes many things. His Love manifested itself in its fullness when He sent His Son; His Unspeakable Gift. Paul tells us that since God gave His Son, He will give us freely "all things."

He sent His Son to die for us; to be the propitiation for our sins. God had been teaching His people ever since sin entered into the world that sin must be atoned for. That is the meaning of the sacrifices and the ritual of the Old Testament. Read Leviticus, and then read Hebrews, and this will become very clear. Jesus came as "The Lamb of God; of "richer blood" and "nobler name," to make forgiveness possible through the shedding of His precious blood.

His Sacrifice, "Once for All," is sufficient for the sins of the whole world. It is made effective whenever we, by faith, lay our hands on His dear Head, and there confess our sins. "It is finished"; said the Saviour, as He died on the cross. God's Love had found the Way to save guilty men. It was the way of the cross, a "New and Living Way." Have you found that Way? Are you "saved by Grace"?

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## Recommend The Journal To Friends

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# Christian Youth and The Community

Hymn: "Come, We That Love The Lord"

Prayer

Scripture: I Corinthians 12:4-20

Hymn: "Onward, Christian Soldiers"

Offering

Hymn: "In Christ There Is No East Or West"

## PROGRAM LEADER:

(The purpose of this program is to discover ways for all the Christian young people of your community to work together in the service of Christ. We believe that an informal program is more likely to accomplish this purpose. We are suggesting some possibilities for united youth work and some general areas which should be considered. No one specific plan will suit all communities, so it is your job to discuss these possibilities with your group and try to set some goals of your own. It would be a fine thing to have representatives from youth groups of the other churches in the community to sit in on this program and to share in the discussion.

You may want to select one individual to lead the discussion of each of the areas of service listed below, but you want to be sure that any leaders you choose will definitely try to bring out the thinking of the group. It will kill the program if someone merely reads a few words and sits down. If this is likely to happen, it will probably be best for you to lead the whole discussion yourself.)

We have had two programs recently on the subject of the Christian community and the contribution that Christian young people can make to community life. We have thought mainly about our individual responsibility to the community as Christians, and this is fundamentally important. Individual Christians are essential to a Christian social structure, but it is also necessary that Christians work together to render the fullest service to Christ. We need to cooperate not only in the work of our own church, but there are kinds of Christian service which demand that all Christians work together.

This day marks the end of Community Youth Week. During this week there has been an emphasis throughout the nation on Christian young people working together. Much of the value of such an emphasis will be lost, if we fail to continue our cooperation throughout the year. This is not to say that we must neglect the work of our own organization and try to do everything together, but wherever cooperation is called for and will work to the profit of the Lord's work,

let us determine to do it. In some of the areas of work which we shall discuss it may be that we can serve most effectively in our own organization, but we can never know what is best until we at least consider the possibilities.

## *Suggested Areas of Opportunity For Cooperative Action*

### 1. Evangelism

The most important task the church has is to reach the lost for Christ. There are young people in every community who are lost and who need to know Christ as their Saviour. Young people can be very effective in leading other young people to the Saviour. Are there any ways in which all the Christian youth of the community can work together to attain this goal? In some places the young people have worked together to conduct a religious census in order to discover those who are not Christians. Would this be a possibility in your community? Would it be possible to sponsor an interdenominational youth revival? Could you conduct a program of youth to youth evangelism, where teams of Christian young people go out to visit those who are not Christians in an attempt to win them to Christ?

### 2. Worship

It is often inspiring to come together in large groups for worship. This is one of the phases of our denominational conferences and rallies which we enjoy. The young people of a particular community usually have much in common. Would it be possible to have an occasional service of worship and inspiration to include all the young people of the community? Do you think it would be helpful?

### 3. Service

Every community has its problems which are common to all its citizens. Many of these problems call for Christian action. Are there not opportunities in your community for the Christian young people to work together, such as providing help for the needy? Try to think of other possibilities which are peculiar to your own situation. Some will undoubtedly be too large for one group to undertake. Do they present an opportunity for united service?

### 4. Fellowship

Youth groups in many of our smaller churches find it discouraging to try to have parties and social activities when their number is so small. Some kinds of fun are just about impossible in a small group. What are the opportunities for meeting

with groups from the other churches in your community for your social activities, or at least, for some of them? The expense of recreational equipment is too much for many small organizations. Would it be possible to go in together with the young people of another church to buy some of the equipment you have both wanted? Many young people are thrown together socially in the school life. Why should it not be the same in the life of the church?

## Church News



### PASSING OF DR. ALEX BATCHELOR

Atlanta, Ga. — Dr. Alex R. Batchelor, Secretary of the Division of Negro Work and widely-known Presbyterian leader, died Saturday night, January 8, in an Atlanta hospital following a long illness. He had served the Presbyterian Church as Secretary of Sunday School Administration, and for the past eight years headed the work of the Negro Division of the Board of Church Extension which has offices in Atlanta. Numerous churches throughout the General Assembly were started and developed under his guidance.

Dr. Batchelor was born in Geneva, N. Y., August 6, 1891. He received his B.A. degree from Presbyterian College in Clinton, S. C.; his M.A.

## PREACHING CLINIC

August 2-12, 1955

Guest Lecturer



**JAMES STUART STEWART, D.D.**

Professor of New Testament Language,  
Literature, and Theology University of  
Edinburgh (New College), Scotland

★ ★ ★

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**Director of Summer Clinic  
UNION THEOLOGICAL SEMINARY**

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from the University of South Carolina; and the B.D. from Columbia Theological Seminary in Decatur, Ga. Presbyterian College four years ago conferred the honorary doctor of divinity degree on him.

Ordained by South Carolina Presbytery in 1923, Dr. Batchelor served his first pastorate at Whitmire, S. C. He was student pastor at the University of Florida for six years, and stated supply pastor at Roebuck and Second Presbyterian churches in Spartanburg during 1933-34. The Presbyterian Church at Marion, N. C., called him



in 1934 and he served that church for four years. He was Regional Director for the Synods of Alabama and Tennessee, residing in Pulaski, Tenn., for three years. During the two succeeding years he was Regional Director for the Synod of Florida, with offices in Orlando.

He served as Secretary of Sunday School Administration, Richmond, Va., from 1943-47, prior to becoming head of Negro Work for the denomination in 1947. He was the author of Jacob's Ladder, the 1953 Women's Study Book on Church Extension, and a story of Presbyterian Negro Work.

Surviving are his wife, the former Miss Jean Boone of Cannonsburg, Pa.; two daughters, Mrs. R. Murphy Williams, Jr., of Wilson, N. C., and Mrs. David J. Seel of Chunju Korea; and four grandchildren. Funeral services were held in the Decatur Presbyterian Church, Monday afternoon, January 10. Interment was in the Decatur cemetery.

In a brief tribute to the work Dr. Batchelor had done, particularly in the development of the ministry to the Negroes of the South, Dr. Broyles quoted Dr. S. J. Patterson, long-time friend and co-worker of Dr. Batchelor:

"In all probability no servant of God in this Church will have his work abide in this century as will Dr. Alex Batchelor. Alex became a symbol of our Church's new awareness of its responsibility to the Negro people, and around that symbol our people rallied."

Atlanta, Ga. — Henry Quay McElwee, 82, an official of Diamond Match Co. and pioneer member of Morningside Presbyterian Church in Atlanta, died Sunday, January 9, in Clermont, Florida, after a short illness. Mr. McElwee, formerly of Atlanta, had been associated with Diamond Match Company for 43 years, retiring from that position in 1943. He was a native of York, S. C.

For many years Mr. McElwee served Morningside Church as a deacon, trustee, and as an elder, and was active on the building and planning committees.

Funeral services were held in Clermont, January 11.

Survivors include his wife, the former Miss Elise Abernathy of Pulaski, Tenn.; a brother, J. F. McElwee of York, S. C., and a niece and nephew.

Sarasota, Fla. — America's first drive-in church, Whitfield Estates Presbyterian Church near Sarasota, Florida, has just completed installation of additional car speakers bringing its potential capacity congregation to 1,000 persons.

The unique church, which celebrated its second birthday December 8th, now has 171 dual sets of speakers which will serve 242 cars, or nearly 1,000 persons at capacity. Installations of new speakers on additional land acquired during the last several months was completed in time for the Christmas season. Dr. B. L. Bowman is pastor of the church.

The new speakers were financed in part through memorial gifts. The cost of one speaker stand and its two car speakers is \$50. A memorial plate is placed on each donated stand.

Atlanta — The Rev. Don Erwin, Regional Director for the Synod of Georgia, has accepted a call to become pastor of the Princeton Presbyterian Church of Princeton, W. Va.

Mr. Erwin will begin his work in Princeton February 1st. He has been Georgia's Regional Director of Christian Education for four years. Earlier he was pastor of Sweetwater, Texas, First Church; Northminster Church, Roanoke, Va.; and assistant pastor, First Church, Jacksonville, Fla. He is a graduate of Davis & Elkins College and Union Theological Seminary, Richmond.

## \$5,000.00 TO PRESBYTERIAN COLLEGE

Maxton, N. C. — A gift of \$5000 has been received by Presbyterian Junior College as memorial scholarship fund in honor of Angus Hugh Currie and Daniel Alexander Patterson, given by J. Edward Kale, Sr., president of Lincoln National Bank of Lincolnton, who began his business career in Maxton when a young man.

The gift was presented on January 2, through Miss Elizabeth Currie and Mrs. Lucy Currie Burns, of Maxton, daughters of Angus H. Currie. In a letter to them, enclosing the gift for the college, Mr. Kale stated, "I often think of the wonderful devout Christian characters your daddy and Mr. Danny had, and having had my first job and business experience under them. It made a lasting impression on me, and I cannot begin to

## RADIO

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Week of January 30

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in Christ's Name"

Dr. George A. Vick

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tell you or compute the value, money wise, of my deep appreciation of their influence during the formative years of my youth. I am extremely happy to be able to make this nominal contribution in honor of them." When Mr. Kale attended the funeral of Mrs. Angus H. Currie, who died May 19, 1952, he expressed his wish that he could do something for the daughter to show his esteem for their departed father, and Mrs. Burns talked to him about Maxton's college. Now this gift to the college through the daughters will found a permanent memorial scholarship to honor their father and his life-long friend and business partner, and the income will be available each year for helping worthy young men from Lincoln County, the Maxton area, or elsewhere, to secure educational opportunities which might otherwise be denied them. The fund will be invested, according to the advice of the donor, by the college finance committee.

## Annual Meeting of The Assembly's Men's Council

Montreat, N. C., Jan. 7-9

Around 150 representatives of men's work from all of the Presbyteries and Synods and the Men's Work Division of the Board of Education gathered at Montreat the week-end of Jan. 7th through the 9th. Mr. John V. Matthews, the Council's president, presided and made a glowing report of the year's successes. Men's work in our denomination has really "gone places" in the few years that it has been stressed. Mr. Matthews quoted the editor of the New York Times as saying that the men's organization of the Southern Presbyterian Church has no peers in the United States.

Outstanding in the past year's accomplishment was the highly successful New Orleans Men's Convention attended by 7,100 men, one thousand of whom were accompanied by their wives. The able convention chairman, Mr. J. E. Dews, has reported to the president of the Council a balance of over \$3000 after all bills are paid.

Second on the President's list of accomplishments for the year was the visiting of every Synod's Men's Conference by one or another of the Council's officers. Mr. Matthews also highly commended the success of Synod and Presbytery Council training sessions and the outstandingly fine overall and local church Men's Work Manual gotten out by our Men's Division in Richmond. These, he said, have become the very foundation of the Men's Work Movement.

The program of the A. M. C. meeting at Montreat was composed of four principal parts: Reports, meetings of the Permanent Committees, special and general training sessions, and business meetings. These parts were interspersed by three inspirational addresses.

The first address was brought by Dr. J. G. Patton, Executive Secretary of the General Council. He gave a most informative presentation of the Forward With Christ program, recently adopted by the General Assembly. Many Church members, said Dr. Patton, are too satisfied with fine sermons, big Sunday dinners and restful afternoon naps. The Forward With Christ program calls on members of the church to do something—to set goals and work for their accomplishment. Churches without goals tend to become lazy. Most Presbyteries have adopted the new program; now it is up to the local churches 1. To adopt the plan and send in an enlistment card. 2. Let the Session set goals and adopt them. He called upon the Synod and Presbytery presidents to go home and stir up the men in local churches to do something about this program, which covers every phase of the church's work.

The second address was brought by Dr. Walter Courtney, pastor of the First Presbyterian Church in Nashville, Tenn., on the subject "Impressions That Matter." The speaker gave impressions made on him during a recent visit to Europe. He was appalled by the low ebb to which religious life in Great Britain and the Continent had sunk. Worship has become cold and formal, the clergy have gotten out of touch with the people, and the people have lost interest in the church. He was grateful for the vastly better conditions existing in America. He called on the men to be vigorous in their church work, making no apologies for their faith; making their meetings purposeful with an inspirational experience that will lead to dedication to Christ and His Task.

The third address was brought on Saturday night by Dr. C. Darby Fulton, Executive Secretary of the Board of World Missions. Dr. Fulton presented the men with 3 propositions: 1. We need to strengthen the place of missions in our practical Christian creed, convince the man in the pew that missions is implicit in the gospel itself; "not an elective, not a minor, nor even a major - but a maximum subject." 2. We must recapture a man's place of leadership in Missions. We must not abdicate the responsibility for missions to the women; nor be satisfied that we supply most of the money that the women give, letting them be our "agents"; for missions is more than financial support, it is taking the lost of the whole world upon our hearts and making them our concern. A man's Christian experience is not complete without a deep interest in world missions. Dr. Fulton listed a number of practical suggestions for promoting the cause of missions among men, among which was this: that the A. M. C. might sponsor an Assembly-wide Missions Convention. 3. We must fulfill the world mission goal in the Forward With Christ movement. This goal is the sending of an average of 56 new missionaries each year for a period of three years. To do this, Dr. Fulton said, we must do two things. We must find the



men and women. We will have to find the money (an additional \$300,000 a year).

At one of the general training sessions Mr. "Jap" Patterson gave an over-all picture of men's work in the church on the theme "Men's Work is Men Working" using one of Mr. Clinton Harris' ingenious visual-aid creations to give the men an unforgettable picture of men's work from the Assembly level down to the individual church.

On Saturday morning the following new officers were installed: Walter R. Humphrey of Fort Worth, Texas, president; Ed C. Hammond of Atlanta, Ga., 1st vice president; Legare McIntosh, Columbia, S. C., 2nd vice president; John J. Deifell, Greensboro, secretary; and John Myers of New Orleans, budget and financial secretary.

—Geo. Bird Talbot.

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## REV. THOS. H. MITCHELL

Rev. Thos. H. Mitchell, aged 65, died December 8th in Cary, N. C. His last active pastorate was in the Bethlehem, Peachland and Polkton churches of Mecklenberg Presbytery. Funeral services were held in Western Blvd. Presbyterian Church, Raleigh, N. C., conducted by Rev. Robert Bluford, the pastor, assisted by Rev. Lamar Brooks, pastor of Cary Baptist Church, and Rev. Q. N. Hunnicutt, of Indian Trail Presbyterian Church.

Surviving Mr. Mitchell are his wife, Esther K. Mitchell, two sons, John J. and Robt. K. Mitchell, and a sister, Miss Lilly E. Mitchell, all of Cary, N. C.

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## Hope Church, Dallas

The realization of a dream of many years, in the hearts of many Dallas Presbyterians, was fulfilled on Sunday, January 9, 1955, when the Hope (Negro) Presbyterian Church was dedicated. Rev. Lawrence W. Bottoms, Associate Secretary of the Division of Negro Work of the Board of Church Extension, Atlanta, was the dedicatory preacher for the day. He preached an excellent sermon appropriate to the occasion. This building was the eighth project, undertaken in the last six years, by the Presbyterian Extension Committee of Dallas. Those present agree that this structure was one of the most attractive and suitable which has yet been erected by the Dallas Committee. The entire cost of the church site, the sanctuary and the manse was \$61,598.38. Of this amount, \$20,000 is coming from Dallas Presbytery's share in the recent Negro work campaign. \$3,300 was given by the Synod of Texas toward the construction of the manse. \$1,500 was raised by the local Hope congregation. The balance is a contribution of the Presbyterian Extension Committee of Dallas.

Participating in the dedicatory service were Mr. Robert M. Allman, Elder in the First Presbyterian Church and President of the Presbyterian Extension

Committee of Dallas; Dr. Arthur V. Boand, Associate Pastor of the Highland Park Presbyterian Church; Dr. Thos. W. Currie, Pastor of the Oak Cliff Presbyterian Church and Chairman of Dallas Presbytery's Division of Negro Work; and Dr. Cecil H. Lang, Executive Secretary of the Presbytery of Dallas. Dr. Lang also represented the Synod of Texas, of which he is currently the Moderator, and the Board of Church Extension, of which he is a member. Music was furnished by the Highlander Quartet, composed of Messrs. Austin B. Watson and O. M. Stubblefield of the Highland Park Church; Harry E. Blocker and John Bumstead of the Preston Hollow Church.

Rev. W. Duke Richardson is the pastor of this church, which was organized in June, 1954. The membership at present is 81.

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## THE COST OF CRIME

J. Edgar Hoover, director of the Federal Bureau of Investigation, has said: "It can reasonably be estimated that \$20 billion annually is the cost of crime in this country. That represents a cost of \$495 for each family in the United States; and for every dollar spent on education, \$1.82 goes to crime; for every dollar donated to church, \$10 goes to crime."

Crime is outstripping population rate of growth, four to one. Our population has increased 5 per cent since 1950 and crime has jumped 20 per cent.

—Evangel.

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## STILL THEY COME

Three more Church Sessions have sent in reports of action taken unanimously opposing the proposed union of the Presbyterian Church, U.S., the Presbyterian Church, U.S.A., and the United Presbyterian Church.

They are as follows: Riverview Presbyterian Church, Fort Mill, S. C., Doby's Bridge Presbyterian Church, Fort Mill, S. C., and Unity Presbyterian Church, Fort Mill, S. C.

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Gulfport, Miss. — Mrs. Elizabeth McDowell Duncan, of this city, died December 13th, at the home of her mother, Mrs. Hervey McDowell. Mrs. Duncan, a native of Biloxi and a resident of Gulfport for a number of years had lived much of her life in central Kentucky where her father, Rev. Hervey McDowell, was pastor of the Pisgah Presbyterian Church. She was prominent in church and civic affairs in Gulfport, a member of the First Presbyterian Church here, being active in the church's work.

Funeral services were conducted here and interment took place in the family cemetery in Lancaster, Ky.

## BOOKS

**CALLED TO BE SAINTS.** Larry Love. Zondervan Publishing House, Grand Rapids, Michigan. \$2.00.

The author of this volume is the well-known pastor of Bethany Presbyterian Church, Fort Lauderdale, Florida. He has had wide experience as an army chaplain, in the evangelistic field, and in Bible Conference work.

Believing that the need of the hour is for a call to the professing people of God to turn not simply to the precepts of Christian doctrine but to the practice of Christian discipleship and obedience to Christ, the author has given us 12 challenging and searching sermons to awaken Christians who may be doctrinally sound yet sound asleep. There is a high spiritual note in each of these sermons. They emphasize that God's great work in redemption is that of reclaiming sinners and making saints. The doctrine of sanctification is stressed. Mr. Love writes, "God sent His Son into the world to die for our sins not simply that we might escape the flames of judgment, not simply that we might flee from the wrath to come and find refuge in the Lord and the hope of eternal life in Him; but that we should be holy and in our lives from day to day show forth the praises of Him who has called us out of darkness into His marvelous light. The ultimate purpose of God in redemption is that ungodly men should be made godly, that men who are utterly defiled with hearts that are deceitful and desperately wicked might be made well-pleasing in the sight of the living God and might in some measure reflect here and now the indwelling presence of the Lord Jesus Christ."

The author points out that the trend toward religion today does not necessarily mean that more people are following Christ. To put this thought in his own words, "Yes there is a trend toward religion today. There is much talk about religion and new religions are being born every day. A number have come into being in our generation but this is embracing a belief without embracing Jesus Christ and without accepting the unequivocal claims of Christ upon the lives of those who would follow Him. . . . Even as we are conscious of rising tides of religious interest we must be honest. The church today is virtually powerless. We are not seeing multitudes turning to Jesus Christ."

The incisiveness of the author's conclusions is in contrast to many sermons preached today. He preaches for definite decisions. For instance, the sermon on "The Sharpened Sword" closes with this appeal, "Where do you stand? Under the wrath or under the blood? There is no middle ground. The sword is sharpened, it is furbished. You do not know when it will fall but this you may know, beloved, it will fall except you repent. May you repent and flee from the wrath to come

and find refuge in the Rock of Ages in the Lord Jesus Christ."

These moving messages are all designed to lead the reader or hearer to a more perfect obedience to Christ. A careful reading of them will lead one a step further toward the more abundant life found in Christ.  
—J. R. R.

**THE HISTORY OF SUGAW CREEK CHURCH.** Neill R. McGeachy. Order from Mr. F. S. Neal, Jr., 801 Bromley Road, Charlotte, North Carolina.

The Sugaw Creek Church, located in Mecklenburg Presbytery, is one of the pioneer Presbyterian Churches in North Carolina. It was founded by Scotch-Irish immigrants during the Colonial period.

A book of this nature has a strong appeal to the members and descendants of this church but it should also be of interest to all who are interested in the development of Presbyterianism in the South.

The author of this volume tells us that while he was teaching a course on the Church for the Pioneer Department of the Sugaw Creek Vacation Church School he learned that the children and many of the older folk did not know the basic facts of the history of their church and he was convinced that the history was well worth knowing. The Session of the church requested Mr. McGeachy to write this history and he has spent a number of years in collecting the information for it.

The summer of 1755 is the date set for the beginning of the Sugaw Creek Church. The author states that the church may not have been organized officially at this time but the settlers had banded themselves together for worship and to secure a minister.

One of the noteworthy characteristics of the Sugaw Creek Church has been its missionary zeal. It is called the "mother of churches." Mr. McGeachy writes, "Through the work of many of her early ministers Sugaw Creek has had a part in the organization of a number of other churches. Also through the giving up of many of her members she has made a rich contribution to the life and work of others. In more recent years the Session has made a definite effort to have the church engage in outpost work and this has helped in the organization of at least one other church." He continues, "Thus in nearly 200 years, eight churches have come into being through the efforts of Sugaw Creek and her pastors. This is not a large figure but when it is remembered that Sugaw Creek is the ancestor of most of Charlotte's churches and how many other churches have been organized by those that Sugaw Creek is directly connected with, it will be seen that her influence and missionary activities have far reaching results."

Mr. McGeachy has done an excellent piece of research for this volume and the entire story is both instructive and stimulating.  
—J. R. R.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

FEBRUARY 2, 1955

## Needed -- A Voice

"Strong undercurrents of thought are sweeping hundreds of ministers out of the clear presentation of the Word of God in the pulpit, to institutional and social work, and the preaching of secular and semi-religious subjects, weak essays in social and economic themes, that are bound to starve the hearts of the hearers and ultimately wreck the power of their ministry. You know, many of us know, that there are ministers today by the hundreds heart-broken over the failure of their work, who, if a voice should speak loud enough, could be brought back into a satisfying, fruit-bearing expository preaching of the Truth. How glorious a thing it would be if, in the midst of the bewilderment that prevails today, the confusion of voices and the accumulating burdens of the pastor, a journal should suddenly burst upon the Church, bringing confidence, encouragement, inspiration, and power to those whose task it is to proclaim the Gospel."

Wilbur M. Smith (Editor of Peloubet's Notes)  
in a personal letter written in 1926.

## The Church Union Vote —

Up to the time this Journal went to press on January 26 six additional Presbyteries had voted Against Union bringing the total to thirty-three. These are listed as follows:

Orange, Memphis, Bethel, Enoree, South Carolina and Southwest Georgia.

As of this same hour we have received word that Granville, Winston-Salem, Central Texas and Nashville have voted for Union since our last report. We plan to give a listing with the votes on each side in the next issue.—H.B.D.

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIALS

### We Need Prayer

This office has been so *deluged* by telegrams, long distance calls and letters since the question of union has been decided that it has been difficult to carry on one's regular work.

Again we would state that this is no time for gloating of any kind. It is a time for re-consecration and for prayer, that God might heal, bless and guide.

There are some *outside* our church who are attempting to turn the recent votes to their own ends. This *Journal* has from its beginning sought to be a rallying point and not a divisive influence and we intend to keep it just that way.

Again we would affirm our prayer and desire to make this paper one which glorifies God, honors His Word, strengthens faith, wins souls and advances Christ's Kingdom: all of this within the framework of the Reformed Faith and historic Presbyterianism.

We ask the prayers of *all*, that God will so guide and strengthen us.  
—H. B. D.

### "Nothing Less—Meets the Need"

Some years ago there appeared a book entitled, "The Loom of the Law," by J. A. R. Cairns. Mr. Cairns, a brilliant lawyer, Prosecuting Counsel, Deputy-Chairman of the County of London Sessions, and later Metropolitan Police Magistrate, wrote of the broken lives which constantly came before his court:

"In contact with certain types of offenders one is in contact with something more than a problem of psychology. They are indifferent

to the ideas and motives that impel and restrain the normal man, and they have fixed their standard of life on an almost animal basis. They live in a world that impinges on our world but is not of it. The hopes and fears, the sanctions and reactions, the punishments and rewards that operate in a normal life find no response in them. They accept the sanctions of the law and pass out to pay them usually without complaint. The urgent need is to create or recreate a purpose and to create or recreate effort. These offenders need an inspiration that something is worth while. They need a new conception of personal worth and individual responsibility. Some experience, some illusion, some belief must operate so powerfully that they break with the past and set out on a new future. What is needed, and nothing less will meet the facts, is a renewal of the will. In view of the teaching of science it is a large call to make on nature to cleanse the texture of the brain and wipe out the lusts and passions that have dominated the body throughout the years. That is regeneration with a vengeance, and it appears a scientific absurdity. But no consideration of crime and criminals can be complete without the most definite and deliberate reference to the claims of the Galilean.

"The Church claims that men can be made new. It actually uses the word 'regeneration' as a human experience and necessity. 'In Christ ye are a new creation'. That claim is emphatic; it is the condition precedent to the coming of the new order. The crippling limitations and lusts of life are not merely forgiven, they are dominated. There is an indwelling spirit or fellowship with Christ that so transforms and reforms that a man comes to glory in the frailties that are his because where frailties abound grace abounds much more. Just in the place of defeat and despair men meet the



illimitable and transforming power, so that the call to splendor of living is not conditioned by our frail human possibilities, but in proportion to the splendor of the call is the splendor of the power to realize and to be. If those claims are true, humanity has healing for its wayward children, and can transform the tears of anguish into the joys of new achievement. We can face the men of broken wills without despair, we can hope for them even to the uttermost. But nothing less than this meets the needs of the broken. Literally they have got to be reborn in spirit and in will."

As we read these stirring words we could but think how often our efforts—the efforts of the Church itself—are directed at *reform* rather than *redemption*. If men are *redeemed* from their sins by the blood of Jesus Christ their *reformation* is an absolute and certain corollary.

A few weeks ago a man brought his wife to our office. He was a burly bulldozer operator. While waiting for certain laboratory tests for his wife he volunteered the information that he had been an immoral man and a hard drinker until one day fourteen years ago, he was introduced to the Lord Jesus Christ by a minister of limited training but with a great love and zeal for the souls of lost men. Then this man remarked: "I got up a new man and from that day I have lived for my Lord. He took the desire for liquor away from me instantly and He has been living in my heart ever since."

Modern science tells us that alcoholism is a disease but the Bible teaches that it is a grievous sin and experience proves that it, along with other sins of the flesh, as well as of the mind and spirit, can be cleansed and forgiven by the living Christ.

We do not question but that a psychological approach is, at times, needed in dealing with sin. But, that psychological approach must be undergirded by belief in and dependence upon the transforming work made available on the Cross.

"*Ye must be born again*" is no empty phrase. Rather it is the statement of an absolute necessity. Thank God that with the definition of the need He also has provided the Way to meet the need and make the new-birth a reality.

In many places today the Church has "outgrown such a crude approach to human prob-

lems." But, the Gospel is still the power of God unto salvation to those who believe and where it is faithfully preached and His Spirit works, it still brings into the world "twice-born" men.

—L. N. B.

## God Is In Heaven . . . Thou Art On Earth

BUT

## The Word Is Nigh Thee, In Thy Mouth And In Thy Heart

In a study on the paradoxes of S. Kierkegaard, Prof. Klaas Schilder uses the first of these texts to commend S. K. and his disciples; the second to point out their weaknesses. Over against the logic of Hegel which made God's thought identical with our thought and the history of the world to conform with both; S. K. rightly insisted with Isaiah: "MY thoughts are not your thoughts, saith the LORD; neither are MY ways your ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and MY thoughts than your thoughts." But this school of thought erred in not adequately realizing the teaching of Deuteronomy and of Romans: One does not need to ascend into heaven or descend into the abyss to find the Word of salvation: "The Word is nigh thee, even in thy mouth and in thy heart: that is the word of faith, which we preach" namely - faith in His resurrection and confession of His Lordship.

In much the same key the leading Calvinistic theologian of our day, Prof. G. C. Berkouwer of Amsterdam seeks to find the intent in the sundry presentations of the neo-orthodox and to get all the truth there is in such purpose, before stating his differences therefrom. Similarly, he asks that the neo-orthodox take not just any bad meaning that may be tortured from our orthodox statements; but that they seek out the intent of our classical formulations before differing with them.

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### PRESBYTERIAN JUNIOR COLLEGE

Box 38-W — Maxton, N. C.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879. Vol. XIII, No. 40, Feb. 2, 1955. Editorial and Business Offices: Weaverville, N. C. Printed in the U.S.A. by Biltmore Press, Asheville, N. C.

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It is peculiarly unfortunate to have Karl Barth charged with all the loose and semi-liberal views advocated by those liberals who are taking refuge under the cloak of neo-orthodoxy. Pauck goes so far as to say that there is only one neo-orthodox scholar, namely Barth. For example, Brunner ascribes the Virgin Birth to Gnosticism, Niebuhr calls it theological jargon, but Barth proclaims and, in his own way, defends the Virgin Birth of Christ. After Amsterdam, Barth contended that the Christian truth be derived exclusively from the Bible against Niebuhr's contention that it also be derived from the best human philosophy, psychology, economics, et al. The Lundensians object to God's distributive justice and consequently to the "Latin" view of the atonement as to the satisfaction of Divine justice; Barth represents Christ as our substitute enduring for us at Calvary the wrath and judgment of God. In high Presbyterian places, the physical resurrection is denied; in the Gifford lectures Barth mightily testifies to the corporeality of the Resurrection, while his son Markus insists that the Risen Christ was touched and handled. "His appearance is not the apparition of a ghost." While Union (N.Y.) theology is uncertain as to the personal Second Coming of Christ, Barth has come out clearly for this and other New Testament eschatological prophecies, as events that will occur.

On the other hand, such facts ought not to blind us to the weakness in the Barthian disciples of Kierkegaard suggested by Schilder and pointed out by Berkouwer. With their recognition of the transcendence of God there is not an equal emphasis on the *accommodatio Dei* which Calvin magnified. In presenting God as revealer and man as knower, Calvin dwells on the self-accommodation of God first to man's finitude and then to human sinfulness. God speaks to sinful man as a mother does to her prattling babe. The acme of accommodation is the Incarnation of God in Christ and this supreme act of revelation is not to be obliterated by the Kierkegaardian proclamation of the absolute incognito of Christ. The veil of flesh did conceal the Godhead, but in such a way that it could be and was revealed in the mighty works, the gracious words, and the saving ministry the Father gave the Son to do. As a result the men of Jesus' generation were less excusable than those of Nineveh. Nineveh repented at the preaching of Jonah and a Greater than Jonah faced the people of Palestine of the year 30 A. D.

Similarly, we cannot agree that the eternal truth of God could not be put into human thoughts and words. As God did become man in Christ, so did He think our thoughts and use our words. So did God inspire the Apostles to understand His Christ, and the Old Testament prophecies relating to Him. As a result,

they preached the Word of Faith, the Gospel which moved from their mouths into the hearts of their hearers - as the Holy Ghost gave and used the Word of God they preached. And today, we have this Word which sets forth Jesus Christ our Lord, in His virgin birth, His going about "doing good", His words of grace, His expiatory death, His bodily resurrection, His ascension to the right hand of God, His reign as King over His Church, His coming again in glory as the yea and amen to all the promises of God: God's Word: The Word spoken from Faith to Faith: The Word that saves. For, "if thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God raised Him from the dead, thou shalt be saved."

For Professor H. L. Ellison of London, if we are to cover all the facts of revelation and spiritual experience, we say "that the Scriptures contain, are, and become the Word of God." They contain God's special, saving self-revelation; they are the divinely inspired record of this revelation; they become the saving Word of the living God speaking to me, as by the grace of the Holy Spirit I hear the Voice of the Good Shepherd in them. —W.C.R.

## REPENTANCE

By Gordon Clark, Ph.D.

From Chapter XV of the Westminster confession, on Repentance, four points may be selected for brief mention.

The first point is to describe what repentance is. Such a description is necessary because irreligious people and people of non-Christian religions do not know the Christian meaning of the word. These people often think that repentance means being sorry for your sins. Now, it is true that repentance includes sorrow for sin, but it includes more. It is possible to be sorry for sin without repentance. A person may be sorry that he committed a crime because it got him into trouble. Such sorrow is not repentance. Repentance includes a godly sorrow for sin that recognizes sin for what it really is. And because the penitent recognizes sin for what it really is, namely, an offence against God, repentance also includes a turning to God. More specifically it includes a turning to God because of the apprehension of God's mercy in Jesus Christ. This turning is called conversion, so that conversion is a part of repentance. Then further, hatred of sin and turning to God carries with it a desire to obey God's commandments. These three aspects of repentance (sorrow, conversion, obedience) can be summed up in the etymological meaning of the word, which is, "a change of mind." Repentance therefore is a change of mind with respect to sin and God. From this description



it will be seen that repentance is not an act that occurs just once or several times sporadically: it is a life long habit, a continuing state of mind, a fixed disposition or temperament.

Second, repentance, so understood, can only be an evangelical grace and a gift of God. Human nature as totally depraved cannot voluntarily develop a holy hatred for sin nor turn to God. "There is none righteous, no, not one; there is none that seeketh after God." Hence repentance, like faith, is a gift. This is taught in Zech. 12:10, and is explicitly stated in Acts 5:31, 11:18, and II Tim. 2:25. Since, as the Confession says, repentance is an evangelical grace, and this is clear from its description, it is given only to those who have been regenerated. The man who is dead in sin cannot have a changed mind; he cannot have a holy hatred of sin; he can only be at enmity with God. But regeneration initiates a new life, whose activities include repentance.

Now, third, the Scripture asserts definitely that repentance is necessary to salvation. Repentance is not necessary in order to be regenerated, as if regeneration were a reward for a prior repentance. It is the other way around, repentance is a necessary consequence of regeneration; it is a necessary part of the process of salvation. Justification, sanctification, and glorification are other parts. Now, justification includes pardon for sin, but God does not grant pardon unless a sinner repents.

Because of the necessary connection between repentance and pardon, the Unitarians, Modernists, and Liberals have fallen into an error somewhat similar to a Roman Catholic error. Both groups mistakenly hold that repentance constitutes a ground for pardon and a satisfaction for sin. The Liberals adopt a moral influence theory of the Atonement and teach that God accepts man on the ground of repentance, understanding repentance more as mere sorrow for sin without much apprehension of God's mercy in Christ. The Romanists take repentance to mean penance—a penalty prescribed by the priest, by which the sinner atones for his sin. This is an impertinent attempt to supplement the perfect satisfaction of Christ. Repentance, according to the Scriptures and our Confession, is not a satisfaction for sin; though there is no pardon without repentance.

Now, fourth and finally, a godly sorrow for sin leads to confession. We must confess our sins to God and beg pardon through Christ. Then too, when one of our sins particularly injures our neighbor, we are bound to confess that sin to him and seek his pardon. Or, if our sin is one that scandalizes the church, we should be willing to confess publicly. But the Scripture says nothing about confessing our sins to a priest. This is a non-Christian invention of Rome.

# Out Of The Bag!!

## "Protestants Get Detailed Plan for Eventual Unity of Churches

By George Dugan

Special to The New York Times

CINCINNATI, Jan. 9—A plan for unification of American Protestantism is in the hands of denominational leaders for study.

Existence of the detailed plan was made known in an "information" report prepared by the Commission on Church Union of the Methodist Church.

The idea of eventual union will be presented to the assembly of Methodist boards and agencies now in session here.

The report, prepared by Bishop Ivan Lee Holt of St. Louis, and Charles C. Parin, a lawyer, of New York, called the project the "most complete blueprint for a united church ever considered by American Protestantism." Bishop Holt is chairman of the commission and Mr. Parin is secretary.

Whether or not the unity plan becomes operative, the report noted, "it will remain as one of the great papers in the history of the Protestant movement in this country."

The report made it clear that the blueprint for church union would not be formally submitted to denominational gatherings or made available for public study until it had been thoroughly canvassed by church leaders. It is understood that the plan, in essence, endeavors to embody the best in the traditions of Congregationalism, Presbyterianism and "Episcopal" Methodism.

The unity blueprint was worked out by the Conference on Church Union, an interdenominational body established in 1949 in Greenwich, Conn.

Members of the conference include top-ranking churchmen representing the following denominations: Methodist, Presbyterian U.S.A. (Northern), Presbyterian U.S. (Southern), Congregational Christian, Disciples of Christ, Evangelical and Reformed, Colored Methodist Episcopal, African Methodist Episcopal Zion, and the International Council of Community Churches. The Protestant Episcopal Church participates in the Conference as an observer.

The Conference on Church Union has produced several draft plans since its formation, but the current document is considered by the Methodist Commission on Church Union the "perfected text."

A major obstacle that the new plan may have succeeded in hurdling is the conflict between the Congregational form of government and the Methodist form of Episcopacy and discipline.

Illustrative of this problem is the *dilemma involving title to church property*.

In churches of the Congregational types the local church has title to its property. In the Methodist Church each local church deed must contain a provision that the property is held in trust for the denomination. Neither side so far has been prepared to surrender on this point, but the wording of the blueprint appeared to indicate that a solution had been reached on the issue.

The Commission on Church Union also noted that during the last six years it had been "earnestly pursuing" plans for the union of the Methodist Church and the Protestant Episcopal Church.

Progress in these negotiations has reached the point where a joint meeting of twelve bishops from each church is being seriously considered to discuss the difficult issue of intercommunion. Many Episcopalians consider the Sacrament of Communion exclusive rather than inclusive.

In the event both the Quadriennial General Conference of the Methodist Church and the Triennial General Conference of the Protestant Episcopal Church should approve a merger, the Commission report said, a uniting conference then would be held, with delegates from both bodies attending.

"We recognize, of course," the report added, "that both the drafting of a plan of union and the preparation for its presentation to the supreme governing bodies of the two present churches would take much careful and consecrated work."

The attitude of the Methodist Church toward Protestant unity was expressed this way in the Commission report:

"Through the years of Methodist history, the Methodist Church has supported united efforts in Christendom whether they be movements of cooperation or church union.

"It is impossible to think of a Methodist Church in a local community, a nation, or the world which does not cooperate with other denominations in the effort to build the Kingdom. Whenever in any land there is a plan for church union the Methodist Church is always part of it."

Formal meetings of the Methodist Board of Missions begin tomorrow. Yesterday, the Woman's Division of Christian Service ended its two-day annual meeting. During the week all boards and agencies of the church will convene.

The meeting in this city is the first general assembly of all agencies of the church since Methodist unification in 1939."

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## Helps for Understanding Scripture Readings in Day by Day

By Rev. Clinton C. Baker

*Sunday, Feb. 13, Hebrews 11:32-12:2.*

How many of the Old Testament saints in v. 32 are you familiar with? All of them looked forward to a promised Redeemer. How mighty was their faith (11:33-34)? What did they suffer for their faith (11:35-38)? Did they "receive" the Promised One (11:39)? What advantage have we over these Old Testament saints (11:40,12:2)? Did they have someone who had "run ahead" of them? Have we (12:2)? They, who could only look forward to Christ's coming, surround us as witnesses of a triumphant faith (12:1). What, then, should we who have Christ do (12:1-2)? Am I willing to lay sin aside? Am I determined to keep my spiritual eyes on Jesus and follow Him at any cost?

*Monday, Feb. 14, I Kings 19:13b-18.*

Elijah has just won a great victory for the Lord (18:20-40), but in 19:4 we find him giving way to fear and depression. What two reasons does he give to God for his despondency (v.14)? Is there any doubt in God's mind that His cause is going to succeed in Israel (v.15-18)? Jezebel, a follower of Baal, now reigned over the land, but God's chosen men soon were to rule (vv.15-17). Was Elijah justified in feeling that he was alone and that God's cause was lost (v.18)? Does the temporary triumph of evil obscure from my vision the final triumph of God's cause?

*Tuesday, Feb. 15, Galatians 3:23-29.*

Before Christ's coming Israel was confined under the law (ten commandments) (v.23). What was the purpose of the law (v.24)? What figure is used to describe this function of the law (vv.24,25)? One function of the law was to reveal sin. How would this prepare men for faith in Christ? Is recognizing one's sin a step in coming to Christ? Notice what results when a person puts his trust in Christ (vv.25-29): He no longer lives as a child before a schoolmaster, but as a son before his heavenly Father (vv.25-26); he has Christ Himself dwelling within (v.27); he enjoys a unique oneness with others of like mind regardless of varying backgrounds (v.28): he is an heir to God's promises (v.29). A person who lives without Christ today is still under the law. Am I appreciative of the new status I have before God as a Christian?

*Wednesday, Feb. 16, Acts 11:19-26.*

Until this time the Gospel has been preached only to the Jews. (Notice v.19) What new development took place in v.20? What was the result (v.21)? How did the Jerusalem Church



react (v.22)? How did Barnabas react (v.23)? What steps did he take to strengthen the Church (v.23-26)? List the ways in which this early Church acted intelligently in the face of a new situation (vv.22-26). Notice other factors that were responsible for the success of this early Church: God's hand was upon it (vv.21,23); it overcame adverse circumstances (v.19); it has consecrated leadership (v.24); it was a growing church (vv.21,24); it did a thorough, complete piece of work (vv.23,26). In what ways can I help my local Church to measure up to the example of this early Church?

*Thursday, Feb. 17, Romans 1:8-15.*

Paul had never visited the Church in Rome. What did he know about it (v.8)? Could this in any measure be said of my Christian life? For what was Paul praying (vv.9-10)? What was the motivation of Paul's prayer (vv.11-16)? Was the motivation selfish? Is Paul being egotistical in vv. 11&12, or does he merely recognize the grace God has put into his life to help other people? Notice in v. 14 Paul's feeling that he must share the good news of the Gospel. Is there any yearning in my life to share with others (even strangers) what Christ has revealed of Himself to me?

*Friday, Feb. 18, Luke 24:25-35.*

Two disciples were nearing Emmaus (v.13). Jesus, having risen from the grave, joined them, but they did not recognize Him. What did He teach them from the Scriptures (vv.25-27)? What impact did His teaching make upon their hearts (v.32)? What happened in vv. 28-29? Would Christ have gone on if the disciples had not constrained Him to stay? What new revelation did they receive (v.31)? How would the breaking of bread cause the disciples to recognize Christ (vv.30,31,35)? What other event does it remind you of? (See Luke 22:17-19). Notice, again, that the disciples had to constrain Christ to remain (v.29). When the Lord has taught me some wonderful spiritual truth, does it prompt me to press on to deeper fellowship with Him? What lesson can v.29 teach me?

*Saturday, Feb. 19, Revelation 7:9-12.*

How are verses 9 and 10 the fulfillment of the Great Commission of Matthew 28:18-20? How extensive is the area Christ has commissioned us to disciple (Matthew 28:19)? Will this be accomplished (Rev. 7:9)? What statement of authority does Christ make in Matthew 28:18? How do the redeemed of earth echo this statement (Rev. 7:9-10)? the heavenly beings (Rev. 7:11-12). How are you impressed as to the grandeur of our message from these verses? Most of the peoples of the earth have yet to hear the glorious news of so great a salvation. How can I possibly hold back from sharing this news with others? Has God shown me specifically that He wants me to stay at home? Am I living in disobedience by not responding to His commission?

## "NOW MORE THAN EVER"

By Rev. J. S. Robinson

Often we hear some radio or television announcer use these words, "Now more than ever"—and then he proceeds to tell the wonders of a new kind of gasoline, or some brand of cigarette, or some household cleaning fluid. These words are applicable to many phases of the Christian life.

Now more than ever the crime wave of the nation is raging, and we stand in awe of what the next few decades may bring. Mr. J. Edgar Hoover says, "Seven out of eight children quit church and Sunday school before they reach fifteen. The nation harbors three times as many criminals, increasingly young, as it has college students." Now more than ever the liquor traffic is running rampant and contributing in a large measure to the increase of crime in all areas. The very foundations of our national society are being violently shaken by the drink evil.

Now more than ever the menace of Communism is plaguing the nations, and no man is wise enough to say how far this threatening evil may go before it is checked. For this reason, more than ever, the governments of the world, especially our own, are finding it necessary to appropriate larger and larger sums of money for the cost of wars past and future. Such a thing as a balanced budget in our country seems far ahead.

Now more than ever men are frightened at the thought of the havoc that may be wrought by the use of the A-bomb or the more dreadful H-bomb. Doubtless this is a fulfillment of Christ's words when He said, "There shall be . . . upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25,26).

Now more than ever Christians should be looking for and expecting the second coming of Christ. Certainly that day is nearer than ever before. We cannot afford to be among the scoffers who say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:4). Neither can we afford to be ignorant, for Paul says, "I would not have you to be ignorant," when discoursing on this mighty coming event. (I Thessalonians 4:13). "Now is our salvation nearer than when we believed" (Romans 13:11). Surely, "The sands of time are running out."

Now more than ever the Church of Christ needs a genuine revival. That revival will come, not through a world organization, for it is, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zechariah 4:6). We need to pray as never before for this revival.

Now more than ever the Christian needs to be on the alert.

## New Life In Christ

**Background Scripture:** John 3:1-21; 10:7-16;

**Acts 16:19-34; 2 Corinthians 5:17.**

**Devotional Reading:** Romans 8:1-11.

Our Devotional Reading is taken from one of the greatest chapters in the Bible. In the opening verses, 1-11, Paul is telling us how we may be sure that we are Christians, and in the remaining verses, he tells us some of the wonderful blessings that come to God's children. How can I know that I am a Christian? By the New Life I live as a Christian. Two contrasting expressions reveal our real character: "Who walk not after the flesh, but after the Spirit"; "The mind of the flesh is death; but the mind of the Spirit is life and peace", "Now if any man have not the Spirit of Christ, he is none of his".

A great change has taken place, both within, and without. In our outward life, instead of walking after the flesh (our old regenerate nature), we walk after the Spirit, led by Him. A great change has come within; we have the mind of the Spirit, instead of the old mind of the flesh. Our manner of life, and our motives in life have been transformed; we are "In Christ Jesus," and there is no condemnation for us.

In the selections for study we see more of the "New Life in Christ."

### *I. Born of the Spirit:*

John 3:1-21.

This is one of the best known chapters in the gospel of John. It records the conversation between "Two Teachers"; "The teacher of Israel", or The earthly teacher, and The Teacher from heaven, The Heavenly Teacher. They are discussing a most vital and interesting subject: the New Birth. Nicodemus, the teacher of Israel, seemed to be entirely ignorant concerning this matter, and The Teacher from above had to explain it to him. Let us notice some of the points in His explanation.

The New Birth is *absolutely necessary*: "Except a man be born again, he cannot see the kingdom of God. There must be a regeneration; that which is born of the flesh, is flesh; that which is born of the Spirit is spirit.

The new birth is the work of the Holy Spirit. Jesus illustrates it by the blowing of the wind. We hear the sound, but we do not see the wind. We see what it does, as the wheat field waves, or as the trees bend, or the clouds fly across the sky, but we do not actually see the wind. So with the work of the Spirit in the heart. We cannot see the Spirit as He cleanses and fills and changes that heart, but we can see what happens to the man. When evil men are changed to good men; when thieves are turned into honest men, and drunkards into sober men; when those who hate are turned into those who love; we know something radical has taken place: a New Life means a new heart; the man has been "born again"!

The New Birth comes through Faith in Jesus Christ. Jesus gives another illustration, taken this time from Numbers 21:9: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. Moses made a serpent of brass and set it upon a pole, (the very image of the thing which had bitten them), and all the Israelites who looked, lived. So, by faith, we "look and live"; we look to Jesus on the cross, made sin for us. Who knew no sin, and by this look of faith, we live; we have New Life; we are "born again."

Then Jesus gives to Nicodemus that wonderful verse, John 3:16, which is the very heart

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of the Big Gospel. As in the illustration above, the connecting link between the sinner and salvation is FAITH; Whosoever believeth in Him might not perish, but have everlasting life. We pass from death to life; we are "born again" when in simple faith we "believe."

Nicodemus had asked, How can these things be and Jesus was answering that very important question. When a sinner, out of a true sense of his sin, looks in faith to Jesus Christ, he is saved, born from above; when he believes on Jesus Christ, he is saved, born anew.

Verse eighteen was used by one of our great preachers, Dr. Breckenridge, to bring conviction to the heart of an avowed infidel, or skeptic. It was at a meeting of the General Assembly, and he was being entertained in the home of this man, his wife being a sincere Christian, deeply concerned about her husband. Instead of arguing with this man, who loved to argue, he quoted this verse; "He that believeth is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". The man could not get this verse out of his mind, and came to the pastor of the church, after the Assembly had adjourned, seeking and finding salvation. Here is an instance of the skillful use of the "Sword of the Spirit."

In verses 19-21 we are given the real reason for men being lost: "Light has come into the world, and men loved darkness rather than light, because their deeds are evil". It is love of sin that keeps men from being saved. If we will "come to the Light", we will find salvation.

Have we been "born again"? Have we looked in faith to Christ? Have we believed in Him? Have we come to the light? All who "look", and "believe", and "come", are "Born again", are saved. They have passed from death to life.

## II. *Entering the Door:* John 10:7-16.

"I am the Door : by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture". Safety; Freedom; Food; are all found in Christ. When the sheep are put in the fold at night the shepherd often lies down in the entrance, to protect his sheep and keep them in the fold. The Saviour is our Shepherd; He lays down His life for the sheep.

The sheep do not stay in the fold all the time. They go in and out and find pasture. So Christ makes us free. We are not chained and bound. We are not free, however, to do as we please, or go where we please. We are not to wander into forbidden paths. We are to follow the Shepherd and go where He leads. He leads into green pastures, and beside the still waters.

Perhaps there is no imagery that describes the relation between Christ and His followers

better than that of Shepherd and sheep, when we think of that relationship as it existed in the East. It is frequently used to show the simplicity and beauty of the Christian life. Those who are out in sin are like sheep not having a shepherd; those who are saved are those who hear His voice and follow Him. Here again, the connecting link is FAITH; faith to hear, faith to follow where He leads. Can each of us say, The Lord is MY Shepherd?

## III. *"What must I do to be saved"?*

Acts 16:25-34.

Paul had seen the vision, and heard the call to come over into Macedonia and help us. His first convert was a woman named Lydia. The party of disciples made their home with her. Then a certain damsel kept following "Paul and us", and cried out, These are the servants of the Most High God, which show unto us the way of salvation. Paul was grieved with this sort of uninvited testimony, and commanded the evil spirit to come out of her. When the masters of the girl saw that their hope of gain was gone they caught Paul and Silas and drew them to the rulers charging them with teaching customs which were not lawful for them to receive, being Romans. They were put in prison, the inner prison, and their feet made fast in stocks.

At midnight, while Paul and Silas were praying and singing, there came an earthquake, the foundations of the prison were shaken, the doors opened, and all their bands loosed. The keeper of the prison, supposing that the prisoners were escaped, was about to kill himself, when Paul called to him, Do yourself no harm; we are all here. Then the jailer came in trembling and fell at their feet saying, Sirs, what must I do to be saved? Notice the simplicity and directness of the answer: Believe on the Lord Jesus Christ and thou shalt be saved and thy house. He and all his were baptized, straightway.

In this incident we see New Life coming into a sinner's soul, and it comes as he, through faith, is "in Christ". The hardened Roman soldier, convicted of sin, receives Christ as his personal Saviour, and becomes a new man. The steps are two: conviction of sin, and Faith in Christ. How simple, yet how tremendous! A soul is "born again" at midnight, in a jail.

This miracle takes place over and over again. The circumstances vary; the essentials remain. In the first two converts in Europe we see striking differences, but the same underlying principles. Lydia was a praying woman; the Lord opened her heart, and she became a Christian through faith. The jailer, under startling circumstances, became a Christian also.

## IV. *A New Creature:*

2 Corinthians 5:17.

"New Creation", with a New Motive; a New Vision; and a New Message for the world. Transformed "In Christ".

## LESSON FOR FEBRUARY 13

*India, A Land of Opportunity For Christianity*

Hymn: "From Greenland's Icy Mountains"

Prayer

Scripture: Luke 4:16-21.

Hymn: "O Love Divine, That Stooped To Share"

Offering

Hymn: "Lord, Her Watch Thy Church Is Keeping"

## LEADER'S INTRODUCTION:

The World Mission study for the Church this year is India, Pakistan, and Ceylon... Our own denomination does not have mission work in these countries, but we have much to learn from what other churches are doing there and from the opportunities which these lands offer.

Our thought in this program will be confined to India. India is a land of which we have heard a great deal but about which we still know so little. It may well be described as a land of contrasts. It contains some areas which are very crowded and others which are quite desolate. In an area half the size of the United States live 360 millions of people. It is a land of the extremely rich and the extremely poor. Some of the richest people in the world live there, but there are literally millions who are starving to death. It is both a land of religion and a land of hopelessness. Seventy per cent of the people are Hindus, 25 per cent are Moslems, and a meager 1.5 per cent are Christians. The people are very loyal to the major religions, but their faith and devotion offer them little in the way of hope.

India is a land of learning and ignorance. Throughout the years this civilization has produced great thinkers, scholars, and leaders, but the majority of the people cannot even read. It is a land of progress and primitiveness. India has made great strides in recent years in government, education, industry, and agriculture, but ancient practices and methods are still to be seen alongside the signs of twentieth century advance.

It is easy to see that these marked contrasts make for problems, but there are also signs of hope for a better life for these people. You may be sure that Christianity has had an important part in the progress that has been made and that the Church of Christ has great opportunities at the present and in the future. Our speakers will tell of the opportunities and problems which the Church faces in India.

## FIRST SPEAKER:

The Church has an opportunity to lead the Indian people to a better material life. Most

people who are sick and starving are willing to receive help even from those of whom they are suspicious. The present government of India is not too cordial to Christianity as such but is glad to welcome missionaries who will found hospitals and schools and who can help with the industrial and agricultural advance. While they may not be anxious to listen to the Gospel of Christ, people are willing to accept practical proofs of Christian love and concern. This is a situation which the representatives of Christ have faced in many places. The normal result in such situations is that those who receive the Gospel in deeds will eventually welcome its teaching and preaching. There is no question about the opportunity for material help in India, and it is an open door to spiritual opportunity.

As our leader has already told us, the Christians in India constitute a very small minority. This is a very real disadvantage. A minority always has mountains of opposition to overcome. The problem is made doubly difficult in India due to the fact that the two major religions, Moslem and Hindu, are especially suspicious of Christianity and antagonistic toward it. As is true of Christianity wherever it has gone, it has already made wonderful contributions in India, but the people of the other religions are slow to admit it. In many areas the converts to Christ have been made almost altogether among people of the lowest castes. The low caste people are held in contempt by their other countrymen, and their reception of Christianity makes them even more despised. The high castes are resentful of a religion which seeks to exalt these lowly ones to a state of value and happiness. While there is this deep resentment in the hearts of many, there are others who are just as deeply impressed to learn that the Son of God considers all men worthwhile and worth dying to save. Chris-

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tianity works as leaven. It may be working slowly in India, but it is working surely.

### THIRD SPEAKER:

All of us are undoubtedly aware that Communism is making a tremendous bid to win India. We ought to realize that their chances are good for accomplishing its goal. Its promises of prosperity sound sweet in the ears of the millions who are starving. Many able young Indians have dedicated themselves with fierce loyalty to sell communism to their people, and they are meeting with no little success. We recognize this as a threat to India and to the world. The communists recognize that India is ripe for a change in their way of life, and we may be sure that they will be trying desperately to meet every opportunity. The threat of a communistic India adds to the importance of the Christian opportunity in that great land. If the communists can be so zealous in urging their false way of life on India, should we not be much more zealous in presenting to them the true way of life in Christ? Some people are saying that it is now or never for the Christian church in India, and there may be truth in what they say.

## — LETTERS —

PRICE H. GWYNN, JR.  
DEAN OF THE COLLEGE  
FLORA MACDONALD COLLEGE  
Red Springs, North Carolina

To All My Fellow Presbyterians U. S.:

The battle of *union* is over. Let us hope that the guns on both sides will cease firing. This is no time to gloat over victory or to be resentful in defeat.

As a Commissioner to the next General Assembly in Richmond, I am trying to think of steps which that Assembly might take to bind up the divisions in our church and heal the bitterness in many hearts. A great pool of suggestions along this line from sincere people all over the church ought to be made available to the Commissioners of the 1955 Assembly. If we could just channel a portion of the amazing energy, which has been used during the past two years for the purpose of debating each other, into constructive work for the Kingdom, we would turn our beloved Southland upside down.

Above all, let us be in constant prayer for the next Assembly from now until its closing session. Much depends upon its spirit and its wisdom under God's guidance.

Sincerely yours,  
Price H. Gwynn, Jr.

307 BUFFALO STREET  
STATESVILLE, N. C.  
January 20, 1955.

The Editors

*The Southern Presbyterian Journal* &  
*The Presbyterian Outlook*

Weaverville, N. C. & Richmond, Virginia.

Gentlemen:

A reprint of an article in the "National Missions Reporter," entitled, "Union — — Is Defeated?", is apparently being given wide distribution throughout our Southern Presbyterian Church. At least  $\frac{1}{4}$  of the lengthy article is based upon a false and very unfortunate (and unintentional, I'm sure) interpretation of two facts that I brought out in an article I wrote for *The Presbyterian Outlook* entitled, "Now, I'm For Union" (July 5, 1954). The article by Mr. Thomas Cross puts me in a bad light indeed, and if this article is being given wide distribution, I would be very grateful if you would print this letter in your paper and I am sure that it will clear up the matter.

In my July article for *The Presbyterian Outlook* I was not attempting to justify those who are out of accord with the Standards of our Church. I was merely trying to show that there are ministers in our Church, as well as the U.S.A. Church, who are out of accord with our Standards. I do not believe that a man who holds only the moral influence theory of the atonement is in accord with our Standards; nor do I believe that one who realizes that he is out of accord is honest if he does not report his change. I do not regard such a man as fit for a Southern Presbyterian pulpit, as Mr. Cross leads his readers to believe. Actually, he may not be as far out of line as he thinks he is, but I would not respect or admire a man who is not honest enough to report his change.

I have talked with many men who are opposed to union, men who carefully read my article, and not one has misread my statements; therefore it is surprising indeed that Mr. Cross read something into my statements that was never there. I know that many people will read his article without seeing my explanation, which means that I will be on the list of "those who are unsound" that many are at least mentally keeping today. I harbor no bitterness toward my brother who misinterpreted what I said, and I know that if and when he sees this explanation that he will be sorry for his unintentional mistake.

Very sincerely,

Earl Downey.

Statesville, N. C.

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# Still They Come

## PRESBYTERIAN CHURCHES

Stockbridge — Kelley

George Dameron, Minister

Stockbridge, Ga.

January 19, 1955

Southern Presbyterian Journal  
Weaverville, North Carolina

Dear Sirs:

We the Session of the Stockbridge Presbyterian Church, Atlanta Presbytery, Synod of Georgia, having heard presented both sides of the proposed plan of Union, unanimously rejected the plan on January 13, 1955. We feel that it is unwise and not for the best interest of the Church to unite with the other two Presbyterian bodies.

Sincerely,

George E. Dameron, Moderator  
Ralph Thompson,  
Clerk of the Session

Southern Presbyterian Journal  
Weaverville, North Carolina

Dear Sirs:

We the Session of the Kelly Presbyterian Church, Atlanta Presbytery, Synod of Georgia, having heard presented both sides of the proposed plan of Union, unanimously rejected the plan on January 9, 1955. We feel that it is unwise and not for the best interest of the Church to unite with the other two Presbyterian bodies.

Sincerely,

George E. Dameron, Moderator  
M. G. Ricks, Clerk of the Session

## Officers Take Action

Richmond, Va. — At a joint meeting of the Elders and Deacons of Montrose Presbyterian Church on Monday, January 10, 1955, a vote was taken on the proposed Union of the U.S.A., U.S., and United Presbyterian denominations.

The result of the vote was unanimously against such union.

We are all in accord that the many reasons against Union, far outweigh those in favor of Union. We do not believe that separate organizations of outward nature prevent or hinder the Unity of the Church as the Body of Christ.

Our present bodies have many members which work beautifully together for the good of the whole body.

The Unity that the Head of the Church prayed for, and it is so vitally necessary, is a Unity of Faith, of Love, and Oneness in the Spirit.

Futhermore, we are of the decided opinion that the agitation of this question has hindered the work of the Lord, and that any further agitation will do harm instead of good both in our own denomination, and in the work of the Kingdom as a whole.

We would, therefore, respectfully and earnestly request that East Hanover Presbytery overture the General Assembly to discontinue its committee on Union.

We have, therefore, authorized our moderator and clerk to sign, for us, this petition.

## ANGLERS

(By the Editor of *The Testament*  
For Fishers of Men)

### Lesson No. 93

#### Sometimes Surprising Results

As a boy, walking through the woods one day, I saw the tail of a 'possum sticking through the leaves in the hollow of a tree high above the ground. Evidently the 'possum was unaware that its tail was exposed. Removing my shoes I proceeded to climb the tree, to take hold of the tail and jerk the 'possum out so it would fall to the ground, my younger brother on guard at the bottom of the tree with a stick to strike when the 'possum hit the ground. It worked, and with surprising results. Five baby 'possums tumbled out with the mother and we captured every one of them—six instead of one.

Many years later, a similar numerical result took place in soul winning. We had some neighbors, a man and his wife who were not Christians. They were the kind who are hard to get acquainted with. Their one and only child died, which gave us an opportunity to befriend them in their sorrow and it evidently touched them. One Sunday afternoon, soon afterward, the man was sitting on his front porch as I drove by. I stopped and called to him and he came out to the car. I asked him to get in and ride with me a few minutes, as I had something important to talk to him about. He climbed in with an expression of questioning surprise on his face. After driving a block or two I asked him to surrender his life to Jesus Christ. He was silent just a moment or two and agreed to do it. We had reached a quiet, shady place, and I stopped the car, took his extended hand as it met mine, and we had a little prayer. Then I asked him to come to the church and be baptized into God's family. He said he



would if he could persuade his wife to join with him. We drove back to his house and his wife seemed glad to take her stand with him. They immediately began planning to win her sister and husband. This was accomplished the following week, when I learned that the father and mother of the two sisters, both in their 80's, were not Christians. That led to a combined effort with the old folks, and the mother capitulated very quickly; but the old man was hardened in his long resistance of the Spirit. However, he was unable to hold out long against the accumulating forces and the power of the Holy Spirit being continually invoked for his salvation, so he finally yielded, too. We had the great joy of seeing the old couple standing before the pulpit with their daughters and their husbands, being baptized in the name of the Father, the Son and the Holy Ghost. Six for one! Sometimes the fisherman goes home with more fish than he expected.

"It is no secret what God can do!"

## Women's Work

### I Love To Write

Witnessing for Christ may be oral or it can be written. I choose to give my testimony to the latter. A former pastor taught me that all acceptable testimonies must be given in first person, singular number, so I will adhere to this rule. The Lord led me out into using my pen to bring cheer to folks of various sorts and I will share a few such experiences with you, not testifying of what was sent out but of what came back.

\* \* \* \* \*

I wrote a letter to one of our church girls when she graduated from high school and fifteen years after her marriage I visited in her home and she said, "I still have that letter that you wrote me

when I graduated and that letter I will always keep."

\* \* \* \* \*

A woman told me that she has a postal card that I wrote but it was not addressed to her but she prizes it very highly. She bought a sewing machine at a public sale and the card was in one of the drawers. She said that card is a keepsake.

\* \* \* \* \*

I wrote a letter to a former neighbor upon the death of her husband. Several years later she was taken by death. Her daughter told me that her mother said that letter shall never be lost and before her death she arranged for its perpetual safe keeping.

What I say may be forgotten or even misquoted but like Pilate of old, "What I have written I have written." I do not recall the contents of these letters but He knows. If any word of mine can be used of Him to bring cheer to another dare I withhold my pen? Writing letters is a joy to me, it has actually developed into a hobby.

—Susan J. Balsbaugh.

## DID YOU KNOW THAT???

THAT 80 per cent of the people of Korea now live in South Korea?

THAT when North Korea was taken over by the Reds without the consent of the Korean people, some three million people "voted with their feet" by fleeing to South Korea over a period of three years?

THAT about 20 million people now live in South Korea, an area smaller than the State of Ohio, making more than 500 people to the square mile?

THAT Korea is so mountainous only about one acre in three or four can be farmed?

THAT 10 million Koreans fled from their homes during the past seven years, most of them losing all their possessions, and many of whom are still refugees?

THAT some three or four million are still listed as destitute?

THAT Korea has more than 100,000 orphans and more than 300,000 fatherless families?

THAT the invasion cost Korea more than 600,000 homes, leveled one fourth of its villages, and damaged all but two of its major cities?

THAT Korea has had more casualties as a result of this Communist invasion than the United States of America has had in all its wars from the time of George Washington to the time of the Korean armistice?

## RADIO

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THAT many thousands of Korean Christians and other civilian leaders were brutally killed, while some 30,000 or more are believed still held captive in North Korea?

THAT more than 300 Korean Christian pastors lost their lives in the war?

THAT at this hour of trial the Korean church is growing rapidly, the chief handicap being lack of church buildings and lack of men to preach the gospel message?

—Christian World Facts.

## My Resolution

I am resolved:

To be so busy, brave, and true that I will have no time to fuss, fight, or worry.

To be better to my neighbors, and help them to be better to me.

To have something good to say, or nothing to say, about my fellow men.

To think, plan, and talk health, happiness, and prosperity.

To think best thoughts, to do best deeds, and expect best results.

To see and emphasize the good in everyone.

To see and point out the bright side of each situation.

To be guided by "What's the good?" rather than "What's the harm?"

To forgive, even if I can't forget, every injustice.

To keep so busy building up that I will have no time for tearing down.

To think, speak, and act so as to promote peace, security, and good will.

—From Home Life.

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# Church News

## THE GENERAL FUND AND INTERCHURCH AGENCIES

### Statement of Receipts

Jan. 1 - Dec. 31, 1954

### THE GENERAL FUND AGENCIES

Budget for 1954 .....	\$716,899.00
Receipts through Dec. 31st .....	476,566.80
Percentage of annual budget received for the church year ending Dec. 31st	66.5

### INTERCHURCH AGENCIES

Budget for 1954 .....	\$ 22,000.00
Receipts through Dec. 31st .....	17,296.11
Percentage of annual budget received for the church year ending Dec. 31st	78.6

—E. C. Scott, Treasurer.

## Maryland Avenue Presbyterian Church Baltimore, Maryland

After having been in existence for over 67 years Maryland Avenue Presbyterian Church, Baltimore, Maryland, has had to close its doors, the neighborhood having entirely changed, the loss of many members by death, moving to the suburbs and other things over which we had no control.

The last service was the celebration of the Lord's Supper on the morning of Sunday, January 2nd, 1955.

During the years we had the following pastors:

Rev. Alexander D. McClure	1888 to 1891
Rev. Joseph A. Vance	1891 to 1899
Rev. William C. Alexander	1900 to 1903
Rev. Davison McDowell Douglas	1904 to 1911
Rev. William J. McMillan	1912 to 1931
Rev. Thomas C. Bryan	1931 to 1946
Rev. Howard C. Cobbs	1946 to 1948
Rev. William A. Rhoad	1949 to 1954

Maryland Avenue was for many years one of the leading churches in North Baltimore and for many years had a very successful Chinese Sunday School.

From it went into the ministry Revs. Adolph E. Baker, Albert Dale Gretta, C. B. Curtis, J. Warren Hastings and Willis Thompson, and during World War I, Ulius L. Amos, was engaged in Y. M. C. A. work in the Grecian Army.

This church was the outgrowth of a Mission Sunday School started by a colony from Franklin Street Presbyterian Church, Baltimore, of which the then pastor was Rev. W. U. Murk-



land. It was organized on October 7th, 1887, with 37 charter members. Two years later the membership had increased to 82 with a Sunday School enrollment of 181. The church soon became self-supporting and contributed to all the church causes.

During the pastorate of Dr. Vance the church building was enlarged and a manse was erected next door. During the next few years the church made a fine growth.

The proceeds of the sale of the property are to be transferred to Potomac Presbytery, Synod of Virginia, to be used for the erection of a new church in the vicinity of Baltimore as soon as a suitable site can be found, it to bear in its name the word "Maryland."

Several of its members have already taken their letters to the Franklin Street Church, our "Mother Church."

It is with deep regret this announcement has to be made, but in this life there are many changes that have to be made, and we feel that the influence of this church will be a lasting one in the lives of its members.

J. Alex. Johnson,  
Springtown Road,  
Sparks, Maryland.

## CHRISTIAN RE-EMPHASIS WEEK AT QUEENS

Charlotte, N. C. — Dr. William T. Martin, Jr., minister of the First Presbyterian Church, Tallahassee, Fla., will conduct the services at Queens College during Christian Re-Emphasis Week, February 21-25. The program is sponsored by the Queens Christian Association of which Miss Mary McLaney, Charlotte, is president. Dr. Martin will hold two services daily, and there will be opportunities for group and individual student conferences with him while he is on campus.

## P. C. SENIOR SUPERLATIVES

Clinton, S. C. — Presbyterian College senior superlatives, chosen for inclusion in the college yearbook, were announced today by PaC SaC Editor Jack Edmunds.

The nominees were named on a secret vote by members of the senior class. The 1955 superlatives:

Tommy Stallworth of Atlanta—best all-round, and most likely to succeed; George Blue of Union—most popular, and best athlete; Jack Edmunds—most friendly, and best dressed; Charles Mayers of Mullins—most handsome; and Greg Elam of Lansdale, Pa.—best informed.

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## NEW DORM FOR PRESBYTERIAN COLLEGE

Clinton, S. C. — Plans move forward toward an early start on construction of the new dormitory at Presbyterian College, according to an announcement made today by President Marshall W. Brown.

Dr. Brown said he expects ground to be broken on the project sometime during the first week in March. The architects have agreed to have the building ready for use at the start of the first semester next fall.

Detailed specifications on the dormitory will be turned over to contractors for bidding around the middle of February, the president pointed out, and the contractors' bids should be returned by the latter part of that month.

The new dormitory is estimated to cost approximately \$200,000.

## COUNSELING WORKSHOP

Maxton, N. C. — A counseling workshop, with Dr. William B. Oglesby, Jr., professor of pastoral counseling at Union Theological Seminary, Richmond, Va., as leader, will be sponsored by Fayetteville Presbytery at Presbyterian Junior College on January 24 and 25. Ministers from over the Presbytery and Synod and laymen and women who are interested in religious counseling, especially Sunday School teachers and church officers, are invited to take part. The conference sessions will begin at 9:00 a. m. on Monday, January 24, and continue until 4:30 p. m. on Tuesday, January 25. Those at-

tending from a distance may arrange to stay overnight at the college and meals may be had at the college cafeteria at the student rates. There will be a popular meeting at 10:00 a. m. on Monday, January 24, to which the public is cordially invited.

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## UNION THEOLOGICAL SEMINARY FELLOWSHIPS

Dr. Ben R. Lacy, Jr., President of Union Theological Seminary, announced today that Fellowships for graduate study have been awarded to the following students: John Gamble Gibbs, North Wilkesboro, N. C.; William Lancaster Hales, Colonial Heights, Va.; John Rufus King, Richmond, Va.; Arthur Morgan Lindsay, Greenville, S. C.; Earle Dukes Roberts, Athens, Ga.; and Donald Woods Shriver, Jr., Norfolk, Va.

The Fellowships are awarded to the members of the Senior Class on the basis of their distinguished merit and exceptional promise of efficiency in the ministry.

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NASHVILLE, Tenn., Jan. 7 — (PN) — The Rev. and Mrs. William C. Washburn of our Congo Mission, announce the birth of a son, James Daniel, on December 25, according to word received here at the Board of World Missions recently.

Mr. Washburn, a member of Brazos Presbytery, was born in the Congo where his parents were missionaries in our Church. He is a graduate of Austin College in Sherman, Texas, and of Austin Seminary in Austin, Texas. During 1945-48, he did post-graduate work at the University of Texas in Austin. Mr. and Mrs. Washburn went to the Congo in 1948.

Mrs. Washburn is a native of Beaumont, Texas, and attended Austin College. She is a member of the Westminster Presbyterian Church of Beaumont.

The Washburns have two other children, William Avery and Rebecca Ann.

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ATLANTA, Ga., Jan. 17—(PN)—The Rev. John H. Sadler, pastor of the Philadelphia Presbyterian Church near Forest Park, Ga., yesterday (Jan. 16) accepted a call to become minister of Kirkwood Presbyterian Church here. The session of Philadelphia Church meets January 23 to consider acceptance of Mr. Sadler's resignation.

A native of Paw Creek, N. C., Mr. Sadler has served the Philadelphia congregation since February 1952, when he began his work there as a student supply pastor, prior to his ordination. He is a graduate of Davidson College, Davidson,

N. C., and Columbia Theological Seminary in Decatur, Ga. He was ordained by Atlanta Presbytery in May 1953.

Both the church which Mr. Sadler leaves and that to which he has accepted a call have been marked by unusual growth in the last two years. Philadelphia Church, under Mr. Sadler's ministry, has grown from a membership of 199 to approximately 300 in two years, and its sanctuary renovated during the past year. Kirkwood Church, which had gone through a period of difficulties, was taken under the supervision of the Atlanta Presbytery in 1952 and since that time has grown rapidly and recently moved into a new educational plant on a new site. Dr. Cecil Thompson, professor at Columbia Seminary, has been supply pastor for the past several months, and earlier rejuvenation of the church began under the Rev. P. J. Garrison, then assistant stated clerk of the General Assembly, Presbyterian Church, U.S.

Kirkwood Church called Mr. Sadler at a congregational meeting Jan. 9. He expects to assume his duties there about Feb. 15.

During the past year Mr. Sadler has aided in the organization of a new Presbyterian Church in Forest Park, having been appointed to serve on Atlanta Presbytery's Commission which organized it. This new undertaking was begun in June 1954, and has been meeting in Forest Park High School library pending securing of a church.

The Forest Park Presbyterian Church was organized in November with 51 members.

Prior to entering studies for the ministry, Mr. Sadler was bookkeeper for the Commercial National Bank in Charlotte for 14 months, and then was associated with Southern Bell Telephone Company in the commercial engineering department, for six years, also in Charlotte. He is married to the former Nancy Seanor of Roanoke, Va., and Charlotte, and the couple have four children, Lynne, 12, Wade, 8, Karen, 5, and Tommy, 2.

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## Texas-Mexican Presbytery

AUSTIN, Jan. 13 — (PN) — Texas-Mexican Presbytery formally ceased to exist January 1st with its churches being absorbed in the presbyteries in which they are located.

The 46-year-old presbytery, which covered portions of five Texas presbyteries, transferred 37 churches to the other presbyteries at the end of 1954.

Six churches were transferred to Brazos Presbytery, six others went to Central Texas Presbytery, and the largest share, fifteen churches, went to Western Texas Presbytery. Two Latin American churches in Dallas Presbytery and one in Mid-Texas Presbytery had been transferred earlier.



Texas-Mexican Presbytery was first organized July 30, 1908, because of the language barrier then hampering Latin Americans' participation in the geographic presbyteries. This barrier no longer exists and final approval for ending the presbytery was voted by the 1954 meeting of Texas Synod.

The dissolved presbytery held its last formal meeting December 16th, with the Rev. Juan C. Palacio presiding as moderator. The meeting was held in El Mesias, Corpus Christi.

The presbytery, at its dissolution, had 27 ministers and 2,385 members.

**RALEIGH, N. C.**—Dr. William H. McCorkle, Atlanta, Georgia, Secretary of Evangelism for the Presbyterian Church in the United States, will be one of the principal speakers for the regional conferences on evangelism being sponsored by the Synod of North Carolina February 8-11. Conferences will begin daily at 3:30 p.m., held successively in the following churches: February 8, Myers Park Presbyterian Church, Charlotte, Dr. James A. Jones, pastor; February 9, Westminster Presbyterian Church, Raleigh, the Rev. R. Don Carson, pastor; Feb. 10, First Presbyterian Church, Fayetteville, Dr. Walker B. Healy, pastor; and February 11, Church of the Covenant, Greensboro, Dr. J. M. Garrison, pastor. Dr. McCorkle will be the speaker at the last two conferences and will stress the "Forward With Christ" Program of the denomination, which is stressing evangelism, missions, and stewardship.

## ALBEMARLE PRESBYTERY

During a severe blizzard Albemarle Presbytery met in the First Presbyterian Church, Washington, for its Mid-Winter Session. A vote on Church Union was taken on the second day of debate. The count was 27 for and 19 against the proposed merger with the Presbyterian Church, U.S.A., and the United Presbyterian Church. Rev. E. Lee Willingham is Moderator Elect and Rev. Chas. N. Foshee was named Recording Clerk. Commissioners to the General Assembly will be elected at Presbytery's Spring Session, meeting April 19 in the Johnson Memorial Church, Tarboro.

J. W. Hassell, Stated Clerk

## SOME OBSERVATIONS ON THE MEETING OF HOLSTON PRESBYTERY

By L. T. Newland

Recently I read in one of our church papers an explanation of the anti-union vote of eleven Presbyteries at their fall meetings. The statement was to the effect that these Presbyteries voted under pressure and for that reason cast their votes against union; to be more accurate this seemed to be the implication of the words



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Chr. Ed. \_\_\_\_\_, Sec. \_\_\_\_\_, Other \_\_\_\_\_

used. In the very next line the editor made the simple statement that one Presbytery had voted for union. It would seem a fair deduction that had all the Presbyteries been free from pressure as the one Presbytery was more of them would have cast their vote for Union.

The writer of this article did not attend any of the meetings of these Presbyteries,—(I can but wonder was the editor of the paper present at any considerable number of these meetings and therefore was his editorial as factual as he would have his readers believe) but I have just come from the meeting of Holston Presbytery where the vote was 78 against and 23 for Union with every qualified voter casting his ballot.

This is what I observed. The moderator made it very plain that not only the vote but the whole conduct of the meeting must be fair, orderly and courteous. From some of his re-

marks at past meetings of Presbytery my personal opinion is that he was for Union but he scrupulously refrained from stating his views. One of the most influential members of the Presbytery who is known to be against Union was insistent that every right of the voter must be safeguarded and the ballots cast in such a way that there could be no complaint or criticism from any one present or from our Church as a whole.

Every voter had to be certified and his right to vote proven. One minister who had recently come from another Presbytery that had already voted was advised to abstain and did so. The method of voting was debated until the body was fully satisfied and then it overwhelmingly decided on a secret ballot. Some wanted their votes recorded and full provision was made for that. Every possible precaution was taken that the vote should be an unimpeachable expression of the will of Presbytery.

The question had been fully debated at the fall meeting of Presbytery and at that time the vote was scheduled for the January meeting, but even so, the right to further debate of the question was defended and only when the body by a rising and almost unanimous vote demanded that the vote on the pending question be taken were the ballots distributed. One more precaution was taken: the qualified voters were all seated at the front of the church and all other members and visitors were seated at the back with a division between the two, but even more stringent precautions were taken,—the voters were checked against the roll in the clerk's hands and then the proposed voters were carefully counted and the resultant number again checked against the number shown by the roll of voters.

Before voting, a prayer was made and then the vote was taken by a secret ballot. The tellers were required to count the votes audibly before the body and the number of votes cast was again checked against the roll of qualified voters and only after it was found correct was the result announced. It was 78 against and 23 for Union.

I am of the opinion that this has been the general pattern of voting for all the Presbyteries of our Church and when the final result is in it will be such a decisive and wholly fair answer to the question of Union that this whole matter should be considered settled and our great Church should turn again to her primary tasks. For a union brought about without the full and cordial consent of those who are to be united cannot bring a blessing to our Church or better equip her for her great calling of having an honored and Spirit directed part in God's mighty plan of establishing His kingdom upon earth.

L. T. Newland  
Blowing Rock, N. C.

## NEWS ABOUT OUR MISSIONARIES

NASHVILLE, Jan. 5 (PN)—The Rev. and Mrs. Rogers McLane and family will arrive in the United States from the Brazil Mission of the Presbyterian Church, U.S., on Jan. 21. They are returning for their regular furlough. Following their arrival in New Orleans, they will make their home during the furlough in Dallas, Texas.

Mr. McLane is a graduate of Austin College, Sherman, Texas, and Austin Seminary. He is a native of Kingsville, Texas, and is the son of Dr. and Mrs. S. Brooks McLane of the Tex-Mex Institute of Kingsville.

Mrs. McLane is the former Barbara Ann Clark of Dallas, and is a graduate of the University of Texas at Austin. She is a member of the First Church, Dallas. The McLanes have three children.

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RECIFE, Brazil—(PN)—Mr. and Mrs. William L. Brandt of the Presbyterian Church, U.S., mission here, are the parents of a daughter, Alma Ruth, born Dec. 7.

The Brandts have been in Brazil as missionaries since August, 1952. Mr. Brandt is a radio specialist and has been working with CAVE—the audio-visual studio and center of the Presbyterian Church of Brazil—in technical capacity. He has also been doing educational work in the North Brazil Mission.

Both the Brandts call Houston, Texas, home, although he is a native of Dallas, and she of Port Arthur, Texas. He is a graduate of Rice Institute and the University of Texas. Mr. Brandt also attended Austin Theological Seminary.

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NASHVILLE, Jan. 5—(PN)—Ten missionaries of the Presbyterian Church, U.S., who have been on furlough in this country, are now en route or soon will be to their stations in Brazil, Japan and the Belgian Congo, according to information received here by the Board of World Missions.

Returning to the Brazilian mission fields are Miss Edith Foster of Belton, S. C., Miss Charlotte Taylor of Staunton, Va., Miss Margaret Carnahan of Saint Charles, Iowa, Mr. and Mrs. John Wheelock of Iowa and Brazil, and Mr. and Mrs. George Hurst of Clifton, Texas and Rockport, Ky.

Miss Foster left the United States on Dec. 30, to return to the East Brazil Mission. She is a native of Spartanburg, S. C., a graduate of Converse College, and a member of the First Church of Spartanburg. Miss Taylor, returning to the North Brazil Mission, is scheduled to leave this country Jan. 14. She is the director of the Bible Institute and vice-director of Agnes Erskine School in Recife, and has been in Brazil since 1944, when she transferred there from Japan. A native



# IT'S AFRICA

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— ALFRED A. KUNZ, Executive Director —

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of Staunton, she is a graduate of Mary Baldwin College and the Biblical Seminary of New York. Her sister, Miss Mary Garland Taylor, is also serving in the North Brazil Mission. They are the daughters of the late Mr. and Mrs. Herbert J. Taylor.

Miss Carnahan is scheduled to return to Brazil on January 27. She is a native of Clay Center, Kans., but calls Iowa home, and is a graduate of Iowa State College. During the year of her furlough, she has been living in San Antonio, Texas.

Mr. and Mrs. Wheelock left the United States Dec. 23. He is vice-director of the Agricultural School of Gammon Institute, Lavras, and is a native of Colfax, Iowa. He received his education at Iowa State College and Texas A & M College, and has served in Brazil since 1932, helping Brazilians gain both a Christian faith and a better knowledge of the soil and its production. Mrs. Wheelock, the former Miss Catherine Bookwalter, is a native of Santa Barbara, Brazil, daughter of members of a colony of South Carolinians who migrated to Brazil after the War Between the States. She received her education in Cleveland, Ohio, and is the mother of two sons, both living in the United States. The Wheelocks made their home, during furlough, in Ames, Iowa.

Feb. 10 is the scheduled departure date for the Hursts, who will be returning to the West Brazil Mission. He is a native of Clifton, Texas, and a graduate of Louisville Seminary. Mrs. Hurst is a native of Cernalno, Ky., attended West Kentucky State Normal, and is a member of the Presbyterian Church of Waverly, Mo. They made their home, during furlough, at Sherman, Texas.

Returning to Japan after a regular furlough in this country is Miss Elizabeth Buchanan. She left the United States Dec. 18. A native of Japan, where her parents were missionaries, Miss Buchanan is a graduate of Flora MacDonald College, Red Springs, N. C., and is a member of the Winchester, Va., Presbyterian Church. She made her home in Petersburg, Va., during her furlough.

Two missionaries are returning to the Congo on Feb. 9. These are Miss Margaret McMurry, of Sweetwater, Texas, and Miss Nolie McDonald, Gadsden, Ala. Miss McMurry is a registered nurse, having received her degree from Lubbock (Texas) General Hospital. She went first to the Congo in 1946. Lubbock was home for her during her furlough. Miss McDonald is a graduate of Woman's College of the University of North Carolina, and holds a certificate from Northwest Institute of Medical Technology of Minneapolis,

Minnesota. She first went to the Congo as a teacher of missionaries' children for a short term, and was appointed a full time missionary in 1949 as an X-ray technician.

BRUSSELS, Belgium, Jan. 7 — (PN) — The Rev. and Mrs. David V. Miller, new missionaries to the Belgian Congo, now studying in Belgium, announce the birth of a son, David Bowden. The young "missionary" was born here today.

The new parents have been in Belgium since August, 1954, studying languages and governmental regulations of the Congo. Both of the Millers attended the Missionary Institute in Montreat, N. C., during the past summer prior to leaving this country.

Mr. Miller is a graduate of Davidson College and Union Theological Seminary, Richmond. He is a native of Johnson City, Tenn., and is a member of Holston Presbytery. Mrs. Miller is the former Polly Jean Yandell of Charlotte, N. C., and is a graduate of Mars Hill Junior College. She also attended the Assembly's Training School. She is a member of the North Charlotte Presbyterian Church, where her father is pastor.

## BOOKS

THE TINKLING SPRING - HEADWATER OF FREEDOM. Howard McK Wilson. The Tinkling Spring Publication Committee, Fisherville, Va. \$8.00.

THE TINKLING SPRING - HEADWATER OF FREEDOM by Dr. Howard M. Wilson has just been released from the press. It is a result of a research that turned up forgotten facts and old documents of American pioneers two centuries ago. The Scotsman from Ireland, commonly called Scotch-Irish who migrated by the tens of thousands through the eastern seaports into the "BACK COUNTRY" of America are known in tradition to have been a potent force in the forming of the free America.

This new book presents a lucid story of the Scots from Ireland who came principally through Pennsylvania, settled the "back parts of Virginia" and migrated westward as a frontier opened. Though the narrative centers at the spring that tinkled, it reaches out across the waters of the Shenandoah, of the James, the Ohio and the Mississippi Rivers where the Scots' numerous progeny and homes and churches, schools and orderly government became the very backbone of the fortitude that produced the Christian democracy that we call free America.

The book's contribution to the history of the founding of the republic is valuable on many counts. It relates the last story of the

Rev. John Craig, the 1,000 name valley baptismal list of 1740-1749, the maps locating homesites, and meeting houses of immigrants into the valley of Virginia. It tells about the exchange of Indian defense for toleration and worship and the documentation of the Valley support of Jeffersonian ideals of democracy. It was the common man with an uncommon influence, Zechariah Johnston, "the farmer from Fisherville" who through his close association with Thomas Jefferson, George Mason and Patrick Henry, came to be dubbed "THE VALLEY CHAMPION OF LIBERTY."

CONCISE DICTIONARY OF ANCIENT HISTORY. P. G. Woodcock. Philosophical Library. \$6.00.

This work sets forth within a reasonable compass as much information concerning classical history as is likely to be of service to the general reader. The events recorded in ancient history and the names associated therewith are constantly referred to in literature so that a convenient and accurate book of reference would seem to be desirable. The author has rendered a fine service in making available in one concise and comprehensive volume information of almost all the important people and events of classical antiquity.

DICTIONARY OF LAST WORDS Edward S. LeConte. Philosophical Library., 15 E. 40th St., New York 16, New York. \$5.00.

This dictionary, the largest of its kind, is the first to be published in this country since 1901. It gathers together quotations that are in each case the last recorded words of dying men. In the majority of the cases, the words were spoken but in other cases written words are used: either because this was the last mode of communication as was suicides or those dying in solitude or because the spoken words are not on record and there was something written reasonably near the time of demise that could be taken as a substitute. The author has ransacked several libraries to cull these statements. They all teach one great truth—that men usually die as they have lived.

THE INSPIRATION AND AUTHORITY OF THE BIBLE. Benjamine B. Warfield. The Presbyterian and Reformed Publishing Company, 525 Locust Street, Philadelphia 6. Pa. \$3.75.

Sometime ago we carried an extensive review of this volume. Since that time a number of readers have asked if this book is still available. We are glad to report that it is and continues to render a great service in defense of the full trustworthiness of the Bible. Anyone desiring to strengthen the faith of young ministers in the ecumenical view of the Scriptures, would make a wonderful investment in purchasing and presenting our theological students with a copy of this scholarly work by Dr. Warfield. It is safe to say that this work has not been superseded.



C285

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

FEBRUARY 9, 1955

L. U. N. C.  
Carolina Room

FEB 12 1955

*"How shall they believe*

IN HIM OF WHOM THEY  
HAVE NOT HEARD?"

**THE SIMPLE ANSWER IS  
THEY CANNOT**

"Tell me doctor, what is Christmas?"  
a patient asked James last month. Is it not  
hard to realize that there are many people  
in this neighboring country of the U.S.A.  
who have never heard the story of the Christ  
Child's coming to be the Saviour of the  
world?

*Margaret P. Boyce  
(Mrs. James)*

Ouatepec, Mexico

In Kagawa Province there are approx-  
imately 935,000 people. As I glanced across  
the map of this territory, I counted over  
willages of this territory, I counted over  
100 towns between the sizes of 2,000 and  
100,000 people where there are no Christian  
churches! My mind went back to my home town -  
Haskell, Texas - and I tried to number all  
the churches in that town of about 4,000, and  
remembered at least one dozen.

*Don McCall*

Kobe, Japan

IN THE COMFORT OF OUR WELL ESTABLISHED CHURCHES  
WHAT WILL WE DO ABOUT THE WEEK OF PRAYER AND  
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BOARD OF WORLD MISSIONS • NASHVILLE, TENNESSEE

VOL. XIII NO. 41

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## EDITORIALS

### Let Us Have Peace

This *Journal* is prepared to do everything possible to further the work of God's Kingdom and to promote the Forward With Christ program of our church.

For this reason a frank statement at this time is in order. From across our church there come reports of individuals, and of at least one Presbytery, which are already undertaking active measures to precipitate a renewed controversy over the question of church union.

The Presbyteries have spoken, *far more strongly against union than its friends had anticipated*. There is reason to believe that four Presbyteries which voted for union by narrow margins would vote against it should the issue be raised again.

In strongholds of the Friends of Union, such as the Presbyteries of East Hanover and Lexington, the vote for union was only carried by surprisingly low margins. In Winchester Presbytery, where, so far as we know, no work had been done by those opposed to union, the vote was so close that a change of two votes would have carried the Presbytery against union.

We have maintained from the beginning that the overwhelming majority of those in the pew oppose union.

Therefore, we give fair and honest warning. If the proponents of union wish to jeopardize the very work of the church itself, by renewing this agitation, the responsibility rests fully on them. It is our conviction that cooler and wiser judgment will prevail and it is our hope that those who love our church and its program

and work will exercise their influence to stop further unhappy strife. Great harm has already been done. This is a time when quietness and peace is needed. Pharaoh's servants spoke wisely when they said: "*Knowest thou not yet that Egypt is destroyed?*".

This is no time for further strife. Let us have peace.

—H. B. D.

### We May Have—

### Spiritual Power

If the thinking Christian should be asked his greatest personal need it would almost certainly be found to be a need for *spiritual power* - power with God and with his fellow man.

With this thought in mind let us consider together some of the things we all need to remember—the *source* of power, how it is *obtained* and some of the hindrances to spiritual power in the life of the Christian.

Spiritual power has but one source—God. The Psalmist tells us: "*God hath spoken once; twice have I heard this; that power belongeth unto God.*" Our Lord, after His resurrection, affirmed: "*All power is given unto me in heaven and in earth,*" and later explained to his disciples that they were to receive power, "*after that the Holy Ghost is come upon you.*" This was demonstrated in the years that followed as a small group of rude and unlettered men went out to turn the world upside down. They had power, the power of God the Holy Spirit Who Lived in them and changed them from ineffective weaklings to men who were the channels of God's transforming power.



How often, yea how *constantly* we go out to do some work for God, trusting in the arm of flesh, in human wisdom and in worldly methods. No wonder we fail to succeed, as God counts success! It is possible that we fool others but down deep in our hearts we *know* we have been totally lacking in spiritual power.

From the fact that the source of power is in God alone we come to realize that this power must be *conferred* on us by His Own presence in our lives. What then are the conditions which make such conferral possible? What does God require of us?

One requirement is a *cleansed life*—a heart made clean by the blood shed on Calvary. Unconfessed sin; unrepented sin; secret sins; un-relinquished ways and habits of the world which we know to be stumbling blocks to weak Christians but which we are unwilling to give up for Christ's sake. All of these things, and many others which we alone know of, keep us from receiving the power God would exercise through us.

Furthermore, God requires of us a separated life, separated in the sense of which Paul writes when he begs us not to conform to this world (with its practices and standards), but to be transformed so that we may prove in practice what the plan of God for us really is. Conformity to this world has always been a sure insulator against spiritual power.

The Christian must also realize that there is power in the Sword of the Spirit—the Word of God. To the worldling this is foolish, to the intellectually proud it is *passé*. But, to those who take the Word and use it, without question and without apology, it with utmost certainty *"is alive and active: it cuts more keenly than any two-edged sword: it strikes through to the place where soul and spirit meet, to the innermost intimacies of a man's being: it exposes the very thoughts and motives of a man's heart."* When dealing with sin and with sinners, erudition, philosophy and human reason stand helpless, but the Word of God carries power and conviction.

Power is also inherent in prayer - God's released and unleashed power, as we cry out to Him in the name of His Son. As we pray, God makes plain His will, gives divine wisdom and imparts His Own almighty power for the accomplishment of His purposes. History is replete with incidents where those accounted

feeble—even useless—by the world, have, by prayer, become mighty warriors for God. Prayer does infinitely more than change our psychological outlook—it also releases the power of the Living God.

Spiritual power is *always* dependent on the work of the Holy Spirit. Even man's *best* efforts are futile without the anointing and energizing of the Holy Spirit. Paul and Barnabas, the first Christian foreign missionaries, were called by the Holy Spirit, sent forth by the Holy Spirit and empowered by the Holy Spirit. One wonders if today we do not often give the one absolute essential—God's Holy Spirit—an almost secondary place in our plans and work for evangelism both at home and abroad? Certainly it is a fact that there is no source of spiritual power aside from the Holy Spirit Himself.

The reader will think of many other aspects of the great truth about which we are writing. We will mention but one more.

It is our conviction that where there is to be power there must also be love. Personality, eloquence, prophetic vision, advanced human knowledge, unbounded faith, unlimited generosity, selflessness even unto death, all have their place but all are completely invalid without love. This is a love which surrenders all to God and which for His sake loves men *regardless*. In such love there is power, a power which sweeps opposition against it and which always honors and glorifies the Lord.

Do we want spiritual power? Most of us most certainly do. Then let us think on these things and take those steps which God would have us take.

It may be later than we think, but it is not too late to receive from Him the power which will enable us to fulfill His holy will for our lives.

*"This priceless treasure we hold, so to speak, in a common earthenware jar—to show that the splendid power of it belongs to God and not to us. We are handicapped on all sides but we are never frustrated: we are puzzled, but never in despair. We are persecuted, but we never have to stand alone: we may be knocked down but we are never knocked out. Every day we experience something of the death of the Lord Jesus, so that we may also know the power of the life of Jesus in these bodies of ours."*

L. N. B.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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# The Great Un-Tapped Resource

Where are the weeping prophets? Where are the people who agonize in prayer before the Lord? Where are the congregations which pray for their ministers so that they go into the pulpit with God's anointing power which stirs and shakes to the very foundations of the soul? Where is that burden for the lost which takes men and women from their knees to carry the Gospel where it is needed most?

Isaiah says: "*And he saw that there was no man, and wondered that there was no intercessor.*"

In the sequestered peace of economic and political security we as a people are losing, or have lost, or never had, a genuine sense of responsibility for others. Nor have we appreciated and put into practice the tremendous fact that God has placed in our hands the greatest single weapon for the evangelization of the world—PRAYER.

Many of us who have been loudest in affirming our own orthodoxy and demanding it of others have been most lacking in appropriating the unlimited power which prayer offers to accomplish the things we say we want the most.

Our church faces grave problems. They can be solved by prayer. The world teeters on the brink of chaos but importunate prayer can completely change the world situation.

Because of the great impact of Christianity on America we forget that most of the world is pagan. *There are only five baptized Christians in all of Turkey.* There are millions of unsaved in the areas where our own immediate World Mission responsibility lies, millions who will never hear the Gospel unless we send it to them. Here at home there are other millions who live in the twilight zone of proximity to the Gospel but for whom there is no effective reaching out to bring them to a decision.

The writer knows there is such a thing as a pathological frustration which has adversely affected some good Christian people—an overwhelming sense of the needs of the world and of the Church's failure to meet that need. But, this comes from an unwise introspection on the one hand and a failure to realize the greatness and power of the One to Whom we should pray.

As individual Christians, and as a Church, we need to take hold of God's unlimited power, released because of believing and earnest prayer. We need a sense of our own personal responsibility to pray, and, as God leads us, to act for Him.

Never has there been a greater occasion for Christians to PRAY. Never has God been

more willing to hear our prayers. If we will but seize the opportunity and exercise the privilege which is ours we will have the joy of seeing our own lives transformed and their energies channeled into the way God would have them go.

*"The effectual fervent prayer of a righteous man availeth much."*

This is still true. Let us put it into practice TODAY.

—L. N. B.

## "I Have Kept the Faith . . . Henceforth There Is Laid Up for Me a Crown of Righteousness."

This is the Apostle Paul's summary of his own service and expected blessing. He commends the Philippians for standing with him in the defense and confirmation of the Gospel. His aim in Ephesians is that his congregations may all attain unto the faith and the knowledge of the Son of God. He begs Timothy to hold fast the form of sound words and commit the things he has learned from Paul to faithful men who shall be able to teach others also.

Jude calls on us to contend earnestly for the faith once for all delivered to the saints. Of the heroes recorded in the eleventh of Hebrews, it is written, "These all died in faith."

\* \* \* \* \*

Then, may our day toss off, with a sweep of the hand, the question of whether or not our ministers believe and teach the bodily or physical Resurrection of Christ? God uses the Resurrection as the sign of His power to work in those that believe. Or may we say, well what of it, that one who does not accept the Virgin Birth directs the choice of candidates for foreign mission service? Or, that our theology may as properly as not be shaped by those who reject the blessed hope of the personal COMING IN GLORY of our Lord? And is it entirely satisfactory for those who themselves take these "broad" views go further and castigate brethren who seek to follow Jude's admonition as self-appointed guardians of the faith, or as heresy hunters? Is it wrong for the defenders of the faith to engage in personalities, but for defenders of doubters to use personalities as they see fit? Are the men of faith to be sacrificed with impunity to those who have none? Brethren, death beds are coming; and it is good to forefancy one's death in order that one may not have to fear it when it does come.

\* \* \* \* \*

Soren Kierkegaard's father openly cursed God on a cold barren hill in Denmark; but the



shadow of that presumptuous sin cast its dread over the father and the son, making of each a melancholy Dane.

Abraham Kuyper as a young "liberal" scholar joined in the applause when his professor explained away the Resurrection of Christ. But more than half a century later the grand old man of Holland confessed to the agonies that had been his ever since for the dishonor done that day to his Lord.

Near the end of his service as a member of our board of directors, a fine minister confessed to a member who had voted on the other side of most issues in that board: "I am not happy about my voting. I am getting near death, and I wish I had voted differently."

In my congregation, there was an elderly lady who had earlier doubted the Virgin Birth of Christ. Then in her age she was unable to remember accurately the Lord's Prayer, and took this lapse of memory as God's judgment upon her for her doubts, and as a possible forewarning that she was lost. In her deafness and confusion it was very difficult to bring assurance of salvation to her heart.

\* \* \* \* \*

Ten days before his death I visited Columbia's true saint, Dr. Wm. M. McPheeters. The man of God instructed the young professor: "Pray, that Satan may not buffet me too hard." In that last fight with the Adversary, the servant of God found his support in the Word that he had loved and taught and defended. So ten days later, we sang the hymns of victory he had chosen and read the lengthy passages he had selected from the Bible that were his anchor in the hours of the last fight. Of him also, it is written: This is the victory that overcomes the world—and the flesh and the Devil—even our faith.

One of the roving ambassadors of union from the North was asked about Dr. J. G. Machen. "Oh," he replied, "I have a whole file on him in my brief case and I want to tell you this and this and this against him." The visitor might have been answered by the old adage, *De mortuis nihil nisi bonum*. But instead he was reminded: "Dr. Machen died in the faith. That is something I have not done, and something you have not done." Before continuing an attack upon this courageous defender of the faith let us pause and consider Machen's last words: "Tell John Murray that I am meditating on the active obedience of Christ, imputed to me for righteousness." In the volume on Mid-Century Protestantism edited by Professor Nash of Chapel Hill there are two articles in which Machen is mentioned, and in both current scholars declare Machen was nearer right than were his opponents.

When the last battle is over, when we have met the worst that Satan has to hurl against us, will it be: saved barely as through fire; or will an abundant entrance be granted us into the everlasting Kingdom of our Lord and Saviour, Jesus Christ?  
—W. C. R.

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## How To Be Strong

"In quietness and in confidence shall be your strength." Is. 30:15.

We have always been told that "one and one make two"; but one and one do not always make two: sometimes they make less than two, sometimes more; it depends upon what you add together. Even in mathematics this is true. If you add a minus one to a plus one, you get zero for an answer.

Let us turn to other fields. A farmer buys a pair of horses. If one is a good horse and the other a balky horse, his team may be worth nothing. A good workman and a lazy workman do not make two. A Christian nation allied with a heathen, wicked nation does not make a strong alliance, but a weak, worthless one.

Sometimes, however, one and one make *more* than two. Two good neighbors working together will do more work than the two working separately. Two good horses pulling together can move a bigger load than the two by themselves.

May I turn now to the text and to spiritual matters. In our text we have an illustration of

the fact that one and one make *more* than simply two. Let me give a homely example of what I mean. When I was in the Seminary I went to Lynchburg twice a month to supply a church. I was entertained in the home of Dr. Paxton. For breakfast we invariably had oatmeal and cream; the best cooked oatmeal, and the thickest cream. Oatmeal is a most nourishing food, and so is cream; but put them together, and you have more than two; you have a combination hard to beat, both as to flavor and food value.

Quietness is most valuable. The noise of the world does not mean either progress or efficiency: machinery is working best when it works smoothly; noise in the engine is a danger signal. A quiet heart, both physically and spiritually, is a fine thing: "My heart is fixed, trusting in the Lord", exclaims the Psalmist, when surrounded by enemies, or in trouble. A quiet conscience enables a man to sleep well, and to live happily. A quiet will, surrendered, as the Saviour's was to the Father's will, means glorious accomplishment: My meat is to do the will of Him that sent Me, and to finish His work. To be quiet, so that God can talk to us; to be quiet, so that God can walk with us; to be quiet, so that He can fill us with power, and use us in His service: these are wonderful experiences!

*Confidence* is a vital possession. Faith lies at the foundation of all that is worthwhile in the world. Without it, our homes would crumble and fall; without it, our business and our banks would be gone; without it, our nation would perish; the lack of faith is shaking the world to pieces today. But Confidence is more than faith; it is *faith plus* trust and hope and assurance. This is the faith which makes heroes; heroes who can do the impossible. It makes men like Enoch, and Noah, and Abraham, and Moses, and Joshua, and the list found in the eleventh chapter of Hebrews, which Dr. Jowett calls, the Westminster Abbey of the Bible.

*How people covet Strength!* Strength of body, strength of mind, strength of soul. How the world needs strong men and women today! the Strength of the Soldier, for there are battles to fight, and the foe is strong; the strength of the Worker, for there is work, superhuman work, to be done; the strength of the Traveller, for we are strangers and pilgrims here and the way is often rough and hard and dangerous. Some men were discussing the question, Which is the hardest part of the journey? One said, The Start; the breaking away from home and loved ones; another said, the End, for we are tired and worn after the journey; then Dr. Boreham said, and I agree with him, Neither the Beginning nor the End, but the weary miles that lie between.

Isaiah 40:31 is a wonderful verse: "But they that wait upon the Lord shall renew their

strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." Here is Strength for the Tragedies of life; strength for the Emergencies of life; strength for the everyday Experiences of Life. This Strength comes to those who in quietness and confidence, wait upon the Lord. "In quietness and confidence shall be your strength." *Do not one and one make more than two?*

—J. K. P.

## Good Works

Gordon H. Clark, Ph.D.

Many people in the pews, and not merely liberal ministers in the pulpits, express a distaste for doctrine and theology. They want something practical. Well, who can deny that good works are practical?

Unfortunately for those who dislike theology and a detailed confessional statement, there cannot be much progress in good works unless it is known what works are good and what works are evil. And who can deny that a definition of good works is theological, doctrinal, and creedal? The popular disjunction between doctrine and practice, between theology and life, between knowing and doing, is a false one. The theory of practice must precede the practice of theory.

What then are good works? Are they those actions a benevolently intentioned gentleman may happen to enjoy? Is a substantial donation to an orphanage, hospital, or church a good work? Strange as it may seem to non-Christians, and even to uninstructed Christians, the answer is that these actions are not necessarily good. They may be good; but again they may not be. What then makes a work or action good?

Two requirements must be fulfilled before an act can properly be called good. The Confession says, "Good works are only such as God hath commanded in his holy word, and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretense of good intention."

The first part of this section teaches that unless we had the Bible, it would be impossible to know what is good and what is evil. To be sure, the heathen know that there is a distinction between right and wrong; and they regularly violate their consciences; but they do not know in particular what acts are right because their consciences are unenlightened. The Biblical revelation is essential to a knowledge of what works are good.

The second part of this same section teaches the same truth in a negative form. Without the warrant of the Bible an act done with good



intentions is not a good work. Similarly, the blind zeal and arrogant authority of Romanism imposes practices, such as genuflection, crossing oneself, using holy water, kissing the big toe of St. Peter's image, which are not good works at all. Since they are beside the commandments of God, they are superstitious practices that God abominates. These are the things Paul had in mind in Col. 2:18,23, where he speaks of the sins of voluntary humility and will worship.

Thus the first requirement for a good work is that it be commanded by God. But why was it said that a donation to an orphanage may not be a good work? Surely God commands us to take care of the widows and orphans in their affliction. This paradox is removed by considering the second requirement for a good work.

"Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to a right end, the glory of God; they are therefore sinful and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing unto God." (sec. vii).

Because a good work must proceed from a heart purified by faith, it follows that men's "ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto . . . there is required an actual influence of the Holy Spirit to work in them to will; and to do of his good pleasure" (sec. iii). Thus while good works are done voluntarily and not against our wishes and desires, they are not the result of a "free" will independent of God. God in his sovereign grace changes our desires and makes us willing.

In conclusion, for these articles must be extremely brief, no matter how great the totality of our good works, they do not merit pardon for sin or eternal life. Contrary to the modernist and Romanist theories of salvation by works, Calvinism teaches that when we have done all we can, we are still unprofitable servants. The Roman notion that some men can do actually more than God requires, and that the extra merits earned by these men avail for other less energetic sinners, is a Satanic delusion. Christ alone has satisfied the justice of his Father, and he has satisfied it perfectly. *Deo soli gratia.*

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## Recommend The Journal To Friends

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## ANGLERS

(By The Editor Of The Testament  
For Fishers Of Men)

### Lesson No. 94

#### There Is Always a Point of Contact.

But you must be on the alert for it. The point of contact at the well near Sychar was "thirst and water." Our Lord seized it and a woman and a whole village were brought to Him. The point of contact with the victim of bandits on the Jericho road was "wounds," and the Good Samaritan poured in oil and wine. The point of contact in the home of Judas, on Straight Street in Damascus, was "blindness," and Ananias opened Saul's eyes, giving him a spiritual vision.

In a Southern city, hurrying to catch my train, I inquired of a young fellow standing on the corner, "Can you tell me where the uptown ticket office is?" "No," he grinned, "I'm a stranger here, myself." He was a rather unusual looking young man, stout and overgrown. He had a thick neck and a pair of laughing eyes. Hurried as I was, something impelled me to speak further with him. "Huh," I grunted sympathetically, "we're both strangers in this man's town then, . . . but we are not strangers to Jesus Christ, are we, old fellow?" And I made an effort to twinkle my eye like his. "I don't know what you mean." He had sobered and looked puzzled. Then I said, "But you are a Christian, are you not?" "No," he answered, "I'm a wrestler." "Professional wrestler?" I inquired. Again the grin, as he answered, "Well sorter so, I guess; I'm the fellow that's going to wrestle this local chap here tonight. You saw it in the morning papers, didn't you?" I recalled that I had noticed the announcement of a "bout" to be pulled off that night in the local arena. "Well," I said, "that's interesting. I wasn't expecting to meet a professional wrestler this morning . . . Say, do you know what the Bible says about wrestling?" "No," his tone had a doubt in it. "Yes, the Bible says, 'For we wrestle not against flesh and blood.' Our big fight is with the 'prince of the power of the air' . . . have you ever wrestled with that fellow?" A gleam of recognition came over his face, as he said, "You bet I have, Mister." "Who got the best of it?" "Well I guess he did." "Yes, I guess so, too. He generally does. You can't beat that fellow . . . Say, I guess you've got a Christian mother." His face softened. "I *did* have, Mister . . . She was a Christian all right." "And she wanted you to be a Christian, didn't she?" "Yes, Sir, it was her dying request." "And down in your heart you would like to be! . . . and you would love to think you'd see that mother again one day . . . up yonder with God; sure you would . . . but let me tell you, you've

got no hope for it while you are losing the wrestling match with that big fellow that gets you down . . . No, you've got to put him on the mat, and the only way you can do it is in the strength of Jesus . . . and the only way you can claim that power is to accept Christ as your Saviour. You can win - with Him! Don't you want to try it?"

His hand shot out and caught mine in a vise like grasp. For an instant his eyes filled and his lips quivered with something he seemed unable to say, but he was nearly crushing the bones in my hand. Then he said, "Thank you, Mister . . . God bless you . . . I'll try!"

I made my train all right, and next morning when I pushed up the curtain in the Pullman window we were in the Baltimore station. A boy was out there selling *The Morning Sun*. I got the porter to buy me one, and turning to the sporting page, I saw under a Columbia, S. C. date line a brief item. The wrestler had won his match. Needless to say what I prayed for then.

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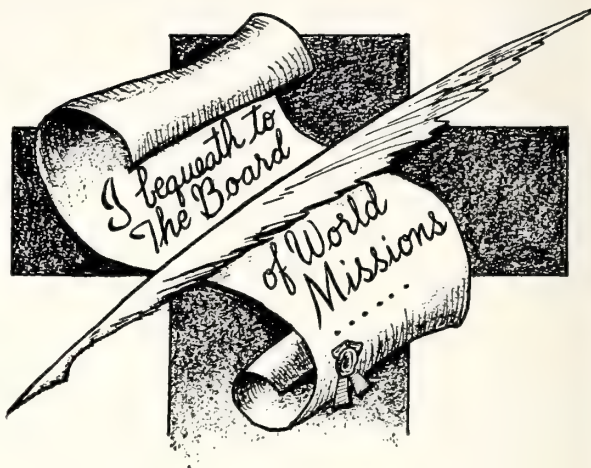
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# *The Church And Its Sacraments*

**Background Scripture:** *Matthew 3:13-17; 26:26-28; 28:19-20; Acts 2:38-41; 10:34-48; 1 Corinthians 11:23-29.*

**Devotional Reading:** *Romans 6:1-11*

Protestant Churches as a whole recognize only two sacraments, Baptism, and the Lord's Supper. The definition of a sacrament in our Shorter Catechism is: "A sacrament is a holy ordinance, instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant are represented, sealed and applied to believers." We believe that this definition is derived from the Scriptures. The only two ordinances which meet the requirements of this definition are the two that we have mentioned. Both of these are "holy ordinances"; both were instituted by Christ, (The baptism of John was different from the baptism of Christ, and the Lord's Supper was to take the place of the Passover), both have "sensible signs"; (by sensible we mean signs that can be recognized by our "senses," such as sight and taste); both represent "benefits" of the New Covenant; both are "sealing ordinances"; both are applied to "believers", (or to believers and their children, for we believe that children of Christian parents are included in the "New Covenant" as they were in the Old Covenant). The parts of a sacrament are two: an outward or material element, and an inner, or spiritual "benefit", or blessing.

In our Devotional Reading Baptism is mentioned, and we know that it is the inward and spiritual baptism that is meant, for it is only through this spiritual baptism that these great changes can take place. Mere water could never do what is done here; it is only a symbol of the baptism of the Holy Spirit. These verses speak of being "buried with him by baptism", in order that we may be raised with him in newness of life. We feel that there is no reference to mere water baptism, or to any mode of such baptism, but to the work of the Spirit. John had said, I indeed baptize you with water, but He will baptize with the Holy Ghost and with fire. The water can only be a "sign" of the mighty work of the Spirit in separating us from sin, engrafting us into Christ, (regeneration, or the new birth), and making us partakers of all the blessings which flow from such a union. We believe that "There are two sacraments - baptism, which symbolizes the work of the Holy Spirit, and the Lord's Supper, which symbolizes the sacrificial death of Christ." (A Brief Statement of Belief, paragraph XIII) Water baptism and the baptism of the Spirit are associated with each other. When John baptized the Saviour with water, the Holy Spirit came in the form of a dove and sat upon Him. The out-pouring of the Holy Spirit

on the Day of Pentecost was followed by the baptism of the three thousand converts. When the Holy Spirit came upon those assembled in the home of Cornelius Peter said, Who can forbid water?

*I. The Baptism of Jesus:*  
Matthew 3:13-17.

John the Baptist was preaching, and baptizing the multitudes that came to him in the wilderness. He warned them to "Bring forth fruit worthy of repentance. He told them that there was One coming after him Who would baptize with the Holy Ghost and with fire.

John was surprised when Jesus came to be baptized, for he knew that Jesus did not need to repent, and he also knew that Jesus was much greater than he, so he "forbade him", saying I have need to be baptized of thee, and comest thou to me? Jesus replied, Suffer it to be so now, for so it becometh us to fulfill all righteousness, intimates, (1) that He recognized the fact that He, the Son of God, needed no repentance, or cleansing from sin, and (2) that He was submitting to this as a part of His preparation for His ministry. He humbled Himself to become a man, and as one of us, was submitting to the ordinance of baptism.

And Jesus, when He was baptized, went up straightway out of (from) the water. The picture that presents itself to my mind is this: Both Jesus and John, standing in the water's edge, while John takes the running water up in his hand, and sprinkles or pours it on the head of Jesus, as was customary in these "baptisms." This satisfies my own conception as to the mode, and also as to the use of the preposition which may mean "out of", or "from". The idea back of baptism is cleansing, and any washing with water, in the name of the Father, Son, and Holy Ghost, fulfills all the requirements. The essential idea of cleansing or separation from sin, is symbolized by water; the real cleansing must be the inward work of the Holy Spirit, if we are to be dead and buried with Christ, separated from sin.

*II. The Institution of the Lord's Supper:*  
Matthew 26:26-28.

The account of the Institution of this Sacrament is given to us in all three of the Synoptic Gospels, and in Paul's Letter to the Corinthians (I). John, in his gospel gives additional material connected with the Supper, such as the washing of the disciples' feet, and His discourses. All of us know, of course, that it was while they were eating the Passover, that He instituted the Supper, using two of the elements that were there on the table. This would indicate that there is a relation between the great Feast of the Jews, and this new Feast. We are told that Christ, our Passover, is sacrificed for us. We do not believe in Trans-substantiation, or the actual turning of the bread and wine into the real Body of our Lord. We do believe, however, that this Sacrament is more than just a Memorial. It is a "means of grace", and those who partake of it by faith feed in a spiritual way upon the Saviour Himself, receiving spiritual strength and nourishment. We are to continue to observe it, until He comes again. It is rightly considered a very sacred and holy ordinance, and a man should "examine himself."

*III. The Two Baptisms at Pentecost:*  
Acts 2:38-41.

There was first the Baptism of the Holy Spirit with all its marvelous results. Then Peter preached his "dynamic" sermon, and the people, pricked in their hearts, cried out, Men and brethren, What shall we do? Peter's answer is, Repent, and be baptized, every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. There follows the great ingathering of three thousand souls.

This Baptism with water is followed by the evidence of a new birth as we see the beautiful picture of a new manner of life. Their hearts were filled with joy and gladness. We can see that the "sign" was followed by the work of the Spirit, or rather that the regenerating work of the Spirit was followed by the outward "sign," and also the evidence of fruit and good works in their lives. Do we always have this evidence in the lives of those we baptize?

*IV. The Two Baptisms in the Home of Cornelius:*  
Acts 10:34-48.

This well-known scene has been called, "The Gentile Pentecost." The story is familiar. I would like to emphasize verse 47: Can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? The real, essential baptism was given from heaven; how could anybody deny the water? And yet he commands the water to be

used; he would not omit the "sign." We do well when we carry out our Lord's commands to the letter.

*V. Paul's "Words of Institution":*  
Corinthians 11:23-29.

I wish to stop on just two points, for this, too is most familiar.

1. The word "Unworthily," which causes some people to refrain from partaking of the Supper. If you will read the context you will see very clearly the meaning of this warning. The Corinthians, recently converted from their heathen customs, were in danger of eating in an unworthy manner; in fact, were turning this sacred Sacrament into a drunken carousal. We are to be thoughtful and reverent.

2. "Let a man examine himself." We must not come to the Lord's Table in a thoughtless way. There should be preparation, and with the aid of the Spirit, a searching of heart. Some of the questions we might ask are these: Do we hate sin, seeing its awful character, and turn from it? Do we clearly realize what Christ has done in expiating our sins? Do we love our Saviour? Do we want to obey Him? The answer to question 97 in our Shorter Catechism gives some of the things we should do. "It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body ["not discerning I Cor. 11:28,29 (Gr. "discriminate") the Lord's body"], of their faith to feed upon him (see John 6:53-56, "Who so eateth my flesh, and drinketh my blood, hath eternal life"—this is spiritual "eating and drinking"), of their repentance, love and new obedience."

We can see that the Lord's Supper is more than a memorial: it is indeed, a most sacred sacrament. It is a great pity that it has always been a center of dispute. It should be a "tie that binds" the whole Church together. We see, however, even today that it separates the Church into different groups. This was evident at the World Council of Churches.

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# *Christianity In India, Past And Present*

Hymn: "Love Divine, All Loves Excelling"

Prayer

Scripture: Matthew 28:16-20

Hymn: "The Morning Light Is Breaking"

Offering

Hymn: "Jesus Shall Reign Where'er the Sun"

## PROGRAM LEADER:

Last week we looked at India as a land of opportunity for the Christian church, and we discovered that the opportunity is indeed great. This week we want to see how Christianity in India had its beginning and what progress it has made. We shall also find that there are some things we can learn from the Christians of India for the enrichment of our own spiritual life and the life of the church in America.

According to tradition, Christianity was first carried to India by Doubting Thomas, one of our Lord's apostles. There are indications that some of the Indian people have known about Christ for a long time, but it is also very evident that for hundreds of years there was almost no progress in the Indian Church. It was not until the latter part of the eighteenth century that the present development of Christianity in India began.

Our first speaker will tell us something of the life and work of William Carey, the first missionary to India in modern times. The second speaker will tell of the progress of Christianity in India and of the contributions which those Christians are now making to their own country and to the whole world.

## FIRST SPEAKER:

William Carey was born in England in 1761 and was baptized in the Church of England. While still a young man, he became convinced that the views of the Baptists were true to the Scriptures, and he joined that church. He became a minister in that sect and served as pastor of several small, poor congregations. During this time he received hardly any income from his churches and was compelled to work as a shoemaker to support his family. His thirst for knowledge was strong, and despite the pressure of poverty, he learned Latin, Greek, Hebrew, and a goodly amount of natural history and botany.

Carey began to be more and more aware of the plight of the heathen and felt it the responsibility of the church to tell them of Christ. At that time there was little enthusiasm for or interest in missionary work. Largely

through his efforts the first Baptist missionary society was organized in 1792, and the next year he and his family sailed for India. He did not know of the hardship, discouragement and opposition he would meet, but he had the kind of faith and purpose to see him through all kinds of adversity.

The story of Carey's life and work in India is one of the most thrilling and heroic episodes in the history of the church. It will not be possible even to mention all the events and accomplishments in this program, much less to describe their value to the people of India. Several times he lost all his material possessions including some of his most valuable writings. He lost the members of his family by death. For years his life was in danger due to the violent opposition of the government and the local religious groups. All of these discouragements did not deter him from his purpose to make Christ known in India. He preached, he taught, he wrote books, and even established a press to print his books. He translated the Bible, in whole or in part, into twenty-six Indian languages, and through his printing press made the Bible accessible to more than three hundred million people. He wrote and published grammars and dictionaries and produced many other valuable literary works. It is amazing how many ways Carey found to obey the great commission of Christ to deliver the Gospel to all nations, and the present Church in India is proof that the Lord was with him to bless his work.

## SECOND SPEAKER:

We noted last week that only about one and a half per cent of India's population is Christian. We must remember, though, that India is densely populated, which means that the Christians number into the millions. The church in India is truly a great church, but its greatness involves far more than the number of its members.

It is a church which is great in its evangelistic zeal. We, who live in a land which is predominantly Christian, find it hard to realize how great a task they have to lead hundreds of millions of their own countrymen to Christ. The Indian Christians are devoted to their task, and they are making real progress. We would do well to catch fire from them.

It was also called to our attention last week that India is a land of extreme poverty and ignorance. The church there is not unmindful

of these problems and of its responsibility to help solve them. The Christian missionaries to India have always worked to help the people to a more secure material life, and the church of India has taken its pattern from the missionaries. Today the church is working faithfully and effectively through its schools and agencies to combat poverty and ignorance. Christians in America can learn a lesson from this concern of Indian Christians for the whole life of their people.

Another contribution which the church in India has made to the life of the country is to elevate the status of womanhood. Traditionally, the Indian woman is looked on as the servant and property of the man. The influence of the church has done much to change this. Not only are women recognized as leaders in the church, but in government and education as well.

The leaven of Christianity is working to transform the life of India. We may be discouraged when we see how much is yet to be accomplished, but it is inspiring to observe the great strides of advance which have already been made in the name and through the power of Christ.

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## Women's Work

### A "GEORGIA HOME" AT MONTREAT

This has long been the dream of the Women of the Synod of Georgia. And some dreams do come true. This is one that bids fair to do so in the very near future, through the faith and works, the prayers and perseverance of the Women of the Synod. It was at their request that the Synod of Georgia, at its meeting this last July, enthusiastically endorsed the idea of a Georgia Home at Montreat and authorized the Women of the Synod to negotiate the purchase of a suitable property, if the necessary funds could be secured outside the regular budget channels, commending the project to the generosity of the churches and people of the Synod of Georgia.

The Synod appointed the Moderator to set up a committee to serve with him as counsellors to the Women in these negotiations. This has been done. Several meetings of these committees have been held jointly. As a result, conditional purchase has been made of Hamilton Lodge. The initial price asked by the owner of the property was \$23,000, which was lowered to \$18,000, through the consideration of the owner in view of the fact that Hamilton Lodge would be used for strictly church purposes. The conditions of the purchase call for an earnest payment of \$500 to be made on the

signing of the bill of sale, which has been done, a down payment of an additional \$5500, on or by April 1, 1955, at which time the transaction will be completed. The balance of \$12,000 is to be paid in three equal annual installments of \$4000, with interest at the rate of 5% to be paid on the unpaid balance, meaning that a payment, including principal and interest, of \$4600 will be due on or by April 1, 1956; of \$4400 on or by April 1, 1957; and of \$4200 on or by April 1, 1958.

Contributions should be sent to Mrs. A. L. Lee, Treasurer, 418 Herbert St., Cedartown, Ga., marked "For Georgia Home at Montreat."

Mrs. A. M. Bowen,  
Pres. Women of Synod of Georgia  
Clarence E. Piephoff,  
Moderator of Synod of Georgia.

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## What Can We Do To Heal the Scars of Conflict?

For the last 15 years our Southern Presbyterian Church has been torn by a conflict rarely equalled in church history. The issue,—whether or not our organization should unite with the organizations of the Northern and United Presbyterian Churches, was introduced rather mildly some years ago, but has grown with intensity during succeeding years.

We, women, and I am writing as representative of a vast majority of our laywomen, have taken little part in the discussions. We left this mighty decision to those whom we hoped and believed to be wiser than ourselves.

But as the conflict waxed hotter and hotter, we have seen and known much that has grieved our hearts, and if our hearts have been grieved, how much more our Master's!

We have seen many of our church leaders, elected to important offices by ourselves and others of like standing, using their high positions to influence the voting of the pew, all the while being supported by the financial offerings of both sides.

We have seen a group in the name of unity, persistently destroying the unity of our beloved church. We, as women, can't understand this. If our Lord desired that we become one even as He and the Father are One, He certainly never intended our jumping at one another's throats. We, women, know from experience that when we have suggested something which engenders controversy in our homes, that however good the suggestion, it is best and most Christlike to drop it. The preservation of our Christian homes takes precedence over our own pet schemes.

How in the name of unity can we destroy the unity of our own beloved church?



We, as women, have watched some of our church leaders, ministers of the Gospel, resort to tactics unbecoming in any Christian, to say nothing of those who have taken sacred vows "to be examples to the flock." We can't understand this. As the Apostle wrote, "Brethren, these things ought not so to be."

But along with the scars there are also encouraging symptoms in our church today. No longer are we seized with sleeping sickness. We are aroused. The pew is asserting itself in a way not seen since the days of Jennie Geddes.

Our people are showing convictions and a willingness to express them.

But we are weary of conflict. We long for peace in our beloved church. We are willing to forgive and pledge ourselves in time to forget the scars engendered by this mighty conflict if both sides will agree to drop all discussion and seek to re-unite our own church. If instead of spending vast sums of money on literature, we should apply this to the salvation of souls, how the angels in glory would rejoice. If instead of praying for or against union, we should unitedly pray for a mighty outpouring of God's Spirit, who knows but that we might usher in the Kingdom of Heaven!

If instead of discussing the matter of corporate union, we devoted ourselves to being a united Southern Presbyterian Church, what a marvelous front we might display to the world! This is as we, the women of the Southern Presbyterian Church, feel.

And this appeal goes out to all our church leaders, to all our laymen and laywomen, to lay swords aside. Now that the vote of the Presbyteries of the Assembly has decided the matter, let's co-operate to the fullest. Let us allow the scars to heal and one and all unitedly "Seek first the Kingdom of God and His righteousness."

(Mrs. J. W.) Archie Friend Hassell,  
Greenville, North Carolina.

## P.T.L. CAMPAIGN IN AFRICA

Many African Christians have volunteered to participate in the Pocket Testament League campaign of Scripture distribution and mass evangelization in Africa. These nationals are members of the African Christian church.

They will also serve as personal workers in the great mass meetings which will be held in Africa's larger towns and cities. Some of them will act as interpreters for Pocket Testament League evangelists. Many African pastors will help in the careful follow-up work which the League always does with those who profess conversion during PTL campaigns.

Alfred A. Kunz, Executive Director of the Pocket Testament League, says:

"We regard the enthusiastic spirit of cooperation among Christian nationals as one of the most encouraging portents of the Africa campaign. If a change is to come in the critical affairs of Africa, it must come from within. The fact that as a result of many years of missionary work there is already in Africa a nucleus of earnest, praying, working Christians is one encouraging factor in these days which are so crucial for the 'dark continent.'

"It is our earnest prayer that the Lord will use the PTL campaign, as well as the marvelous work of dedicated missionaries and Christian nationals now in Africa, to turn the tide of murderous revolt and to set the hearts of Africa on fire with the love of God, rather than the hate of man."

# Church News

## The Vote on Church Union

<i>Presbytery</i>	<i>For</i>	<i>Against</i>
Congaree	5	43
Tuscaloosa	6	42
East Alabama	10	55
Central Mississippi	9	64
Florida	7	57
Pee Dee	10	51
Harmony	3	51
Mississippi	7	28
Meridian	6	67
East Mississippi	12	41
Augusta-Macon	12	32
Texas-Mexican	19	8
Central Alabama	9	0
Birmingham	29	25
St. Louis	27	4
Transylvania	23	5
Albemarle	27	19
Asheville	31	41
Charleston	8	34
Cherokee	15	26
Columbia	10	23
Concord	41	97
Holston	23	78
Kings Mountain	19	57
Louisiana	21	29
Mecklenburg	66	131
Missouri	24	1
Norfolk	57	37
North Alabama	6	45
North Mississippi	15	33
Ouachita	52	26
Paris	27	33
Piedmont	7	42
Potomac	56	9
Savannah	6	44

<i>Presbytery</i>	<i>For</i>	<i>Against</i>
Suwannee	46	37
West Hanover	18	35
Durant	12	7
El Paso	55	0
Mangum	15	5
Winchester	38	35
Orange	52	64
Bethel	15	65
Central Texas	43	21
Dallas	65	18
East Arkansas	44	25
East Hanover	74	49
Enoree	20	60
Georgia-Carolina	8	5
Granville	46	29
Guerrant	20	1
Lexington	57	37
Lexington-Ebenezer	35	16
Louisville	77	0
Memphis	42	65
Mid-Texas	58	12
Muhlenberg	20	7
Nashville	40	15
Potosi	25	2
South Carolina	10	46
Southwest Georgia	14	30
Winston-Salem	31	27
Red River	25	42
Brazos	103	21
Western Texas	98	19
Athens	16	32
Atlanta	62	107
Westminster	49	29
Kanawha	43	36

## Dr. J. A. Jones Elected President of Union Seminary

Dr. James Archibald Jones, pastor of the Myers Park Presbyterian Church, Charlotte, N. C., has just been named President-Elect of Union Theological Seminary in Virginia by the unanimous action of the Board of Trustees of the Seminary. He will succeed Dr. Ben R. Lacy, Jr., who plans to retire from the Seminary January 16, 1956.

Dr. Jones served as pastor of the First Presbyterian Church of Henderson, N. C., and has been pastor of the Myers Park Presbyterian Church since 1939.

He is a graduate of Davidson College, Davidson, N. C.; Union Theological Seminary in Virginia, where he was the Thomas Cary Johnson Fellow; and has done special graduate study at New College in the University of Edinburgh, Edinburgh, Scotland. He has received honorary degrees from Hampden-Sydney College, Hampden-Sydney, Virginia; and Davidson College, Davidson, N. C.

Dr. Jones is known throughout the South as a preacher of great power with a deep interest

in the educational work of the church, especially through the missionary work of his denomination. In 1950 he conducted the Presbyterian Radio Hour for his denomination. He is a member of the Board of Trustees of Davidson College and of Queens College in Charlotte, N. C. He is in constant demand as a member of preaching missions and as a speaker at commencement exercises. Having served as Chairman of the General Council of the Presbyterian Church in the United States from 1951 until 1954, he is now a member of the Council and a member of its Executive Committee.

The new President-Elect of the Seminary is also Chairman of the Fields Committee, and Vice-chairman, of the Board of World Missions of the Presbyterian Church, U. S. In 1949 he was one of two ministers of his denomination to be named as members of an interdenominational deputation of Christian leaders to the mission fields of the world. In this capacity he visited mission stations in the Belgian Congo and in Brazil, preaching and holding conferences with missionaries and native leaders. At the request of the Board of World Missions and the American Presbyterian Congo Mission, Dr. Jones made a second trip to Africa in 1952.

In 1953 Dr. Jones delivered, by invitation, one of a series of sermons on "The Reformed Faith and American Democracy" in the National Presbyterian Church, Washington, D. C. He is the Moderator of the Synod of North Carolina.

Dr. Jones' wife, Mrs. Mary Boyd Jones, is the daughter of the late Dr. Robert Sherman Boyd. Dr. and Mrs. Jones have five children who will accompany them to Richmond: Mary McNair, a student at Agnes Scott College; James A. III, a student at Davidson College; Robert Boyd; Ina McAfee; and Anne Herndon.

Union Theological Seminary in Virginia, founded in 1812, is the oldest seminary of its denomination. It has had 245 students in residence this session. It is supported and controlled by the Synods of Appalachia, North Carolina, Virginia, and West Virginia, of the Presbyterian Church in the United States.

## COMMITTEE ON THE MINISTER AND HIS WORK

Atlanta, Ga. — The annual meeting of the Committee on the Minister and His Work was held here yesterday, with 19 committee members and two staff members attending. Dr. Charles H. Nabers of Greenville, S. C., chairman of the group, and re-elected for another term, presided over the one-day session. Others elected to serve for one year as leaders of the Committee were Dr. T. M. Johnston, pastor of Maxwell St. Church, Lexington, Ky., elected as Vice-Chairman; and Dr. John S. Yelton,



Johnson City, Tenn., Executive Secretary of Holston Presbytery, as Member-at-Large to the Committee.

The Committee took action to endorse the General Council's forthcoming recommendation to the General Assembly concerning ministers and churches which fail to co-operate with the total benevolence program of the Presbyterian Church, U. S., its boards and its agencies.

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## Report on Meeting of Winston-Salem Presbytery

The Presbytery of Winston-Salem convened for its Adjourned Winter Meeting at the George W. Lee Memorial Church, Winston-Salem, January 25, 1955, at 10:00 A. M. With 28 ministers and 30 Ruling Elders present constituting a quorum. The devotional service was led by the Rev. J. J. Garrison, Jr. Presbytery was called to order by the Moderator, the Rev. Paul Richards, and opened with prayer. The Host Pastor, the Rev. Thomas C. Bryan, and a group of the ladies of the Church very delightfully entertained the Presbytery.

The following important business was transacted by the Presbytery:

The Presbytery voted in favor of church union 31 for and 27 against.

The "Forward With Christ Program" was adopted by a unanimous vote and a committee set up to prosecute it in this Presbytery.

The Rev. P. J. Garrison, Jr., was formally installed as Executive Secretary of Church Extension for the Presbytery.

Ruling Elder Robt. N. Marshall, Chairman of the Committee on World Missions, presented his report and the Rev. Wm. P. Boyle, a member of this Presbytery and one of our missionaries to Japan gave a very outstanding address on mission work in that land.

Action on the Amendments to the Book of Church Order was postponed until the Spring Meeting, May 3rd.

The pastoral relation between the Rev. S. A. Burgess, Jr., and the Elkin Church was dissolved and Mr. Burgess given permission to labor outside the bounds of the Presbytery for the next two years: he plans to spend this time in Scotland doing graduate work and preaching.

The following commissioners to the General Assembly were elected: Ministers - Revs. James B. MacLeod and Paul Richards, principals, with Revs. Graham C. McChesney and Wm. E. Link as alternates. Ruling Elders - C. M. Sprinkle of the Reynolda Church and Glenn Nichols of the Sparta Church principals with John F. Reeves of the West Jefferson Church and D. C. Rankin of the Mocksville First as alternates.

The memorial to the Rev. T. F. Haney, who died August 20, 1954, was prepared by the Rev. J. B. Gordon and read to the Presbytery by Rev. Chester Denham.

Presbytery adjourned to meet in its next stated meeting May 3rd, 1955, the place to be selected by the Moderator and the Stated Clerk.

J. Harry Whitmore,  
Stated Clerk.

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## Minister's Retreat

Under the sponsorship of the Committee on Church Extension of the Synod of Texas, a Retreat for the pastors of the Negro churches within the Synod was held at Presbytery's Camp, Lake Dallas, Texas, January 10-13, 1955.

The purpose of this meeting was not to single these men out as a special group, but to recognize the fact that four out of the five had come to us from other denominations, three of whom had come within the past year. With this thought, the plan was to present the program of the Presbyterian Church, and to apply it to the particular situations found in these newly organized churches.

The whole Retreat was under the personal direction of Rev. Lawrence W. Bottoms, Associate Secretary of the Division of Negro Work of the Board of Church Extension in Atlanta, Georgia. Special guest speakers came in, speaking on different phases of the Church's program. An introductory period was led by Dr. Cecil H. Lang, Executive Secretary of the Presbytery of Dallas. Using well prepared charts, he pictured the entire program of our Church on the level of Assembly, Synod, Presbytery and the Local Church.

Dr. Joseph M. Gettys of the First Church, Dallas, gave three periods of Bible study. Dr. Hubert H. Hopper, Director of the Texas Presbyterian Foundation, spoke on stewardship. Rev. C. W. Williams of the Ridgeia Church, Ft. Worth, presented the Philosophy of Christian Education in the Presbyterian Church, and this was followed with particular emphasis upon different phases of the work by Miss Florine Miller, Director of Christian Education for the Presbytery of Brazos; and by Miss Elizabeth Glasscock, the Director for the Presbytery of Dallas. The concluding speaker of the series was Dr. John F. Anderson of the First Church, Dallas, who presented the subject of evangelism.

Throughout the three day retreat, periods were given for panel discussion, together with questions and answers about different phases of the Church's life and work. The general feeling seems to have been that this retreat was of real value to all those present.

Cecil H. Long.

## TRANSYLVANIA PRESBYTERY

Campbellsville, Ky. — Transylvania Presbytery met in the First Church, Campbellsville on Monday, January 17. Thirteen ministers and fifteen ruling elders were present. Dean Jameson M. Jones of Centre College was Moderator and Rev. Robert Larson of Springfield was Recording Clerk. The opening sermon was preached by Rev. John Spragens. All proposed amendments to the Book of Church Order were approved. Presbytery approved the Plan of Union by a vote of 23 to 5. The vote was taken by roll-call following a forum on the question and an hour-long debate on the categorical question. Commissioners to the General Assembly elected were: Dean Jones of Centre, principal ministerial commissioner with Rev. Joe T. Sudduth of Campbellsville as alternate; and Mr. Horace A. Johnston of the United Church Lebanon ruling elder with Mr. Lucien Downey of Mt. Pleasant Church alternate. Rev. James W. Gunn of Lebanon was named Stated Clerk for a term of three years to succeed Rev. Joe T. Sudduth of Campbellsville who has served two three-year terms. The next stated meeting will be in First Church, Richmond, on Monday, April 18.

Joe T. Sudduth,  
Retiring Stated Clerk.

## CENTRAL MISSISSIPPI PRESBYTERY

The Presbytery of Central Mississippi met in the First Presbyterian Church of Vicksburg on Thursday January 20. Over 100 commissioners and many visitors were in attendance. Dr. Charles McCain of Canton was elected Moderator, Tom Johnston of Vaiden, Vice-Moderator and Frank Scarlett of Itta Bena Permanent Clerk.

The Rev. Robt. C. Duhs was received from the Presbytery of Olympia Washington, Presbyterian Church U.S.A. and will be installed pastor of the Westminster Church in Vicksburg on February 6. Mr. John Russ was received as a licentiate from Meridian Presbytery and will serve the Weir group of churches.

The Stated Clerk reported that the Presbytery has grown in Communicant Members (active adult members) 50% in the last 15 years until at this meeting for the first time the Presbytery could elect 8 commissioners to the General Assembly which will meet in June in Richmond, Va. They were elected as follows: Ministers: Principals — R. S. Lowe, Winona; J. W. Lipscomb, Philadelphia; Hervey Thompson, French Camp, and Dwyn Mounger, Jackson. Alternates — A. N. Moffatt, Jackson; John Wilson, Rolling Fork; E. C. Brasington, Leland, and T. B. Grafton, Vicks-

burg. Ruling Elders — Principals - Will Owens, Pickens; Dekalb Wylie, Vicksburg; J. M. Batte, Jackson, and Cleveland Davis, Itta Bena. Alternates - Dr. T. H. Holmes, Winona; Jack Flurry, Canton; S. M. Hubbard, Utica; R. L. Landis, Jackson; H. G. Fenton, Rolling Fork; John Kimbrough, Lexington, and Homer, Philadelphia.

The Presbytery last year gave to Benevolent Causes more than \$257,000.00 and to all causes approximately \$1,000,000.00.

The next meeting will probably be held in the Fondren Church of Jackson on April 21st.

Dwyn M. Mounger,  
Stated Clerk.

## MONTGOMERY PRESBYTERY

On January 25, 1955, Montgomery Presbytery held its 235th Stated Meeting. It was held in the West End Church of Roanoke, Va. There were present 43 Ministers and 44 Ruling Elders from 78 Churches. Rev. E. M. Williamson of Rocky Mount, Va., was elected Moderator. It was reported that our Presbytery has 61 Ministers, 20 Candidates for the Ministry, has organized three new Churches this year—namely Wildwood of Salem, Harris-Cannaday of Floyd and Pippin Hills of Callaway, that Presbytery gave over a million dollars this year to all causes. At this meeting Rev. R. P. Hayes from Concord Presbytery was received into our Presbytery and arrangements made for his installation as pastor of the Iron Gate group of Churches. Plans were made to discuss and vote on whether we wish to unite with the Presbyterian Church in the U. S. A. and the United Presbyterian Church; said voting to take place at the next stated meeting (the 236th which will be held in the First Presbyterian Church of Roanoke, Va., on Tuesday, April 26, 1955.) Plans were made to have a "Day of Prayer and Supplication" with especial reference to the great problems now facing our church in the matters of Church Union, Planned Revivals, Segregation, and Communism. Rev. John E. Richards of the First Church of Roanoke was nominated to be our next moderator.

E. W. Smith, Stated Clerk,

## Troy Presbyterian Church

Troy, N. C. — ROBERT G. BALNICKY who has been serving as pastor of the Troy Presbyterian Church in Troy, N. C., will begin his new duties February 15, as pastor of the First Presbyterian Church, Ocean Drive Beach, South Carolina, serving Ocean Drive, Cherry Grove, Crescent, Tilghman and Windy Hill Beaches.



# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
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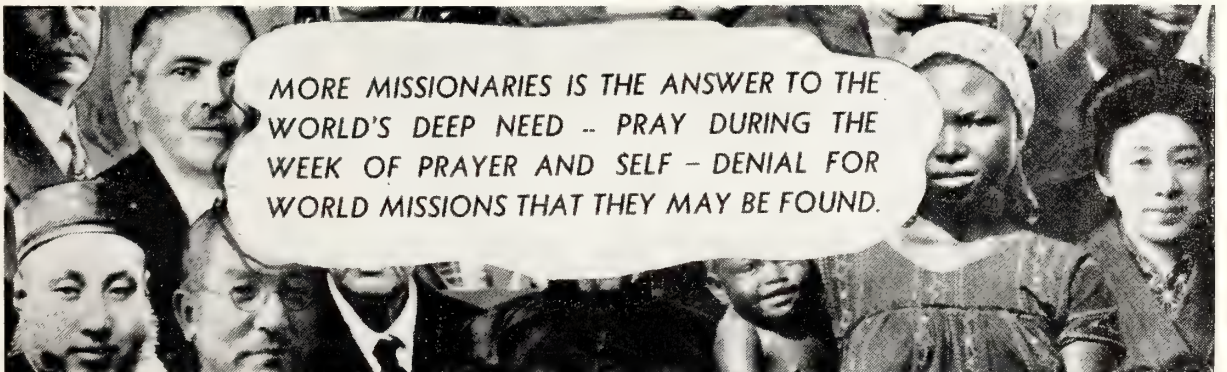
FEBRUARY 16, 1955



EVEN WITH ALL OUR NEW  
MEANS OF TRAVEL AND COM-  
MUNICATION, MILLIONS STILL  
HAVE NEVER HEARD EVEN THE  
NAME OF CHRIST.

**"HOW SHALL THEY HEAR WITHOUT A PREACHER?"**

**THE SIMPLE ANSWER IS — THEY CANNOT**



MORE MISSIONARIES IS THE ANSWER TO THE  
WORLD'S DEEP NEED -- PRAY DURING THE  
WEEK OF PRAYER AND SELF - DENIAL FOR  
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## EDITORIALS

### Things Which We Simply Must Not Lose

Since the decisive defeat of the Plan of Union we have counseled our co-workers to be humble and give God all the glory. This is no time for gloating or boasting. Such attitudes are carnal and are of the flesh.

The present time in our church should be one of gratitude and challenge. We have received many letters since the defeat of union and practically all of them began something like this one: "We should thank God for saving our Church for His proper use and upbuilding." It is also a time of challenge to go forward with Christ in the unity of the Spirit.

Our gratitude to God for this victory is not that we have won and others have lost. Such an attitude would be unbecoming to our Christian vocation. Our gratitude is based on the fact that by the action of the constitutional number of presbyteries, *we have conserved things which we simply must not lose*. To be specific we shall enumerate a few of these things.

First, we simply must not lose the determination to take seriously our confessional standards. We believe that our standards should be interpreted in the plain and obvious sense in which they were first written. It is our conviction that there is no value in officially claiming that we have standards unless we seriously intend to maintain them.

In the second place, we simply cannot afford to lose our Southern Presbyterian concept that the mission of the Church of Jesus Christ here on earth is spiritual. The constitution of our Church sets forth the nature and extent of Church power. It affirms, "The *sole* functions of the Church as

a kingdom and government *distinct* from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ revealed in the Scriptures." (Book of Church Order, Chapter IV, Section 17.) From 1861 to the present time our Church has taken seriously Christ's statement, "My kingdom is not of this world." We must continue to cherish the belief that the charter of our Church limits its jurisdiction to spiritual affairs and forbids our meddling in civil and political matters that belong in the political arena.

In the third place, we simply cannot afford to lose our Southern Presbyterian concept that the Body of Christ is not destroyed by the existence of different denominations of professing Christians. "But all of these which maintain the Word and Sacraments in their fundamental integrity are to be recognized as true branches of the Church of Jesus Christ." (Book of Church Order, Chapter III, Section 13.)

In a day when many seem to be blind to the danger of pressure tactics in the interest of a powerful ecclesiastical organization we need to listen to Dr. Arthur J. Gossip who has expressed this peril in this trenchant statement. "There is throughout the church something of a crusade, almost a clamour, for organic union . . . which crusade sounds wiser than it is, may indeed be only a particular form of a tendency of the day which has still to prove itself. Everywhere more and more it becomes the fashion to seek to squeeze and concuss all men into the one particular mold that the majority for the time being happen to prefer; to frown upon and actively discourage all individuality and all variety. Which, if it is not a hopeless endeavor, and if it could succeed, would mean the impoverishment of human nature, which can be so regimented only at the cost of many of its glories, and of a sad loss to the general good."

In the fourth place, we simply cannot afford to lose the gains which we have made in our Church in the department of Christian stewardship. Our



Church's record of giving is one that evokes profound gratitude. While we are ashamed that we are not giving more, we rejoice that many of our Churches have caught the vision of the Biblical method of tithing and abandoned such expedients as rummage sales and bazaars.

In the fifth place, we simply must not lose our passion in the field of evangelism. There is always a temptation to think of the Church with its organizational machinery as the be-all and end-all of its existence. We must remember that primitive Christianity was a passion. It was known as a passion for the lost. Now that the union issue is no longer before us to dissipate our energies, we must intensify our zeal in the work of evangelism.

Our Lord said to the Church at Thyatira, "But that which ye have already, hold fast till I come." (Revelation 2:25) He who walked in the midst of the seven golden candlesticks knew how easy it is for great and good things to be lost. Wise therefore, was His counsel, "But that which ye have already, hold fast till I come."

J. R. R.

## Pray for Glasgow

Evangelist Billy Graham opens a campaign in Glasgow, Scotland, on March 20th. The London Campaign was the most prayed for event in all world history and God poured out a mighty blessing on those meetings.

This same blessing will be poured out on Glasgow and all Scotland if God's people will pray. There are multiplied reports that God is already working in Scotland and there are reports that the spirit of anticipation is already setting revival fires burning.

The meetings will be held in Kelvin Hall which seats 14,000. Each night 7,000 seats will be reserved for delegations. Already these reservations are taken for the entire meeting and applications are coming in at the rate of 17,000 per day bringing real consternation to the local committee.

We Presbyterians owe much to Scotland and right now we have a definite duty to pray for a mighty work of God's Holy Spirit in that land. Although Scotland has not become as pagan as England the spiritual leadership of that land affirm that to the overwhelming majority of the people Christianity is little more than a name.

This is to urge our readers to pray *daily* for the Glasgow campaign, for those actively engaged in

the various aspects of the meetings, and for the people as a whole.

God is still the miracle-working God and He is anxious to release His almighty power to save. To Christians He has given the key to success—  
PRAYER.

Ed.

## Fellowship With God

In his penetrating studies in FAITH AND JUSTIFICATION, Professor G. C. Berkouwer shows that the fundamental interest in these vital matters is not the establishment of an invariable human formulation of the *ordo salutis*—but fellowship with God our gracious heavenly Father. Indeed, Principal John MacLeod, SCOTTISH THEOLOGY, had already indicated the same fundamental when he showed that Thomas Halyburton and Abraham Kuyper were equally true representatives of the Reformed Faith despite the fact that their formulations were verbally different. Berkouwer goes behind the words to the intention, asking the neo-orthodox to recognize the intention of the classical Calvinist, and the latter to purify his intention. This intention is to set forth the blessed fact of fellowship with God, a fellowship that rests wholly on His grace given us in Christ, where everything turns on salvation in Christ, where faith alone denies every trust in self and casts one wholly on God's grace, on what God has done in Christ for us.

Fellowship with God is the opening picture in the Bible. God walks and talks with man in the Garden of Eden. He gives man sovereignty over the works of nature. He puts birds, beasts and plants under man's control and so endows man with great responsibilities. If one accepts the exposition of Dr. R. A. Webb, God made man a servant, but adopted him as a son in the covenant of works. When man sinned and broke this covenant he was driven from the garden of God's fellowship and lost the adoption of sonship.

But the Bible does not end with the Cherubims and the flaming sword keeping man away from God. The rest of the blessed Book is the record of God breaking a way to sinful man. God finally came Himself in Jesus Christ to have fellowship with us where we are, that is, in our sin and misery. This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners. Be-

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cause He did and because of all He did, our fellowship is with the Father and with His Son Jesus Christ. Accordingly, the Bible ends as it began with man in fellowship with God, his Father.

Here in the pictorial language of Divine revelation we see a new heaven and a new earth and the New Jerusalem coming down out of heaven from God. Here the tabernacle of God is with men and He shall dwell with them. He shall be their God wiping away all tears and sorrow and pain. In the City Four-square there is no temple for the Lord God Almighty and the Lamb are the temple of it. Here the glory of God and the light of the Lamb obviate any need for sun or moon. Here the servants of God serve Him and see His face, and His children through Christ reign forever with their loving heavenly Father.

—W. C. R.

## Which Is the Christian Way of Disposing the Body After Death?

The following article appears in the Presbyterian *Outlook* for January 31, 1955. In this case, with due respect for our Louisville brother, we agree, in the large, with the Roman Catholic statement. In his *FOUNDING OF THE CHURCH UNIVERSAL*, page 139, Hans Lietzmann properly points out that the early "Christians unanimously repudiated cremation"; and, in accord with the Jewish custom, buried their dead in the catacombs. Similarly, Philip Schaff, *HISTORY OF THE CHRISTIAN CHURCH II:482-383* shows that under a vivid impression of the communion of the saints, the sacredness of the body (cf I Cor. 3:16; 6:19; II Cor. 6:16), and the future resurrection of the body in glory, the Greek and Roman custom of cremation was repugnant to Christian feeling. Tertullian and Cyprian expressed harsh condemnation of it. "In its stead the Church adopted the primitive Jewish usage of burial."

In the New Testament the eyes of faith focus neither on the moment of death nor on any intermediate state, but on the *COMING* of Christ in His glory and the Resurrection Victory then bestowed.—W.C.R.

### "LOUISVILLE MINISTER OPPOSED FOR STATEMENT ON CREMATION

LOUISVILLE, Ky. (RNS)—The contention of a Louisville Presbyterian minister that cremation is "the most Christian way of disposing of the body after death" has drawn the fire of *The Record*, weekly newspaper of the Roman Catholic Archdiocese of Louisville.

William A. Benfield, Jr., pastor of Highland Presbyterian Church, said in a sermon that because of the tendency "to associate the essential person

with that person's body," the body after death is given an emphasis that is often more pagan than Christian.

"The New Testament teaches that the person leaves the body at death," he said. "The person is with God and is given a spiritual body."

In an editorial, *The Record* commented that "while the reverend gentleman made no mention of the Catholic Church, everyone knows that the Catholic Church is opposed to cremation except in cases of real necessity."

"His reasoning is wide of the mark," the editorial said. "According to traditional Christianity, as opposed to paganism, it is not the 'person' that is 'with God' after death, but the soul. The soul is only one of the essential parts of the human person. The body itself awaits resurrection: reunion with the soul, through which is effected the re-establishment of the complete human person."

"While modern Catholic teaching is well aware of the scientific difficulties in this belief," the editorial continued, "it insists that the resurrection of all men is bound to resemble the resurrection of Christ, 'the first-fruits of all those who have fallen asleep.'"

"Now Christ's body was, in a true sense, the *same* after the resurrection, even though it then had spiritual qualities. 'Look at my hands and my feet,' he said, 'to be assured that it is myself; touch me, and look; a spirit has not flesh and bones, as you see that I have.'"

"Apart from this, the very fact that Christ himself was buried—with explicit approval on his part as to the customs to be observed—should be argument enough that burial is by no means un-Christian."—The Presbyterian Outlook.

## Christian Liberty

Gordon H. Clark, Ph.D.

Freedom and liberty are grand words, but if we are to talk intelligibly, our words must be unambiguously defined. In several preceding articles unscriptural meanings of the word *freedom* and the phrase *free from the law* have been pointed out. Chapter XX of the Confession enumerates the factors which comprise and define Christian liberty.

"The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin . . . the curse of the moral law . . . bondage to Satan . . . All which were common also to believers under the law . . ." (sec. 1).

In addition to these elements of liberty, which particularly concerns us in our individual lives, Christian liberty includes the liberty of conscience in the face of tyrannical ecclesiastical



organizations. Some years ago a young man presented himself to a Presbytery for ordination. As he was known to believe that the boards and agencies of that church were infiltrated with modernism, he was asked whether he would support the boards and agencies. He replied that he would support them insofar as they were true to the Bible. This answer did not please Presbytery, and he was asked if he would support the boards regardless of what they did. When the young man declined to make any such blind promise, the Presbytery refused to ordain him.

One of his friends remarked that the difference between modernism and Christianity might be stated thus: in modernism you believe as you please but do what the officials tell you; in true Presbyterianism you do as you please so long as you believe what the Confession says.

As the twentieth century has seen a great increase in the control that national governments exercise over their citizens, so too with ecclesiastical organizations there is a trend toward centralization, bureaucracy, and an indifference toward inalienable rights. Well publicized gatherings of Protestant prelates parade in robes, and the press reports the colorful pageantry. Impressive imitation of popery! And the same eventual results are to be expected.

"God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it in matters of faith and worship" (sec. ii).

The changing majorities of a Council or General Assembly which pushes a conjectural translation of the Bible one year and another year issues Sunday School lessons whose conjectures are still worse, may boast that their theology is not static but dynamic. A different doctrine every decade—while the orthodox fuddy-duddies keep on believing the same thing all the time!

But what moral chaos there is, when the law of God is abandoned for the latest style of unbelief. It used to be Ritschl's value-judgments; now it is paradox; next it will be — who can guess?

The law of God is stable because God is unchangeable. Those who believe God do not need to change their moral principles with the passing years. Nor will they change their worship, push the Bible to one side, put an altar in the center, pray to the saints and the Virgin, nor, as the last article recounted, engage a troupe of ballet dancers to fill an empty pulpit.

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## Recommend The Journal To Friends

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## LETTERS

Louisville, Ky.

January 31, 1955

To the Editor:

The January 26th issue of *The Southern Journal* has just come to me. I admire you in your convictions, in that you do stand up and are counted for what you believe. But, I do wish that you would be honest in your reporting. In your editorial you state that the "minority" of the church and most of them ministers are the ones who favor Union. How can you make such a statement when only, as your paper went to press, 41 Presbyteries, less than half, had voted. One does not attempt to count any other elections in such a manner. We do not say who won a Presidential election when less than half of the votes are counted. If you jump at inconclusive evidence and upon it base your conclusions, of what value are they? I do not know, and neither do you, what the final results of the voting will be. If, it should be that in the final count those who favor union, according to the number of Presbyteries voting for it and the number in all the Presbyteries, what then are you going to say concerning "the minority."

In whatever you believe and in the manner in which you believe it, PLEASE remember that most men have minds and can count. PLEASE think once, twice and three times before you insult the intelligence of the Presbyterians of the US Church. I hope you see what I mean.

Most sincerely,  
J. Brent Wood  
Strathmoor Presbyterian Church

This *Journal* has insisted from the beginning of the unhappy controversy over church union that the majority in our church oppose union. This is based on the *total* membership of the church, ministers and lay people. The Presbytery vote is not the basis of such opinion for there the ministers have nearly fifty per-cent of the vote.

In many scores of places, after hearing *both* sides of the issue, congregations voted their opinions and in *all but three* that we heard of they voted against union.

There was no desire to "insult the intelligence of the Presbyterians in the U. S. Church" in the editorial entitled: "Look Forward". It was a plea to forget our differences and look forward to the real work of the church. It just happens that the reporting was factual and that its judgment is being confirmed by unfolding events.

Ed.

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# ANGLERS

( By the Editor of The Testament  
For Fishers of Men)

## Lesson No. 95

### How Not To Start A Revival

The preacher in his New Year sermon says we need a revival to sweep across the nation from ocean to ocean, and we fervently breathe, "Amen."

Whose business is it to start the revival? Why, good Presbyterians of course. Who are the good Presbyterians, and what is a good Presbyterian?

A good Presbyterian, according to the general opinion of the church people and of the community, consists of the following (speaking of the man):

He regularly attends the eleven o'clock church services on Sunday morning—or at least fairly regularly. He puts a good contribution in the plate, too. He tells the preacher how much he enjoyed the sermon, and he is genial and friendly with everybody. He is highly esteemed in the community, a good, fair dealing business man, a kindly neighbor and a director in the bank. He requires his children to attend Sunday School and insists on their being on time. He makes liberal contributions to the Community Chest each year and is a top subscriber to the Polio Fund. Once, when there was a special appeal for Foreign Missions he wrote a check for \$100.00. He drives a late model car and his wife has one for her own use. They have a two-car garage. This man like Caesar's wife, is above reproach; his escutcheon is untarnished; he's a good Presbyterian.

Again, in March, the preacher says something is wrong; this country has drifted far from its Puritan character of Colonial days. We have grown opulent with expanded industry, growing cities and financial power. Crime has become rampant and juvenile delinquency is increasing at an alarming rate; we are spending nine billions a year for liquor and it costs the government six billions to cope with its effects, to say nothing of the social wreck and ruin, and human suffering caused by drink; one out of every three marriages goes on the rocks and Sabbath desecration is at a highwater mark—there is dire threat of a third World War. We need a nation-wide revival.

The good Presbyterian in his Sunday morning pew says the preacher is right; why don't the Christian forces of this great nation start a revival? They could—why don't they?

In June the preacher says there are people living in your block who never attend church; they have never accepted Jesus Christ as their Saviour—they are unsaved—they are lost. The good Presbyterian says Why don't our pastor get around to see them? He has? Well, he should go again; in business we go a second and third time if we fail to get the order at first.

The preacher says he does as much visiting as he can, but it is impossible, with his other duties, to get around to everybody. The good Presbyterian says the pastor should have an assistant, and furthermore he will make a substantial contribution to start a fund to employ one.

In September the preacher says the church members should do personal work. The good Presbyterian says the preacher is right, and when he has time he will do some of that himself—everybody ought to do some personal work. But somehow he never seems to "have the time."

In November, the preacher says the only way to get right for personal evangelism is to devote some time every day to private Bible study, self-examination and closet prayer. The choir sings:

Lord, send a revival,  
Lord, send a revival,  
Lord, send a revival,  
And let it begin in me.

The good Presbyterian says that's a good song, and plans to read some in his Bible and pray, but business is brisk and there are so many extra engagements at this time of the year that there seems no time for it—not yet; maybe later.

December 31st comes, and as the good Presbyterian looks back over the course he cannot put his finger on one soul he has even tried to win to Christ.

Perhaps this is why we do not have a nation-wide revival — not even one in our own local church. There is no place in a good Presbyterian's Time and Circumstance and Heart to start it—or to get in there pitching when one does start.

## BOOKS

EMIL BRUNNER'S CONCEPT OF REVELATION.  
Paul King Jewett. James Clarke & Co., Ltd.  
\$3.00. (Order from *The Southern Presbyterian Journal*.)

Brunner is one of the outstanding dialectical theologians of our day. He is noted as one of the major prophets of neo-orthodoxy. In most of his writings he has emphasized the Kierkegaardian dialectic of time and eternity.

In the preface to the second volume of Brunner's DOGMATICS, he expressed the feeling that he has been called upon to carry through the implications of the new discovery of the I-Thou relationship set forth by Ebner and Buber. He agrees with Karl Heim that the recent discovery of the "I and Thou" on the part of Ebner and Buber is "a Copernican turning point" in the history of thought. He also insists that this I-Thou philosophy is completely drawn from the Bible and it is his mission to give it rightful place in Christian thought.



The first part of this volume is largely an exposition of Brunner's theological positions. The latter part is an incisive and penetrating critique. Commenting upon Brunner's desire to unite the "I-Thou" philosophy with Christian theology, Dr. Jewett trenchantly remarks, "It is odd that something which is completely drawn from a book as old as the Bible should be described as 'Copernican'." This places before us an obvious alternative. Either the Christian church has seriously failed to grasp the meaning of the Bible or Brunner is reading something into it which is not there." Jewett readily admits that this perspective has brought many aspects of the message of the Bible into clearer focus but he maintains that there are not wanting indications that Brunner's Personalism is more read into the Scripture than read out of it. When Brunner declares that personal correspondence is the fundamental category of the Bible, Dr. Jewett points out that Brunner cites virtually no place in the Bible where this teaching is found and observes that this is a strange procedure for one who affirms that Holy Scripture is the source and norm of all theology. He quotes Brunner as follows: "Were we to take all the passages of Scripture where the truth occurs and analyze them exegetically, we would scarcely be any nearer the goal of ascertaining what the Biblical view of truth is. We must get behind the content of Scripture, to its hidden assumptions to ascertain the structure of Biblical revelation." Although Dr. Jewett says this is the fundamental category in Brunner's concept of revelation, it is a doubtful claim that one makes when he affirms that is *the* fundamental category of the Bible.

Brunner says that science has made the Adamic tradition impossible and has compelled theology to reject the historical form of the Genesis narrative in regard to the fall. Jewett answers Brunner's contention by reminding him that for Paul, however, the Genesis story was not only history but along with the death of Christ the most important event in history. The fall was no mere speculation. Adam was not simply a type of humanity. Jewett writes, "Rather for Paul the fall of Adam was one of two foci of the ellipse of the salvation event. If one cancelled it out, Paul's entire structure falls to the ground." Jewett also observes that the same applies to the top-flight Reformers as well as Paul. He shows that this thought entity has been a fundamental to the faith of the greatest spiritual leaders from Augustine to Pascal. He puts Paul's doctrine in these words: "At a given time and a given place the first man committed a sinful act of transgression against the will of God. If we remove the time - space form in which this proposition is cast, what is there left to talk about?" We are reminded that the normal mind can hardly

escape the suspicion that an event which did not happen in time and space did not happen at all.

Continuing this line of thought Dr. Jewett declares: "The whole thrust of Paul in Romans 5:12-21 is to illustrate how men can be justified on the basis of another's righteousness, not their own; namely, the righteousness of Christ, by an appeal to the way in which they are condemned on the basis of another man's sin, not their own; namely, Adam's." He reminds us that to abandon the existence of the first Adam undermines Paul's entire argument found in Romans 5:19. He writes, "So far is Paul arguing that we cannot be responsible for what another has done; that is precisely his point. The trouble with Brunner is that he can allow for Christ's righteousness being imputed to the sinner but not for the imputation of Adam's guilt. Paul did not switch horses in the middle of the stream. Having embraced the principle of vicarious, ethical action he carries principles consistently through. Whatever one may think of such a principle, Paul was at least consistent. All of which brings us to the final point."

With devastating logic, Dr. Jewett invalidates the arguments of the dialectical theologians, contention that the witness of Scripture was not intended to be taken as history. When Brunner writes that the Gospels do not pursue an historical goal, Jewett retorts that Brunner uses Scripture to establish the exact opposite of what the author of the passage intended. He shows, for example, that John appeals to the facts of empirical history. He comments, "He is telling his readers of what he has seen with his eyes and handled with his hands. Brunner reads the verse to mean what we with the eye of faith have seen and what our hands have handled. This is the proof text method at its worst. One is reminded of Gilson's remark to the effect that exegesis is a convenient bush on which to find whatever fruit one is looking for."

Jewett has rendered a real service in pointing out how unreliable Brunner is in his view of the Bible. He begins by quoting Adolph Von Harnack to the effect, "There has never been a strong religious faith in the world which did not at some decisive point or other call upon *external authority*. It is mere academic speculation which supposes it can eliminate external authority in this regard. Life and history point to the fact that no faith is capable of convincing and begetting like faith which does not include obedience to this objective authority and does not have the consciousness of its power." In this connection Jewett poses this searching question, "Has Brunner been able to maintain the authority of Scripture apart from the doctrine of verbal inspiration?" The answer is, "We do not believe he has and in the subse-

quent analysis we shall attempt to show that rather than getting above the alternative of theopneusty on the one hand and the abandonment of Scripture authority on the other, the pendulum swings between these two, now touching upon the one and now the other; now making assertion which involved the identification of the Word of God and the words of men; now relativizing the function of Scripture as a vehicle of revelation to the point of losing its normative character altogether."

The author answers Brunner's view of Scripture by pointing out that the traditional view of verbal inspiration is the "classic" doctrine of the Christian Church. He says that it is almost as old as the Church itself. He states: "So strongly did the early saints feel the revelational power of the words of the apostles that they designated their words simply the Word of God, which is true, if one means thereby 'a definitive form of revelation'."

Jewett is careful to point out that Brunner cannot make a bona fide appeal either to the apostles or the Reformers for his view of Scripture. He shows that a view of Biblical authority which avoids the traditional doctrine of verbal inspiration reduces the Bible, as is the case in religious Liberalism, to the level of any other inspirational book. In other words, when Brunner or any other theologian deserts verbal inspiration they are parting company with the inspired apostles and the top-flight Reformers.

In further reference to the matter of inspiration Dr. Jewett remarks: "History has shown how difficult it is to hold to a Jesus who is morally and religiously impeccable while at the same time admitting his fallibility in other areas of human knowledge." Then he states: "But this is the tight rope that Brunner assays to walk." Jewett concludes that the doctrine of Biblical authority in Brunner's writings is dwarfed to the vanishing point and "his attempted synthesis must therefore be pronounced a failure."

It should be pointed out that Jewett is correct in stating that when the dialectical theologians need logic to refute opponents they use it masterfully, but when logic forces them to conclusions incompatible with their desires they simply rub their dialectical lamp and call upon the jinni, Paradox. To put it another way, the dialectical theologians are consistently inconsistent. Jewett shows that this is true especially in regard to Brunner. He observes: "Hence, though Brunner condemns Schleiermacher for violating the laws of coherence, he upbraids Calvin for observing them."

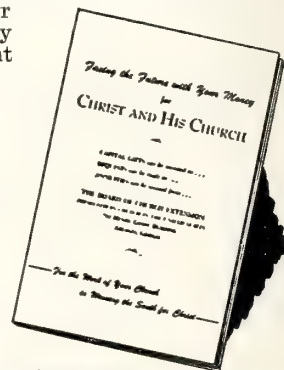
Lack of space prevents further explication of Dr. Jewett's masterful exposition and critique of Brunner's Concept of Revelation. Suffice it to say that this is one of the greatest books

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we have seen in the past two decades. It is the finest answer to Neo-orthodoxy that has ever come our way. It is fair, scholarly, thorough and in our judgment unanswerable. Here is a book that should be in the library of every intelligent Christian minister and every theological seminary student. For a long time we have waited for such a volume as this and now that it has arrived, we simply say, thank God for it.

—J. R. R.

## HELPS FOR UNDERSTANDING SCRIPTURE READING IN DAY BY DAY

By Rev. Clinton C. Baker

*Sunday, Feb. 20, Ephesians 1:3-10.*

Of the many blessings God has given you, list the ones you value most highly. Are they material or spiritual? How complete are the spiritual blessings God gives us (v.3)? How many of these benefits can you find listed in vv.4-11? God has chosen us to live clean, pure lives before Him (v.4); God, in His grace, has adopted us, made us His children (vv.5,6); God has forgiven our sin (v.7); God has revealed to us His plan for the universe and made us partakers in the greatness of that plan (vv.10,11). How many words can you find in vv. 5-11 that show the fullness of these blessings; notice "freely" (v.6), "riches" (v.7),



"abound," "all" (v. 8). What have I done to deserve God's goodness? Have I even been thankful? BLESSED BE GOD who has blessed us . . . (v. 3).

*Monday, Feb. 21, John 1:1-18.*

To whom does the "Word" of verse one refer? (Compare v.1 with vv.14,15.) List the facts given about the Word in vv.1-3. Is he God (v.1)? Does the fact that he was also "with God" bring to mind the doctrine of the Trinity (v.1)? Of what other Bible verse does "In the beginning" remind you? What would "all things" in v. 3 include? List the facts found about the Word in vv.4,5,9-11. What is the tragic note of v.10? How did "his own people" treat Him (v.11)? What happens to a person who does receive Christ (v.12)? Has this ever happened to you? If you have received Christ, and if He is all this passage says He is, what place ought He to have in your life?

*Tuesday, Feb. 22, Philippians 2:5-11.*

Think back to the picture yesterday's passage (John 1:1-3) gave of Jesus Christ. How does Philippians 2:6 compare with John 1:1-3. Now compare Philippians 2:7-8 with John 1:9-11. Meditate upon the great truth that John and Paul are teaching here concerning God's becoming man. What adjectives might describe the extent to which Jesus humbled Himself to die the death of the cross? What was the purpose of Christ's dying on the cross? Do vv. 10&11 describe my attitude toward Christ for humbling Himself so to free me from my sin? What sort of behavior toward my fellow man is encouraged in vv. 2-4? How real and deep ought my humility to be (v.5)? How closely am I following Christ's example of humility?

*Wednesday, Feb. 23, Revelation 5:6-14.*

As you read, try to picture exactly what happens in each verse. Who is being praised (vv.8,11-12)? Could this be Christ? What is the reason for His being praised (vv.9,10,12)? What do verses 9,10&12 mean to you personally? Who is rendered the praise in vv.8&9? How is this praise intensified in vv.11-12? How does v.13 climax the praise? What does v.14 add? Can you picture this scene of Christ in all His glory? Now read Philippians 2:10-11 again. How do the verses in Revelation make these verses real? Christian, do you realize who it is who has saved you? Do you realize what He has done? Are you aware of the greatness of your salvation? What is your response?

*Thursday, Feb. 24, Luke 19:12-28.*

Notice verse 11 for the reason the parable is told. Read through the parable for its cen-

tral teaching. What has each servant to do with the pound given him while the nobleman was away (vv.12,13)? What results did the Lord find upon his return (vv.15-16,18,20-21)? What awards were given (vv.17,19,22-24)? Was the award given to the one who ventured nothing fair? Jesus Christ has departed, but will return. He has given his followers "talents" to use. What does He command us to do? (See John 15:8,16). How will the awards be meted out (v.26)? What reward would I receive, if Christ were to return today? Will I receive an inheritance, or will I be saved "as by fire"?

*Friday, Feb. 25, Matthew 26:36-44.*

Think of the agony Christ went through on the cross. Think of the blackness of your sin, your sin which was placed on Christ who was absolutely pure. It was this death of the cross that Christ faced in Gethsemane (v.36). Humanly speaking, how did He look upon it (vv.37,38)? What do vv. 39,42 show of the depths of His conflict? Yet was Christ willing to accept the will of God (vv.39,42)? What would the consequences have been if He had not accepted it? How do you suppose the dullness of Peter, James and John added to His suffering (vv.37,38,40,43)? Continue to meditate on what Jesus, the Son of God, was to go through when He said, "Thy will be done" (v.42). What do you see here of the depth of Christ's love? Does it melt your self-will? Are you willing to say "Thy will be done" to Him?

*Saturday, Feb. 26, Hebrews 11:8-16.*

Who are the main characters in these verses? What were they looking for (vv.10,14,16)? What difficulties did they encounter (vv.8,9,11)? What gave them the strength to meet these difficulties—to brave the unknown (v.8), to live as strangers on earth (vv.9,13), accept the impossible (v.11)? What kept them from turning back to their old life of ease (vv.15,16)? Are you really convinced (do you have faith) that your heavenly home is a better place than earth (v.16)? Around which land are your desires centered (v.16)? Is your faith in the superiority of a heavenly home great enough to cause you to put your quest for it first in your life—regardless of difficulties involved?

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## LIQUOR

All alcoholic beverages, including wine and beer, contain Ethyl alcohol which science defines as an anesthetic. This explains the slowing of muscular reaction and mental perception in times of emergency, moral "let down" in social contacts, and many accidents in the home, factory, and on the highway. When a person is only slightly anesthetized by alcohol, loose talk and conduct unbecoming to good citizens often result.

# *The Church Proclaims The Gospel*

**Background Scripture:** *Mark 16:15; Acts 2:14-41; Romans 10:8-15; 1 Corinthians 1:18-25; 2:1-5; Colossians 1:24-29.*

**Devotional Reading:** *Ephesians 3:1-12.*

In our Devotional Reading we have an expression that well summarizes the Gospel: "The Unsearchable Riches of Christ." The Gospel is the "Good News" about Christ; His Incarnation; His Life and Ministry; His Death and Resurrection; His Ascension and Return in Glory. In Him we find Life; life abundant while here on earth; life eternal. He makes us rich indeed through the "riches of His grace." We were chosen in Him before the foundation of the world to be holy and without blemish; in Him we have Redemption and Forgiveness, and Adoption into the Family of God. With, and in Him, we possess all things. Preaching the Gospel is preaching Christ in all His riches. It is the best news this world has ever heard.

*I. Preaching in "all the World":*  
Mark 16:15.

The earthly ministry of Jesus was confined for the most part to the Jews; The Lost sheep of the house of Israel, and to the land of Palestine. When God called Abraham, however, He had the whole world in His mind and heart, for He told Abraham that in and through him all the nations of the world would be blessed. I believe that one of the many ways that Israel failed God was in not being a more faithful and zealous witness for Him to all the nations. Not only did they neglect this part of their mission, but became corrupt themselves so that even their silent testimony was obscured. We can see this attitude in the case of Jonah, who did not want to preach to Ninevah, and "pouted" when the city was saved.

For wise and sufficient reasons God chose Israel to be His peculiar people and revealed to them much that was, for the time being, hidden from other nations. Now the time has come for the worldwide preaching of the "Good News", and the disciples are commanded to go into all the world and preach the Gospel to every creature. This preaching will be either a "savor of life unto life, or of death unto death: He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. After we have done our part, and been faithful in proclaiming it, the acceptance or rejection of the "Good News" lies with those to whom it has been preached. We are "Watchmen", and as Ezekiel tells us, we must warn the wicked; as "ambassadors" we are to try to reconcile men to God; we are to preach the Gospel in all of its fullness, and try to win men to Christ.

*II. Preaching after Pentecost:*  
Acts 2:14-41.

There have been millions of sermons preached since Pentecost, but none with more amazing results than this first one. I believe that in this sermon preached by Peter we can find a general pattern for all our preaching, and I wish to notice some of these salient features. The power of the Holy Spirit in the heart of Peter and in the hearts of those who heard his message was the cause of such astonishing results, but there are outstanding points in the sermon also which, as preachers, we would do well to consider carefully.

1. He used the Old Testament Scriptures to prove his points. He refers to Joel, and tells his hearers that what they have just witnessed was not caused by too much wine, but, as that prophet had said, by the outpouring of the Holy Spirit upon men. Then, in speaking of the resurrection of Jesus Christ from the dead, he again quotes from the Old Testament, (Psalm 16:8). In reference to Christ as Lord, he quotes from Psalm 110:1. The lesson is plain: in our preaching we are to prove the truth of our message by the Word of God. We Protestants believe that the Bible is our authority, the only infallible rule of faith and practice.

2. He preached CHRIST; Crucified, Risen, Ascended; a Living Saviour Who is in the hearts of His followers.

3. He preached "remission of sins" through this Saviour, stating this as a great and glorious fact.

4. He called upon the people to Repent and Believe and Confess their faith by being baptized. In other words, he called for a definite decision.

We learn some fundamentals of Gospel preaching from this sermon. A Gospel sermon should be backed by the Scriptures; it should be full of Christ; it should offer forgiveness



of sins in Him; it should seek for a definite decision and response; it MUST be accompanied by the power of the Spirit. Oh that all our preaching might be like this first sermon!

III. *Preaching the Righteousness of Faith:*  
Romans 10:8-15.

There is a tremendous difference between the righteousness of the Law, and the righteousness of Faith. The Jews, being ignorant of the latter, were striving for the former. The righteousness of Law says, "Do, and Live"; the righteousness of faith says, "Believe, and Live." The Jews, and all others, fail if their effort to obtain righteousness is by obedience to the Law. The Law is our school-master to bring us to Christ, that we may be saved by grace, for the Law shows us our sin; by the Law is the knowledge of sin.

Our reading starts with a description of this righteousness of Faith which God freely bestows upon all who believe. The word of faith has this simple and clear message; If thou confess with thy mouth Jesus as Lord, and believe in thine heart that God has raised Him from the dead, thou shalt be saved. Whosoever believeth on Him shall not be ashamed.

This gospel is for ALL; there is no distinction between the Jew and the Greek. Both Jew and Greek have sinned; both can be saved if they will call upon the name of the Lord, Who is rich unto all who call upon Him, for Whosoever shall call upon the name of the Lord shall be saved.

But to call, men must believe; it is but mockery to call when in unbelief. Faith must prompt our call for salvation. In order to believe, men must hear; in order to hear, they must have someone to tell them the gospel story, for Faith cometh by hearing, and hearing, by the Word of God.

It is a wonderful privilege to preach such a Gospel; How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. Do we realize what a privilege is ours?

IV. *Preaching the Cross:*  
I Corinthians 1:18-25; 2:1-5.

The preaching of the Cross was central with Paul and with the other apostles. Peter preached Christ crucified at Pentecost. This sort of preaching was an offense to many; to the Jews a stumbling-block, and to the Greeks, foolishness. The Jews were looking for a Crowned Christ, not a Crucified Christ. They had, by wicked hands, put Him to death. Were they now to turn and accept Him as their Messiah? This was what they had to do; this was what many of them did at Pentecost. The Greeks sought

Wisdom; they did not realize that here was both the Wisdom and the Power of God, for to all those that believe, the cross is the power of God. The unbeliever scoffs; the believer, accepts, God's way of salvation. The one is lost; the other is saved.

Preaching of the Cross still meets with indifference, scorn, and unbelief. Men in our day, as in Paul's day, refuse to believe and accept the salvation offered them through the atoning death of Christ on the cross. They still wish to save themselves by wisdom (philosophy), or by their works (Law).

Paul had been sadly disappointed at Athens. He had tried to meet the philosophers and win them by his eloquent speech on Mar's Hill. He comes from the cultured city of Athens to the corrupt city of Corinth, and he says that he comes not with excellency of speech, but in weakness and in fear and in much trembling. He determined to know nothing among them but Jesus Christ and Him crucified. He came trembling, but he came trusting; trusting in the power of the Spirit. In Corinth he had great success.

I think we can see an illustration of this in Billy Graham's Crusade. Men still respond to the preaching of the Cross; to the Old, Old Story of Jesus and His love; when we tell of His death on the cross for our sins. Whenever the Church leaves this fundamental part of the Gospel out, it loses its power.

V. *Preaching Christ;* Christ in you, the hope of glory:  
Colossians 1:24-29.

The Gospel IS CHRIST : when we preach the Gospel, we preach Christ. It is not sufficient just to preach, or to know, the facts about Christ; that He was born in Bethlehem; that He worked at Nazareth; that He had a blessed ministry of three years, going about doing good; that He was crucified, and rose again. These facts are part of the Gospel, but it is the PERSON behind these facts that we need to meet and know, believe, obey, and love. Christ IN US; He must become a personal Saviour to each one. Behold I stand at the door and knock. A boy and his father were looking at the famous picture of Christ knocking. They stood in silence, and then the boy said, Father, did He get in? Has the Christ gotten into our hearts?

World Missions Receipts

Budget for 1954	\$2,874,900.00
Receipts for 1954	2,733,728.36
Percentage of annual budget received for 1954	95.09%
Balance needed for 1954	141,171.64

## Missionaries To Europe

Hymn: "Safely Through Another Week"

Prayer

Scripture: Acts 1:1-8.

Hymn: "We Have A Story To Tell To The Nations"

Offering

Hymn: "All Hail The Power Of Jesus Name"

### PROGRAM LEADER:

The title of this program is accurate in a general sense, but our missionaries to Europe do not consider themselves missionaries according to the ordinary definition of the word. They are our Christian representatives to the people of Portugal, but they do not call themselves "missionaries" among the Portuguese. There is already a small, established Presbyterian church in Portugal, and these representatives of ours are working to strengthen the witness and effectiveness of that existing church. For this reason, our "missionaries" are called "fraternal workers".

The work in Portugal is a cooperative effort, being shared in by the Presbyterian Church, U.S.A., the Presbyterian Church of Brazil, and our own denomination. The U.S.A. church is represented by two couples, and the other two churches by one couple each.

It is interesting to note that the church of Brazil has a part in this project. This has been called foreign missions in reverse, because, as we all know, Brazil was originally colonized by Portugal. We find here a movement from Portugal to Brazil to Portugal. The mother country has contributed much to the culture of Brazil, and now Brazil is able to make a valuable contribution to Portugal.

The newest workers in the field are the missionaries of our own church, Rev. and Mrs. Herbert Meza. The Mezas were appointed some time before they were able to secure entrance to Portugal. The story of this young couple is especially interesting because they are the products of the home mission work of our church. They were led to Christ and into His service through the ministry of the Ybor City mission of Tampa, Florida.

### FIRST SPEAKER:

We will remember from our studies of history in school that there was a time when Portugal was an important world power. We remember that during the fifteenth and sixteenth centuries the Portuguese navigators led in the important geographical discoveries that were

made. The world will be forever indebted to this small country for these great contributions. We are also aware that Portugal has not been very prominent since those times. Today, the nation itself is small (about the size of South Carolina), densely populated (about eight million inhabitants), and very poor. Most of its wealth and strength comes from its territorial possessions which are many times larger than Portugal itself. The present form of government is a mild dictatorship. Americans can never look with much favor on any kind of dictatorship, but our missionaries say that the leaders of the government are wise and seem to have the best interests of the people at heart. The religion of the country is overwhelmingly Roman Catholic, but even the leaders of the Catholic church have readily admitted that the church is influential in the lives of only a minority of the people. We can sum up our description of Portugal by saying that it is a land with a rich heritage but which has lagged behind its neighboring countries in material, intellectual, and spiritual development.

### SECOND SPEAKER:

While Protestantism is not new in Portugal, we have already indicated that its adherents constitute a very small minority. There are only seven thousand members in all Protestant churches. The largest Protestant denomination is the Presbyterian Church of Portugal, which was officially organized on Reformation Day, in October, 1952. This church has over 1500 members, and it is within its organization that our missionaries work.

The growth of all Protestant work in Portugal has been slow due to the opposition and persecution of the Roman Catholic majority. The local congregations are weak and discouraged. The present program of the Presbyterian church emphasizes the building up of confidence in the local churches. They are being helped to improve their buildings and enrich their programs of evangelism and education.

One widespread cause of discouragement has been the lack of well trained Protestant leadership. To combat this difficulty a seminary has been recently established to prepare men for the ministry. Its present enrollment is nineteen, and some of its graduates are already serving as pastors in the local churches.

The most recent undertaking of the church is the establishment of a Protestant hospital,



known as St. Luke's Clinic. Before the founding of this medical center it was very difficult for the Protestant people of Portugal to secure proper medical care. A number of Christian doctors are contributing their time and services free of charge in order to get the hospital firmly established. While the first aim of the clinic is to minister to the needs of people already in the churches, it will surely serve as an avenue for evangelism, as is the case in all of our mission hospitals.

#### PROGRAM LEADER:

We have seen that Portugal differs in many respects from the other countries where our church is engaged in mission work, but there are two things which Portugal has in common with every other mission field: (1) The marvelous steps of progress that are being taken by the grace of God, and (2) the almost limitless opportunities for making Christ known to the lost and enriching the lives of those who already believe.

## Church News

### DR. JOHN S. LAND HONORED

New Orleans — Few churches have one minister for 37 years. That is true at St. Charles Avenue, where Dr. John S. Land has been their only senior pastor. In honor of this long and happy relationship, a group of members, at a recent congregational meeting, (Jan. 19) presented a portrait of Dr. Land to the church. Miss Ella Wood, noted New Orleans artist, painted the portrait.

Dr. Land was originally from York County, South Carolina. He was graduated from Presbyterian College and from the Columbia Theological Seminary of his home state. He later did graduate work at Tulane University and at the University of Edinburgh. He was ordained in July, 1917, and was installed as pastor of the St. Charles Avenue Branch of the First Presbyterian Church on the same date. When the branch was organized into the St. Charles Avenue Presbyterian Church in 1920, with 209 charter members, he continued as pastor and has been serving in this capacity continuously.

### Town and Country Church Conference

Fayetteville, Ark. — The first interdenominational Town and Country Pastors' Conference to be held at the University of Arkansas, will be at the University's College Agriculture here on February 22-25. Those attending will come from the states of Missouri, Oklahoma, and Arkansas.

About 100 are expected to be present for the three-day meetings of general sessions and seven seminars.

Dr. James M. Carr, Secretary of the Town and Country Church Department, Board of Church Extension, Presbyterian Church, U.S., will lead one of the seminars, on "The Program of the Small Church." Dr. Carr is the only member of the denomination taking part in the conference, but many ministers from Presbyterian Church, U. S., are expected to attend.

The conference, sponsored by the Arkansas Town and Country Church Development Committee, has for its theme, "The Town and Country Church Faces Changing Conditions."

### FAYETTEVILLE PRESBYTERY AND MACDONALD COLLEGE LEADERSHIP TRAINING SCHOOL

Four hundred students and faculty assembled at Flora Macdonald College, Red Springs, North Carolina, on Monday night, January 31, 1955, for the opening of the fourth annual Leadership Training School sponsored by Fayetteville Presbytery. This school has set an amazing record since its beginning in 1952. Fayetteville Presbytery is chiefly rural in population with very few large towns. Yet the average attendance each year has been above four hundred with nearly all of the churches in the Presbytery well represented. A great many people come as far as sixty miles to take advantage of this opportunity of self-improvement. A large number of the ministers attend with their voluntary workers.

This year eight courses are being offered as follows:

TEACHING NURSERY CHILDREN—Miss Olive Cooper, Director of the Week-Day Kindergarten, First Presbyterian Church, Lumberton, North Carolina.

TEACHING PRIMARY CHILDREN—Mrs. Stuart Ritchie, Area Worker for Synod's Committee of Christian Education, Fayetteville, North Carolina.

TEACHING JUNIORS—Mrs. S. H. Fulton, Laurinburg, North Carolina, Children's Work Consultant.

TEACHING INTERMEDIATES (Pioneers)—Miss Ann Anderson, Director of Christian Education, First Presbyterian Church, Fayetteville, North Carolina.

WORK OF CHURCH OFFICERS—Reverend Richard R. Gammon, Pastor, Dunn Presbyterian Church, Dunn, North Carolina.

WHAT PRESBYTERIANS BELIEVE—Reverend Hogan Yancey, Pastor, West End Presbyterian Church, West End, North Carolina.

AUDIO-VISUAL RESOURCES IN CHRISTIAN EDUCATION—Reverend Ralph Underwood, Minister of Christian Education, Highland Presbyterian Church, Fayetteville, North Carolina.

STUDY OF THE BOOK OF ROMANS—METHODS FOR TEACHING THIS BOOK—Price H. Gwynn, Jr., Dean of the College, Flora Macdonald College, Red Springs, North Carolina.

Dr. Robert F. Sloop, Pastor of the First Presbyterian Church of Lumberton, is Dean of the School and Reverend Leighton B. McKeithen, Pastor of the Sherwood and Big Rockfish Presbyterian Churches, is Chairman of the Committee on Publicity.

## CHONJU HOSPITAL DEDICATION AND GRADUATION CEREMONIES

Chonju, Korea — Dedication of the new four-story wing at the Presbyterian hospital and medical center at Chonju, South Korea, on Dec. 20 was witnessed by a corps of 12 international guests and officials.

Governor Yohan Lee of Cholla Pukto Province spoke at both the dedication and the graduation of the first class of 10 nurses from the hospital.

Mrs. Francis Whang, head of the Korean Nurses Association, of Seoul, was the main speaker at the graduation exercises. She also heads a post-graduate school of nursing which teaches nurses administration and nursing education.

Other guests included: Dr. M. S. Kim, president of Severance Medical College, Seoul; Miss Augusta Mayerson, of New York City, Chief, Voluntary Agency Liaison UNKRA (United Nations Korean Reconstruction Agency); Mrs. Dalla Voran, of Kansas, assistant to Miss Mayerson; Dr. Ragner W. Nilssen, of Oslo, Norway, Deputy chief of Public Health, Headquarters KCAC (Korea Civil Assistance Command); Lt. Col. Howard C. Bond, Commanding Officer KCAC, Cholla Pukto Team, Miss Francis Vanderplas, of Holland, nurse with the KCAC, Cholla Pukto Team; Miss Susan Haines, of Australia, Chief Nurse, Headquarters, KCAC; Chaplain (Major) Roland C. Pickhardt, U.S. Air Force, Headquarters 6170th Air Base Group; and Dr. and Mrs. John C. Cornes, of London, from the American Friends Service Unit, Kusan, Korea.

The 10 girls who graduated in the nurses class were part of the 20 who started out in the June, 1950, class. The School was closed shortly after the outbreak of the Korean War and reopened April, 1952. Of those graduating 9 of the girls are accepting positions in the hospital at Chonju and one is going to Kwangju to the tuberculosis hospital operated by the Presbyterian Mission. So all 10 remain in Presbyterian work.

Dr. J. C. Crane who came out of retirement to return to Korea to teach his own textbook on theology was another of the speakers at the nurses graduation. Dr. J. C. Crane is the father of Dr. Paul S. Crane, director of the Presbyterian hospital and medical center at Chonju.

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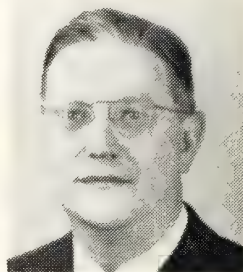
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## The Presbytery of The Everglades

On January 1, 1955 the Presbytery of Saint Johns as of 1954 ceased to exist in compliance with the order of the Commission of The Synod of Florida for the Division of the Presbytery and in its place three new presbyteries were erected. The Churches of South Florida, from Fort Pierce to Key West and from the Atlantic to the Gulf, met in the Westminster Presbyterian Church of Miami for organization into a presbytery. Each Church was represented by its Minister and an Elder. Many of the Churches had more than one Elder present for there was great interest in the new Presbytery and the work opened up by the erection of the Presbytery.

Rev. Paul M. Edris, Daytona Beach, by appointment of Synod was convenor and presided until a Moderator and Stated Clerk were elected. Prior to the election of a Moderator and a Stated Clerk Mr. Edris conducted a devotional service after which, assisted by Dr. Robert E. Fry, he led Presbytery in the observance of Holy Communion. Dr. Robert E. Fry, Hollywood, and Rev. James D. Carter, Miami Springs, respectively were elected Moderator and Stated Clerk. Rev. O. A. Rusher, West Hollywood, was elected Permanent Clerk.

One of the first pieces of business attended to was the selection of a name for the new Presbytery. At a prior pre-Presbytery meeting several names were suggested and put in nomination these being Gulfstream, Saint Andrews, Royal Palm and



The Everglades. By a large majority vote the name proposed by Rev. Edward Hallman "The Presbytery of The Everglades" was chosen.

After naming the Presbytery the following Committees were organized and their chairmen elected: The Commission on The Minister and His Work, Dr. Ryan L. Wood, West Palm Beach; Home Missions, Dr. B. M. Larson, Coral Gables; Christian Education, Rev. Frank Elvery, Homestead; World Missions and Overseas Relief, Rev. H. Lawrence Love, Fort Lauderdale; Church Extension, Rev. Clyde Bartges, Coral Gables; Annuities and Relief, Rev. Sterling L. Hunter, Miami; Educational Institutions, Dr. James Caligan, Miami; Candidates for The Gospel Ministry, Rev. Russell D. Toms, Fort Lauderdale; Stewardship, Dr. John D. Henderson, South Miami. Dr. Ronald S. Wilson and Rev. Wayte Fulton were elected trustees of Davidson College. Mr. Joseph F. Dussault of South Miami was elected Treasurer of Benevolences.

The size of the Presbytery in its beginning entitles it to six Commissioners, three Ministers and three Elders, but at the rate Presbytery is growing it will be entitled to eight or more. The first Commissioners elected to the General Assembly are: Rev. J. Wayte Fulton, Jr., Rev. Russell D. Toms, Dr. John D. Henderson with alternate Rev. O. A. Rusher, Rev. Frank Elvery, and Dr. C. Groshon Gunn. The Elders are: R. J. Black, West Palm Beach; Carl J. Harris, Hialeah; S. Oliver O'Bryan, Westminster; alternates, Sam J. Jaquinta, Bethany; Elwood Sutherlin, Miami Shores and Jennings Tempe, West Hollywood.

Mrs. Henry Craig for the Presbyterial, Mr. Ollie Page for the Synod's Men's Council and Rev. Duane Wickard of the Southeast Presbytery of the Presbyterian Church, U.S.A. brought greetings.

At this initial meeting Presbytery received and dismissed its first ministers. Dr. W. Ivan Hoy was received from the Presbytery of Lexington, Rev. Robert Ford was dismissed to Westminster Presbytery of the Tampa Bay area, one of the new Presbyteries erected out of old Saint Johns.

After an historic day of which one of the highlights was the delightful bountiful lunch served by the women of Westminster, the Presbytery adjourned to meet on Tuesday, February 8, 1955 in the Westminster Church. One of the items of business to be attended to at the Adjourned Meeting is to vote on the categorical question of union.

James D. Carter  
Stated Clerk.

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## Minister's Retreat—Feb. 1 - 3

Montreat, N. C.

By G. B. Talbot

Approximately fifty ministers from Appalachia Synod participated in a Retreat Feb. 1-3 at Montreat.

The Rev. A. W. Hewitt, D.D., noted rural pastor, author and lecturer, and an authority on rural church work in the Methodist Church was the high-light in the 3-day meeting. Dr. Hewitt, whose home is in Vermont, succeeded not only in relaxing many a tense nerve thru his spontaneous wit and good humor but he brought three inspiring messages that were filled with illustrations from his very rich experience in the ministry, in the educational field and in his travels.


The Retreat included devotional periods led by the following preachers: Dewey Greenhoe, Warren Thuston, Earnest Wilson, C. Grier Davis, C. E. Gammon, and M. O. Sommers. Their messages were both heart-searching and challenging.

Dr. C. Marshall Dendy, Executive Secretary of the Board of Education, Rev. James M. Carr, Head of the Department of Town and Country Church, and Dr. J. G. Patton, Executive Secretary of the General Council brought addresses and led in forums pertaining to the particular branch of our Church's work which they represent.

On one evening the ministers were highly entertained with a magic show given by Mrs. Shaw Smith, Director of Student Activities at Davidson College. Choral groups from Lees-McCrae, King and Montreat Colleges brought not only entertainment but a lot of inspiration with their fine music.

Dr. J. R. McGregor and Dr. James L. Fowle led the Retreat to a grand climax in the closing service of Communion and re-dedication. Those who attended the three days of inspiration, instruction and fellowship went home truly refreshed in spirit and ready to serve the Lord with renewed heart, mind, soul and strength; hoping that the experience will be repeated next winter.

The Committee which planned the Retreat are as follows: The Reverends Ferguson Wood, D.D., A. B. Montgomery, Ph.D., John Yelton, D.D., I. M. Ellis, and T. A. Freeman, D.D.




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## EDITORIALS

### Chiang—Hated by Whom?

We have before us a newspaper dispatch from Chapel Hill, carrying the statement by Dr. Sherwood Eddy that General Chiang Kai-shek is "the most hated man in China."

One's immediate reaction is - hated by whom? Unquestionably General Chiang is more hated by the Communists than any other one man. In fact, he is probably the most hated living individual. He has refused to compromise with them from the very first and has continued that refusal down to today, the only world leader with such a record for thirty years.

The writer has been told by a Chinese leader who escaped from Communist China that, "If Lao Chiang (Old Chiang, as he is affectionately called), should lead the Nationalists back to the mainland it would be the most joyous day China has ever known."

Yes, Chiang is hated but the people who hate him are those who also fear him and the release of China, for which he stands. Little wonder that every possible effort is being made to smear him and the Nationalists. One has but to visit Formosa, as the writer did, and see the Nationalist Government of today to realize what a genuine and worth-while ally we have on that island which points as a dagger towards the mainland of China. It is the *one* symbol of hope left to the Chinese on the mainland.

In this connection we are deeply disturbed by the quiet movement afoot to discredit Chiang and the Nationalists and to promote the recognition of red China. This is being

carried out by some who should know better, and it is all the more dangerous because of the character and standing of some of these men.

Only a few days ago a well known columnist reported from Washington that ultimate plans are already being laid to recognize red China. By all that is right and honest and decent how can we contemplate such a thing?

During World War II the principle of recognizing and caring for governments in exile was firmly established. Poland, the Netherlands, and many other governments were in exile and continued to be recognized as the legal governments of those nations.

The argument that "control" of a country demands recognition of the government in "control" is utterly specious. The people of China are not under Communist rule by choice. Give them the chance and they may throw off this regime. In any case, if we want to destroy the last vestige of hope for these people then let us recognize their Communist leaders. In doing so we would, we believe, be guilty of a grave moral mistake and we would take but another step in the many we have so foolishly taken in unwittingly furthering the spread of Communism around the world. —L.N.B.

### Infiltration by Compromise

A Christian testimony may be affected by the *direct* opposition of Satan. But, such opposition can sometimes be easily identified and it therefore can be more easily thwarted.

But, for the Christian, and for Christian institutions, the gravest danger does not come from a frontal attack. Rather it comes from the slow infiltration of compromise; compromise with any basic principle of right and wrong.



The Scriptures, and our own personal experience, are filled with illustrations of the fact, danger and results of accepting any compromise with the Devil.

When the time for the Israelites to leave Egypt arrived, Pharaoh, having seen God's miracles and experienced His judgments, offered a compromise: "*Go ye, sacrifice to your God in the land.*" Today, if we insist on being Christians, Satan's compromise is that we be Christians on his grounds. "Worldly" Christians are legion today, convincing evidence that many have accepted this deadening compromise. Little wonder that they are unhappy, discouraged and of little or no use as witnesses to the One Whose name they bear.

Later, Pharaoh offered his second compromise: "*Ye shall not go very far away.*" Today the same offer is made: "Go ahead and be a Christian but stay close to the world." We all know that the line of demarcation between so many of us and the world is so narrow that the unsaved around us see nothing in our lives which seems different from other people. Satan has won a great victory when Christians are willing to stay close to the border of his domain.

The next compromise offered by Pharaoh was even more deadly: "You who are grown go and offer your sacrifices, but, leave the children and young people here." How many Christian homes have suffered by this deadly compromise—father and mother go ahead trying to live as Christians but permitting their children to live in and become a part of the dying world around them. All of us have seen the tragic mistake of letting the world and its standards engulf the children of Christian homes so that they have no real desire to follow their parents into living for Christ. Also, many a parent, consumed by worldly ambition for their children, has been willing to compromise for imagined worldly advancement for son or daughter, only to go sorrowing to the grave over children who have no interest in or desire for things of the spirit.

The final compromise offered by Pharaoh was that the children of Israel might go: "But, leave your flocks and herds here." Many a Christian tries to worship God on Sunday but leave his material possessions in the world, giving neither their direction nor use into the hands of God. In the case of Israel, these flocks and herds were necessary for the sacrifices.

Satan would, if possible, deprive us of the will and the means to worship. He will settle for almost anything today if we will omit the blood of Christ—if we will ignore the substitute offered for our sins.

Just as with the individual, so with the Christian institution. Satan is constantly offering the insidious temptation to compromise with the world. The highest in educational facilities and methods is in complete accord with the highest in spiritual witness, both in faith and practice, but again and again Church related institutions have become secularized and rationalized until Christian principles are given a polite, or perhaps, a condescending recognition, but the vital matters of Christian truth are denied their rightful place.

This is not a matter for scornful judgment. Rather it is one for most prayerful self examination.

There is not a day that does not find us assailed with temptations to compromise with Satan. Our adversary is wily and unrelenting; and we cannot face or overcome his designs in our own wisdom and strength.

One thing is certain: the will and determination to, by God's grace and help, live uncompromisingly for Him will soon bring us into conflict with established custom and with fellow Christians who have no vision of or will for a clear-cut break with the world.

Such an unwillingness to compromise comes solely through a determination to follow God's will for our lives regardless. Isaiah had caught this vision when he said: "*For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.*"—

—L. N. B.

## A Memo on Missions

To miss the missionary emphasis in Christianity is almost tantamount to miss Christ Himself. Christianity is a missionary religion to its very core. Foreign Missions originated not with men, not with churches, not with missionary organizations, but with God Himself. I say it reverently—the first Missionary Society was the Trinity. When in the councils of God it was planned to send the Second Person of the Godhead into a world of sinful men—the

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first foreign missionary enterprise was instituted. When Christ was born of the Virgin Mary in Bethlehem, He came as a Foreign Missionary from Heaven's glory into a world of woe.

The golden text of the New Testament, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life," is not only a statement of our redemption, it is a declaration freighted with missionary implications.

For if God so loved the *world* that He sent His only begotten Son to die for the sins of the *world*, does it not follow that the Father intends the *world* to know what His Son had done *for* the world and to enjoy the benefits of the Gospel.

God did not leave the proclamation of this message to angels. He left it to us who have experienced redemption through a personal acceptance of Jesus Christ as Saviour and Lord. If one is a Christian he will have the mind of Christ, and the mind of Christ is missionary.

Allow me to suggest three means by which Christians may help carry out the Great Commission:

(1) *By prayer.* Someone has aptly stated, "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed." You can heed our Lord's exhortation, "Pray ye: the Lord of the harvest that He will send forth laborers into His harvest." He requested us to do this for His kingdom program. We need to pray that God will send forth missionaries from our midst, and then we need to pray for the missionaries that God has already sent forth. Probably none of us dreams of exerting an influence that is world-wide, but such is possible through prayer.

(2) *By Becoming Missionaries.* Jon Keith Falconer, that young Scotch nobleman and brilliant Cambridge scholar, who gave up fame and fortune and went at his own expense with his equally devoted wife to preach the Gospel to the Moslems of Arabia, said: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field."

Can young people pray, "Thy kingdom come," without praying, "Thy will be done in my life"? Can they ask the Lord of the harvest to send forth laborers into the harvest without praying, "Lord, here am I, send me"?

Following World War II, a young electrician and his wife who owned a small electric shop

in Panama City, Florida, answered the call to foreign missionary service as industrial missionaries. It seemed somewhat of a wild experiment to give up a business and a home to go to Colombia, South America. But they felt sure it was God's call. They obeyed and the Lord wonderfully vindicated their faith.

The young electrician has since become head of one of the largest electric power companies in South America. He receives a fabulous salary and spends his evenings preaching the Gospel and his money on missionary projects. His wife has established a Christian school for Colombian children. In their unique position as laymen, they have a much broader influence than formal missionaries, and are exempt from much of the persecution which focuses upon Protestant missionary endeavor in that Catholic-dominated land.

But for those who cannot personally go, there is another way of becoming a missionary:

(3) *By Money.* Dr. Oswald J. Smith, that famous Toronto pastor and missionary statesman, said, "every church should support at the very least, two pastors, one at home and one abroad." No investment in the world promises such returns as missionary investment. The question should not be, "How much money shall I give to God?" but "How much shall I keep for myself?"

In these days of tremendous missionary challenge, the church is offered one of the greatest opportunities for missionary advance that has been known in history. We have reason to believe that it is the last opportunity before Christ returns to publish the Good News of salvation to the ends of the earth. The time is short; the challenge is great; but the laborers are few. We can do more than we are presently doing to expedite the chief business of the church and complete the task of world evangelism—by our prayers, our going, and our gifts. —G. S.

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## "Long Range Objectives"

There has come into our hands a two-page summary of information, gotten out by an editor most active in the cause for union, entitled "*CONTACT*" - (8).

We would not editorialize on this but for some "suggested next steps" the implications of which give us real pause.

Among the suggestions are "continued and increased use of the Men's Work division to promote union. Also not to minimize the part of the women in this direction."

Even in the United States Government employees are forbidden by law to take a part in



partisan politics. In the opinion of this *Journal* certain agencies of our church have already been used in an improper way for a partisan matter. Also, certain employees of the Church have seen fit to use their positions to further one side of a most controversial matter.

We believe this should stop and we believe that the Boards and their Secretaries should handle this matter without further delay.

Other suggestions in this memo could also pave the way for continued dissention:

"Send me the names of men who voted FOR and AGAINST in your Presbytery"

"An all-out effort really to create a will to union among the people of the church"

"Keep alive interest in union, through church papers (?), in special meetings, in strengthened organization of Friends of Union."

"Instruct Committee on Union to continue discussions with view to another plan, to be submitted to a later Assembly."

"Goal (keep in our minds but not publicized): Union by or before 1961".

"Elect pro-union Moderators"

"Long term educational program in presbyteries voting against union"

Etc. Etc. Etc.

As we have studied the many suggestions in these "Next Steps" it was almost pathetically obvious that, to some, organic union is the most important matter facing the Church.

Over against these suggestions we could but compare a set of plans which were developed at a meeting recently arranged by some opponents of union. They were arrived at without having heard of the objectives, mentioned above. They include:

- a. Promotion of a will all over the church to pray for a mighty outpouring of God's Holy Spirit in revival.
- b. A renewed emphasis on Bible study throughout the Church.
- c. Developing a spirit of patience towards those with whom we differ.
- d. A deep sense of humility, that God might guide and use us fully in His cause.
- e. A greater spirit of love in all our dealings with others.
- f. A renewed emphasis on the spiritual mission of the Church and a whole-hearted backing of the "Forward With Christ Movement".

g. Constant prayer that all of the agencies and institutions of our Church may fully rise to their responsibilities in being loyal to the Standards of our Church.

h. If permitted to do so - a complete cessation of discussions, pro and con, on the matter of organic union.

There has been considerable talk along the line that: "The will of God has been thwarted by the vote of the Presbyteries". We do not presume to affirm that man's acts necessarily reflect the will of God. But, of this we are sure - **THERE ARE THINGS WITHIN THE CHURCH OF INFINITELY GREATER IMPORTANCE THAN ORGANIC UNION.**

It is our hope that we might concentrate on these for a change. —H. B. D.

## Perseverance

Gordon H. Clark, Ph.D.

One evening as I was conducting the mid-week prayer meeting, an elderly, white haired gentleman asked for one of his favorite hymns: *How Firm a Foundation*. The hymn has six long stanzas, and as the meeting was informal I wondered aloud which of the six we could omit. Not the first, of course—it speaks of the word of God as the foundation of our faith; not the second because we need the aid and strength of God's omnipotent hand; the third or fourth? The old gentleman interrupted my wondering by insisting that this was a good hymn and that we could sing it all. We did, and as we reached the fifth stanza, everyone else in the room saw in it the picture of the grand old man who had requested the hymn:

E'en down to old age all my people shall  
prove  
My sovereign, eternal, unchangeable love.  
And whom hoary hairs shall their temples  
adorn,  
Like lambs they shall still in my bosom  
be borne.

He too sang it with vigor, and he sang the sixth stanza too:

The soul that on Jesus hath leaned for  
repose  
I will not, I will not desert to his foes.

Now it was a bit strange that this gentleman should have requested this hymn and should have sung it with such praise and devotion. For he did not like Calvinism; all his life he had been an Arminian; he did not believe in eternal security. He had told the people so for years. Or, had he now come to believe without realizing that the Arminian views of his earlier days had changed with the color of his hair?

If it is strange that this lovely Arminian saint could become at least somewhat of a Calvinist

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without knowing it, it is far more strange that anyone who bases his faith on the firm foundation of God's word could ever be an Arminian. The Scripture verses are too numerous to mention.

But some may be puzzled at the doctrine of perseverance and think that it ascribes too much will power to frail humanity. Such an objection rests on a misunderstanding. The Confession says, "This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof."

What should be particularly noted in this section is how the doctrine of perseverance fits in with all the other doctrines. God is not irrational or insane. What he says hangs together; it forms a logical system. Election, total depravity, effectual calling, sovereign grace, and perseverance are mutually consistent. God does not contradict himself. But Arminian saints do. They may be grand old men, loved by all who know them. But not until the message of the Bible persuades them of God's sovereign, unchangeable love, can they really sing

That soul, though all hell should endeavor  
to shake,  
I'll never, no, never, no, never forsake.

## ANGLERS

(By the Editor of The Testament  
For Fishers of Men)

### Lesson No. 96

#### Bottlenecks

There are a number of bottlenecks in personal evangelism. I do not find this word "bottleneck" in my unabridged dictionary; it is one of the more modern crop of coined words which have gotten into our vocabulary. Like the word "grassroots" for instance, "nuclear-fission" and feminine names for tornadoes. If I were asked to give a definition of "bottleneck" as I understand it, I would say it is "the contracted sole outlet of a container which greatly restricts outflow or inflow of the contents." A bottleneck is much like a "road block" (another modern term) because it almost closes the highway and stops traffic—at least slows it down greatly.

The church has bottlenecks. I do not think it is too harsh to say that most pastors stand behind their pulpits on Sunday mornings and preach to rows and rows of bottlenecks, and as a rule the further back they sit the smaller are the necks and the tighter the stoppers. They may be well dressed, sing with open hymnbook, put folding money in the plate, but they are "bottled in bond" just the same, and the bonds are indifference, timidity—and in many cases, unconfessed sin—secret sin.

The Christian concept of service is "pouring out"—the emptying of self on behalf of lost sinners for Christ's sake. Our Bible teaches us that we are temples designed for the occupancy of the Holy Spirit. When one is filled with the Spirit the outflow is irrepressible and inevitable. It is the mighty power of God. It *must* break out to bless others; it cannot be confined. So a real born again Christian, after all, is not a bottleneck at all. The bottlenecks are those who have not received the Spirit, because that neck refuses to admit Him. The "stopper" is a combination of interests which have not given way to the entrance of the Spirit: social practices and engagements, business absorption, secret sin and personal associations which form an effective road block to the entrance of the Holy Spirit. These are regarded in the world as good citizens; but they may be bottlenecks in the kingdom of God.

*Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. Psalms 139:23,24.*

### Recommend The Journal To Friends



## LESSON FOR MARCH 6

*The Fellowship of Christian Love*

**Background Scripture:** Acts 2:42-47; 1 Corinthians 13:1-7; Ephesians 2:11-22; 3:14-19; Colossians 3:12-17; 1 Thessalonians 3:11-13; 1 John 4:7-11.

**Devotional Reading:** 1 John 3:14-18.

Love is the center of the Law: Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the First Commandment And the Second is like unto it; Thou shalt love thy neighbor as thyself. Jesus gave this as the Summary of the Ten Commandments, and in Deuteronomy we find practically the same summary. There can be no real observance of the Law unless we love God and love our fellow-men.

We are considering today The Fellowship of Christian Love, that is, the Love of Christians for each other. In our Devotional Reading this is given as a proof of our having passed from death unto life. We know that we have passed from death unto life because we love the brethren. The pages of Church History would make much better reading if Christians had always remembered this simple test. When we read of those who called themselves Christians persecuting and putting to death those who disagreed with them, we are ashamed, disgusted, and angered. Even when there was no outward persecution there was often bitter wrangling and disputes, jealousy and ill-will. Today we do not have so much of this open hostility, but I am afraid that we are still far from the ideal set forth in these verses. John is very plain and blunt in what he says: He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer. I am afraid that we have many of these "murderers" in Church History, even among the leaders.

He turns now from the negative to the positive: since God through His love laid down His life for us, we ought to lay down our lives for the brethren. Surely, if we are ready to do this, then, when we see a brother in need we will not shut our heart against him, but will help him in every way possible. The Church has lost much of its influence because it has failed to take care of the poor and needy. The Early Christians did this; we ought to follow their example, and not let other organizations do what it is our duty and privilege to do.

*I. A Beautiful Picture of the Early Church:*  
Acts 2:42-47

We have looked at this picture many times, but it will do us good to look again Three thousand

souls had been added to the band of disciples. They continued steadfastly in the Apostles teaching, and fellowship, and in breaking of bread, and in prayers. This oneness of Christian Fellowship expressed itself in a most beautiful and practical way; they shared their goods with each other, even selling their possessions and parting them as every man had need. This was a spontaneous movement of Christian love. It caused great joy, thanksgiving and praise, and favor with the people. The Church grew daily as those who were being saved were added to their number. It seems a pity that such a beautiful picture had to be marred, and that this practice did not continue, but we find that grave abuses crept in, and another method was adopted by the Church to care for the poor. (See chapter 6, and also Paul's raising funds for the Church in Jerusalem.)

*II. A Beautiful Description of Christian Love:*  
1 Corinthians 13:1-7

This is the most beautiful poem ever written on Christian love. It is so perfect and simple that it needs no explanation or comment. The best thing we can do with it is to read and re-read it until its message is burned into our very souls, and then try to practice it in our lives. You do not try to analyze or explain a diamond; you simply let it shine! May I just say two things about these first seven verses? (1) He shows us that all other gifts are worthless unless permeated by love; even the best and greatest gifts, such as eloquence, prophecy, knowledge, faith, generosity, and sacrifice. (2) Then he breaks up LOVE into some of its colors, very much as the white light is broken by the raindrops and form the beautiful rainbow in the sky. How many things are wrapped up in that word LOVE! Patience and kindness are there, with the absence of envy and pride. It makes us courteous and unselfish, keeps us from anger, and evil thoughts; rejoices not in iniquity,

but rejoices in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Is it any wonder that Paul prays that our love may abound? Here in all its beauty is the "fruit of the Spirit".

### III. *The Household of God: A Lovely Church:* Ephesians 2:11-22; 3:14-19

In verse 10 we are told that "we are his workmanship". The Church is built of God. What are some of the things revealed to us in these verses?

1. The Household of God (the Church) is composed of Jews and Gentiles. These two divisions of the human race seemed to have been separated by a "wall of partition" which could not be broken down. Now this wall has been broken down; all are made nigh by the blood of Christ Who is our peace. Both are reconciled unto God in body by the Cross; both those who were "far off"—strangers and foreigners—and those who were nigh, like the chosen people. Both Jews and Gentiles have one Redeemer, Christ.

2. Both now have access by one Spirit unto the Father. The Holy Ghost was not only poured out upon the Jews at Pentecost, but upon the Gentiles in the home of Cornelius.

3. Both are built upon one foundation, the chief corner-stone being Christ. There is one Temple, a habitation of God through the Spirit.

4. They are "rooted and grounded in love". Here is the tie that binds all Christians, of every race and tribe and nation, into one great Body.

5. We are not only "rooted and grounded in love", but we are to grow in love, until our love for each other is like the love of Christ.

6. In this way we are "filled with the fullness of God". God is LOVE: to be filled with love is to be filled with God. This is our ideal. Who can enable us to reach it? "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen".

What is the greatest thing the Lord can do for His Church? Fill it with all the fullness of God; fill it with Love. What a picture we have here of the Household of God! We have seen homes that were filled with Christian Love, and they were beautiful homes. What if every individual church were filled with Love; what if the whole Church were so filled! May all of us keep this vision in mind as we work in our particular branch of the Church.

### IV. *A Lovely Character:* Colossians 3:12-17

In the preceding verses Paul has been exhorting the Colossian Christians to "put off the old man",

and to "put on the new man". Someone has likened these to "rags" and "robes". The unsaved man is dressed in filthy rags; he gives a long list of them. The Christian has a wardrobe full of beautiful garments. He has the robe of righteousness of Christ. What would you think of a person who wore only rags, when there was a whole chest full of radiant robes which could be put on and worn? The unregenerate has nothing but rags—even his righteousness is but filthy rags—but the Christian has robes; why not wear them? Let us take a look at these "robes".

1. A heart of Compassion. Compassion is love for those less fortunate; those in trouble, sorrow, or sin; those who need our help. Jesus was often "moved with compassion". Let us, too, be so moved.

2. Kindness. Kindness is Love in action. When my heart is moved, then my hand reaches out to help. Jesus was moved with compassion, and His hand touched the leper and healed him. Our hands will be busy, if our hearts are really moved with true compassion.

3. Humbleness of mind. The Pharisee gave with a haughty and proud spirit. We must not give as he gave.

4. Meekness. "Meekness is not weakness". Some of the "meek" have been very strong. Moses was meek, but he was a giant in strength. Our Saviour was meek and lowly in heart. Let us copy Him.

5. Longsuffering. "Love suffers long". It takes Love to make us patient with our fellow-men.

6. Forbearing and forgiving: is there any grace better than these?

7. "Put on Love": this is the bond of perfectness.

8. Peace ruling in our hearts: this is the legacy left us by Christ.

9. Be ye thankful. Gratitude is the natural response of love. (Read and meditate upon verse sixteen: "Let the word of Christ, etc.)

### V. *Increasing and Abounding in Love:*

I Thes. 3:11-13

Both toward our brethren, and toward all men.

### VI. *Love is of God:*

I John 4:7-11

We love because He first loved us. Let us rejoice in the fellowship of Christian love; fellowship with God, and with His children.

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## YOUTH PROGRAM FOR MARCH 6

*Building With God*

Hymn: "I Love To Tell The Story"

Prayer

Scripture: I Corinthians 3:1-11

Hymn: "Saviour, Thy Dying Love"

## PROGRAM LEADER:

The Bible makes it clear that when we are Christians, God dwells in us and we in Him. When God works in the world today, He works in and through those who believe in His Son. We are believers, and we do have a share in the building with God. The most wonderful aspect of our building with God is that the work which He does in and through us is both spiritual and enduring. The only things we do which will endure are those things which God does through us.

One of the finest opportunities for building with God comes to us through the great World Mission program of our church. We should never cease to be thankful for our church and its missionary concern. Because our church has this fine program, it is possible for each member of the church to have a share in the building of God's church throughout the world.

In this program we are considering the first of our financial objectives adopted by Presbyterian young people for 1955. Very appropriately, this objective is in the area of World Missions. As you know, we are now observing World Mission Season. This particular objective has to do not only with spiritual building but with a building which is quite material. Our speakers will tell you about it.

*First Speaker:*

In one of our recent programs we spoke of India as a land of contrasts. This is also true of Brazil. Many tourists from the United States are surprised to find that the cities of the east coast of Brazil are as large and as modern as those in their homeland. The contrast begins to appear as one goes inland. Signs of modern culture and convenience begin to disappear when one goes no more than fifty miles westward from the Atlantic coast.

Part of the mission work of our church is carried on in the large, modern cities, and part of it is conducted inland. In recent years even these inland areas have experienced remarkable development. Great cities now stand on ground which was a wilderness no more than ten years ago. Development was held up for years because of the virtual impossibility of building roads through the jungle. Now men have gone over the jungles in airplanes, and both people and material are transported by air. The airplane has conquered the wilderness of Brazil much as the covered wagon

and the railroad conquered the North American wilderness a century ago. The greatest difference is that the Brazilian wilderness is being subdued much faster.

As urban civilization has moved westward in Brazil, our missionaries have followed the movement. It has meant that their labors were spread out thinner and thinner as more people came into their territory, but they are glad of the increased opportunity to witness for Christ, and they report that the people are receptive to the Gospel.

*Second Speaker:*

One problem which is encountered throughout Brazil, but especially in the newly developed inland areas, is that of secondary education. The Mission maintains many primary schools. For the most part they are conducted in the church buildings where the children are taught secular subjects by Christian teachers. These schools go only through the fourth grade, and that is the end of educational opportunity for most evangelical Christian students. The need for secondary schools, or high schools, is very pressing.

We have all heard that Brazil is a predominantly Roman Catholic country. The Roman Church has not been altogether unmindful of the educational needs of the people, but it has not done all that it could. There are Roman Catholic high schools in many places, but they are expensive to attend and they are very crowded. Even if all Protestant students were admitted to the Roman schools and were financially able to pay the expenses, they would not receive the kind of training needed to prepare them for leadership in the evangelical church of Brazil.

You may think it strange that nothing has been said about public schools. There is not much to say. The government has seen fit to turn over the education of its people to private interests, mainly to the Roman church. For this reason our missionaries are anxious to maintain and enlarge the schools which we have already established, and to found new ones wherever possible.

*Third Speaker:*

Goiania is one of the thriving new inland cities of Brazil. It is the capital of the great Brazilian state of Goias. Our church maintains mission work in this city, and just recently we have been offered a wonderful opportunity for educational work. The city has grown so rapidly that the Roman Catholic high school is terribly overcrowded. The officials of the city have offered the First Presbyterian Church of Goiania a very valuable lot near the center of the city as a site for an Evangelical

Christian high school. In order to receive the property free of charge the school must be built within two years. This offer by the city government is very unusual in a land where all government is dominated by the Roman church.

The first units of the school will cost approximately twelve thousand dollars to build. This does not sound too difficult in our land where people frequently spend hundreds of thousands and even millions of dollars on individual churches and schools, but twelve thousand dollars is a great deal of money to the poor Christians of Goiania. The church in Goiania appealed to the West Brazil Mission of the Presbyterian Church, and the Mission appealed to the Board of World Missions in Nashville. Now the appeal comes directly to us. By means of our contributions we may have a share in building with God a Christian high school in Brazil. This high school will serve to reach many people who would not otherwise be reached with the saving Gospel of Christ. It will serve to prepare native leadership and strength for the fastest growing church in the world, the evangelical church of Brazil. The rapid growth cannot continue unless there is an adequate supply of Christian leadership.

#### *Offering.*

Prayer of Dedication for the Offering (If you do not receive a special offering for the financial objectives, but designate a certain part of your budget for this work, you ought to dedicate that gift with a prayer.)

Hymn: "Take My Life, And Let It Be"

(Be sure to use the stanza which reads, "Take my silver and my gold . . .")

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## **Women's Work**

### **MODERN BEATITUDES**

Blessed is she whose daily tasks are a labor of love, for she translates duty into privilege.

Blessed is she who mends stockings and toys and broken hearts, for her understanding is a balm to humanity.

Blessed is she who serves laughter and smiles with the meals, for she shall be blessed with goodness.

Blessed is she who preserves the sanctity of the Christian home, for hers is a sacred trust that crowns her with dignity.

—Source Unknown

### **CALL TO PRAYER**

The World Day of Prayer

First Friday in Lent, February 25, 1955

Theme: "Abide in Me"

The Mighty One, God the Lord, speaks and summons the earth from the rising of the sun to its setting.

Come with the comfort of His love, abiding;  
Come with the sense of His grace, divining;  
Come with the knowledge of His wisdom,  
plenteous;

Come with the sureness of His power, endless;  
Come with the joy of His presence, radiant;  
Come with the hope of His promises, certain;  
And abide in prayer

With Him and with Christians everywhere,  
from the rising of the sun to its setting on  
this World Day of Prayer.



You are urged to discover the hour and place of meeting of the World Day of Prayer service in your community and plan to attend and invite others to attend with you on February 25.

## POYDRAS HOME FOR GIRLS

New Orleans — Presbyterian women of New Orleans occupy 14 of the 15 offices as board members of the Poydras Home for Girls. New president is Mrs. Shirley C. Lyons, of Napoleon Avenue Presbyterian Church. She is a former president of the organization now known as Women of the Church and now represents the WOC on the Board of Deacons at Napoleon Church.

The Poydras Home was founded in 1817 in New Orleans to care for orphaned children aboard a ship here, whose parents died of cholera on the voyage.

Other new officers include: Mrs. John W. Moore, vice president, St. Charles Avenue Church; Mrs. E. Z. Browne, recording secretary, First Church; Mrs. H. H. Blakeslee, corresponding secretary, Napoleon Church; Mrs. E. A. McLean, secretary of admissions, First Church. New board members include: Miss Suzanne Link, St. Charles Avenue; Mrs. Z. W. Bartlett, First Church; Mrs. A. H. Seibert, Prytania Church.

Holdover board members, all Presbyterians, are: Miss Elizabeth Danner, Mrs. Ernest Faust, Mrs. J. W. McClelland, Mrs. C. F. Niebergall, of St. Charles Church; Mrs. George Dicks, Mrs. Ford Jones, Prytania Church.

Sole non-Presbyterian is Mrs. William H. Saunders, of St. Charles Avenue Christian Church.

## PRAYER IN EVANGELISM

By Wm. H. McCorkle

One of the Special Proposals for the observance of the Evangelistic Season this spring which the Division of Evangelism is sponsoring as a "must," is the supplement to the Quarterly Devotional, "Day by Day" in the form of a Prayer Guide. Beginning the week of February 20th and running through the end of April, this Prayer Guide calls for the membership of the whole Church to be in Prayer especially for the *Outreach Program* of the Church. Specific topics are suggested with particular weeks of emphasis "For World Missions," February 27 - March 6, and for "Special Campaign Weeks," March 7 - 13; March 27 - April 3. During this particular two-month season, it is further suggested "that a moment of time be set aside each day at noon when together the membership of our entire Church-family would pause to pray earnestly and definitely for the *Outreach Program* of the Church."

According to the Secretaries of our Division of Evangelism, Rev. A. E. Dimmock and Rev. Wm. H. McCorkle, much interest is being manifest in the undergirding of the program with corporate and individual prayer. All over the Church interest in intercession is being aroused. We believe with a great host of consecrated Christians seeking direction and guidance from God in this enterprise, He will hear and answer, not only with an abundant harvest of souls for His Kingdom, but likewise enrichment of the lives of those who seek to carry His message abroad through personal witnessing.

## HELPS FOR UNDERSTANDING SCRIPTURE READINGS IN DAY BY DAY

By Rev. Clinton C. Baker

*Sunday, February 27, Isaiah 44:12-20.*

How does an idol come into being (vv.12,13)? What is made of (v.14)? What else do men use this wood for (vv.15,16)? Could anything be more tragic than the practice described in v. 17? Only blinded eyes and deceived hearts can account for such futility (vv.18,20). Do we have idol worshippers in the United States today? (See Ephesians 5:5; Colossians 3:5) What does the New Testament equate with idolatry? What do I covet? What material thing do I desire more than the company of the living God? Has my heart been deceived into believing that my grasping for (my worship of) things will bring the satisfaction I desire? (See Ephesians 5:6) "Little children, keep yourselves from idols." (1 John 5:21).

*Monday, February 28, John 4:34-38.*

What does Jesus call His disciples to behold (v.35)? Where had their eyes been focused (vv.31,33)? What was Jesus' purpose in life (v.34)? Do you think that Jesus is trying to show the disciples what the will of God is for them in v. 35? Are my primary concerns material or spiritual? Does my purpose in life correspond with the will of God for my life? Jesus Christ calls some to sow spiritual seed in human hearts without seeing the fruit of their labor; He calls others to reap what someone else has sown (v.37). Am I willing to devote my life to the winning of the souls of men - regardless of who bears the fruit of my labor?

*Tuesday, March 1, John 12:20-26; 32-36.*

What truth does the figure in v.24 illustrate? How does Christ explain this truth in v.25? How did He illustrate His teaching by His own experience (vv.32,33)? In what way are we to follow Christ to the cross (v.26)? How are we to die? Is it a death to self, to a love for sin?

Do I believe the Word of God? Do I really believe that if I die to all my own wants and delights and begin to absorb the light of Christ (vv.35,36) that I will awaken to a more abundant, far superior life (vv.24,25,36)? Why do I hold back?

*Wednesday, March 2, II Corinthians 4:1-10.*

How is the work of the Lord in a human heart contrasted to that of the god of this world (vv.4,6)? God has shown His spiritual light into Paul's heart: notice how it affects his life and ministry. What place does Christ have in his life (vv. 5,10)? How does he meet adversity, persecution and discouragement (vv.1,8,9)? What adjectives would you use to describe the manner of Paul's presentation of the Gospel (v.2)? How does he place himself in relation to his readers (v.5)? Would these things be true of his life if the god of this world rather than Christ controlled him? Do I allow Satan to blind my eyes to Christ's presence in my life? Is this blindness affecting my Christian behavior?

*Thursday, March 3, I Cor. 15:51-58.*

Read vv.42-44. At the resurrection of the dead Christians will be raised with new bodies. What contrasts are drawn between our present bodies and the new bodies we will put on (vv.42-44, 52-53)? Is this something to look forward to? (Note Rev. 21:3-6) Will there be any delay after the last trumpet is blown (Christ returns) before this happens (vv.51-52)? How shall our redemption then be completed (vv.54-55)? Who is responsible for giving us this victory (v.57)? How, then, ought we to act while we are still present in this body (v.58)? Does the hope of complete redemption spur me on to service for Christ?

*Friday, March 4, I Corinthians 3:5-9.*

What figures does Paul use to describe his readers (v.9)? How does he portray himself and Apollos (vv.5,9)? What function does each perform (v.6)? What function does God perform (v.6)? What conclusion, then, does Paul reach about himself, Apollos and God (v.7)? Why do you think Paul concludes this? To whom do these Christians belong (v.9)? Notice that Paul and Apollos are merely "wage earners" in God's vineyard (v.8). Is one job as important as the other (v.8)? Are they paid equally (v.8)? Am I willing humbly to take the task that God gives me in His vineyard? Am I willing to acknowledge God's ownership of the church, and merely be His servant to the church?

*Saturday, March 5, Matthew 9:35-38.*

How did the crowds appear to Jesus (v. 36)? What pictures does Jesus give of Himself in

relation to His followers in John 10. (Notice vv.11,14). What are some of the ways in which He acts as a shepherd (vv.9,10,11,27-28)? How did Jesus manifest the shepherd's heart before he went to the cross (Matthew 9:35)? What motivated his preaching and healing (v.36)? What observation of the crowds in v.36 must have prompted the remark of v.37? What does he then pray for (v.38)? How does He, Himself, consequently act on this prayer (Matt. 10:1-6)? Do I have the Great Shepherd's heart that sees the spiritual needs of men? Does Christ's compassion compel me to yearn and pray for laborers for His harvest? Am I active in promoting the appeal for Christian workers?

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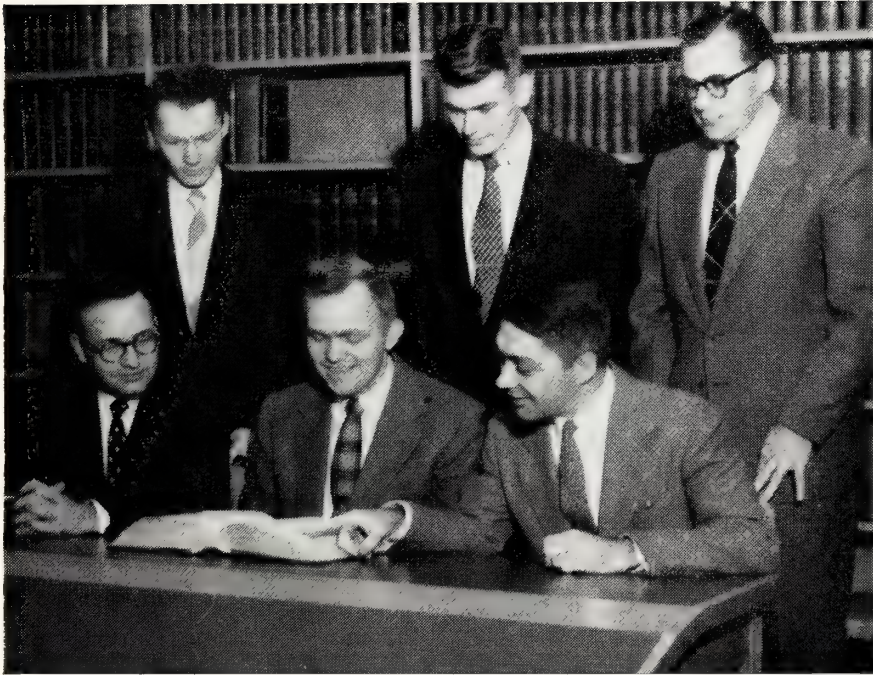
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# Church News



*Seated left to right: John Rufus King, Charles D. Larus Fellowship; Arthur Morgan Lindsay, Moses D. Hoge Fellowship; Earle Dukes Roberts, Charles D. Larus Fellowship. Standing left to right: John Gamble Gibbs, Nelly Payne Drum Fellowship; Donald Woods Shriver, Jr., Walter W. Moore Fellowship and Lemma Shepherd Howerton Memorial Award; and Richard Franklin Perkins, Thomas Cary Johnson Fellowship. (Mr. Hales was not present when picture was taken.)*

## **Union Theological Seminary Miller and Rhoads Awards Scholarship to Seminary Student**

Dr. Ben R. Lacy, Jr., President of Union Theological Seminary in Virginia, announced today that the Miller and Rhoads Foundation of Richmond, Virginia, has awarded a scholarship to Malcolm Carroll Doubles, a member of the Middle class at the Seminary. He is the son of Judge and Mrs. M. Ray Doubles, 5307 New Kent Road, Richmond, Virginia.

Under the provision of the scholarship, Mr. Doubles will study next year at the Seminary of the Reformed Church in France at Montpellier.

In addition to his studies at Montpellier Seminary, Mr. Doubles hopes to have further contact with the Huguenot Church through the opportunities provided by the World Council of Churches' Ecumenical Work Camp. His first contact with the Huguenot Church was through a similar work camp in the summer of 1952.

The seminarian plans to travel about the country with evangelistic teams of French young people.

Visitation with these teams will provide excellent opportunity to know and understand the young people of the land as well as become more familiar with the Reformed Church in France.

In order to get a real insight into the life and to become acquainted with the home life in France, Mr. Doubles looks forward to the opportunity of living at stated intervals in the homes of French families.

The scholarship is a signal honor to the seminarian and in addition to permitting him to study in southern France, it offers the opportunity to visit Palestine.

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## **SEMINARY FLIERS**

Richmond—Eighteen Austin Seminary seniors today concluded a flying visit to Presbyterian offices here and in Atlanta, and began their return to Texas.

The young men had been away from their seminary since early Monday, Jan. 24, when they left Austin at 7:40 a. m. in a privately owned DC-3, loaned to the seminary for the trip by a Texas churchman. First stop for the

students was Atlanta, where they spent Monday afternoon visiting the Protestant Radio and Television Center, Agnes Scott College and Columbia Theological Seminary. They were guests of the Decatur, Ga., seminary for supper.

Tuesday, Jan. 25, the Texans toured the Presbyterian Center in Atlanta, visiting the office of the General Assembly, the General Council, the Board of Annuities and Relief, the Board of Women's Work, the Board of Church Extension, and the office of the Committee on the Minister and His Work.

Early Wednesday, Jan. 26, the flying trip continued on to Richmond, where the students visited the Board of Christian Education, Union Seminary and Assembly's Training School. They left here early Friday for the flight to Austin.

Making the trip were Charles G. Burton, R. L. Turner, Haves R. White, Bob Sebesta, Jim Henderson, Jerry Tompkins, Bill Wilson, George Alexander, Jim Anderson, Dick Schmidt, Larry Correu, Harry Johnson, Bert Tippit, James R. Wilkie, John M. Vanden Bosch, Robert W. Reed, James Mosley, and the president of the Austin Seminary student body, William Van Auken, who was in charge of the party.

## KOREA APPRECIATES

Atlanta — Words of warm appreciation for the missionary work of the Presbyterian Church, U.S., in Korea were spoken last week to members of the denomination in Richmond, Atlanta, and Louisville.

Visiting Presbyterian seminaries in the three cities, the Rev. Hyung Nong Park, Ph.D., president of the Presbyterian Seminary in Seoul, told of the gratitude of Korean Presbyterians for the missionary efforts of the Southern Church, and particularly for its support of his seminary. The Seoul institution now has 492 students.

"The secret of the rapid development of Christianity in Korea is the strong emphasis placed on Biblical faith," Dr. Park told a group at the Presbyterian Center here. "Four reasons for this rapid development lie in the strong emphasis on the Bible as the word of God, on evangelical witnessing, on teaching every member to be a preacher for his faith, and on developing self-supporting churches as rapidly as possible."

During his visits to seminaries in the three cities Dr. Park has told the history of his seminary, which was organized only four years ago, more than a decade after the Japanese shrine-worship law in Korea forced it to close. Both prior to 1938 and since 1951, strong support of the seminary has been given by the Southern Presbyterians, who in earlier years provided

faculty members along with the missions of Australian, Canadian and Northern Presbyterians.

"I wish, through you, to convey the hearty gratitude of our faculty and students, and the 620,000 Presbyterians of Korea, to the Southern Presbyterian Church," Dr. Park concluded his remarks here.

## ALFRED KUNZ BECOMES INTERNATIONAL DIRECTOR OF P.T.L.

The appointment of Alfred A. Kunz as International Director of the Pocket Testament League, International, was confirmed in London on January 11, 1955, at a meeting of the Directors of the International Council of PTL.

The meeting, held in the St. Ermins Hotel, Westminster, also concluded arrangements for the transfer of the International headquarters of the League from London to New York City.

The Pocket Testament League was founded in England in 1893 by Helen Cadbury, a 13-year-old school girl. Its purpose was to unite those who agree to make it their regular custom to read the Bible every day, and to carry God's Word with them wherever they go.

The League was launched as a world-wide movement in 1908 by Mr. Charles M. Alexander and Dr. J. Wilbur Chapman during their evangelistic campaigns in the United States.

The program of the League combines evangelistic effort with Scripture distribution as an effective means of winning souls. The League has carried this program to the United States, China, Japan, Formosa, Okinawa, Korea, Malaya and Indo China.

The Pocket Testament League is now launching the greatest Scripture distribution and evangelization campaign of its history—in Africa. Mr. Kunz and Glenn W. Wagner, Foreign Secretary of the League, are now in Central Africa spearheading the African campaign.

New Orleans — New officers of the Presbyterian Ministers' Association of New Orleans were installed recently. They are the Rev. J. Knox Poole, pastor of the Third Presbyterian Church, president; the Rev. Arch Tolbert, associate pastor of St. Charles Avenue Presbyterian Church, secretary; and the Rev. Paul C. Dickenson, pastor of Westminster Presbyterian Church, program chairman.

## WORLD MISSIONS RECEIPTS

Budget for 1955	\$3,050,000.00
Receipts to date (Jan. 17-31, 1955)	39,271.29
Percentage of annual budget	
received for 1955	1.28%
Balance needed for 1955	3,010,728.71



## BOOKS

THE PATTERN OF GOD'S TRUTH. Frank E. Gaebelein. Oxford University Press. \$2.50.

Dr. Gaebelein is one of our leading Christian educators. He was trained at Harvard University and since that time has been Headmaster of the Stony Brook School. He is a thorough and accurate student and is able to write in a readable style.

The author holds that at the heart of all thinking about education whether Christian or secular, lies the problem of integration. He maintains that education is a living thing and must have a philosophy. He believes that education in America rests upon definite presuppositions but it by no means follows that because a philosophy of education has been adopted, it is being consistently put into practice. He asseverates: "to declare allegiance to an educational point of view is one thing; to integrate a school or college in all its parts - curriculum, student activities, administration and everything else - but that point of view is another thing. It is at this point that much of the Christian as well as secular education is inadequate. Committed to high doctrine and a view of the world based upon Biblical truth, a good part of Christian education falls short of bringing all of its practice into living relation with this truth. Its principles may be lofty and of unexceptionable orthodoxy but in practice of these principles it has far to go." Thus we see that the author is intensely concerned about achieving a living union between Christianity at its best and education.

With absolute honesty and complete candor, the author acknowledges that too many evangelicals manifest a contentment with intellectual mediocrity and this attitude is reflected in the young people who come to Christian schools and colleges. Dr. Gaebelein pleads for the primacy of the excellent. In doing so, he is not speaking as a cold intellectual without the warmth of the spirit. He is simply maintaining that learning at its highest and Christianity at its best should march forward hand in hand.

The closing lecture in this volume is an eloquent plea for sound Christian scholarship of a high level. The author writes, "The reproach of Christ is one thing and evangelicalism will always have to bear it; the reproach of obscurantism is another thing and evangelicalism must make up its mind to stop bearing it. The call today is for a renaissance of evangelical scholarship. The renaissance is already under way abroad. In England the evangelical faith has a hold upon some of the best minds

in Oxford and Cambridge to say nothing of fine intellects in lesser institutions. The same is true on the Continent. Books from the standpoint of scholarship that are second to none are being written by earnest Christians. There are also signs that the renaissance is beginning in this country. From the faculties of evangelical colleges and seminaries are coming books and articles of solid work. Our scholars are making their influence felt in meetings of the great learned societies." Make no mistake about it, the author is not beating the air when he tells us that Christian teaching and scholarship must go together. They are indispensable if the evangelical faith is to reach the present generation.

It is refreshing to observe that Dr. Gaebelein's presuppositions are thoroughly Calvinistic. He insists that education as well as every other phase of life must be devoted to the glory of God.  
—J. R. R.

A DICTIONARY OF PASTORAL PSYCHOLOGY. Vergilius Frem. Philosophical Library. \$6.00.

This volume presents definitions and expositions of those psychological topics which have relevance to the minister. For example there is a definition of such terms as sensation, perception, emotion, instinct, psychoanalysis, psychotherapy and other selected terms in religious psychology. Special contributions on highly specialized subjects by six contributors are included from the fields of counseling, case studies, medicine, psychoanalysis, parapsychology, and pastoral visitation. This publication presents disciplined information from a highly complex field and makes quickly available for the busy parish minister the kind of information that is found useful in day to day relationships with people.

YOURS FOR FOUR YEARS. Paul Hutchens. Van Kampen Press. \$3.75.

To portray the power of Christ that changes lives—the most sordid as well as the most sophisticated and highly educated—is the purpose of this latest book by Paul Hutchens. This volume is a dramatic and realistic story of life and love. It is a vivid picturing of the human mind at war with God and the peace and joy found in surrender to Him.

ACCOMPLISHMENTS OF THE GOSPEL. Henry A. Bruinsma. Calvin College. \$1.50.

This book comprises the papers presented at the first annual Calvin College Conference on church music held in August, 1953. This book, sponsored by the Calvin College Department of Music, takes seriously the divine injunction, "Come before His presence with singing."

# FORWARD WITH CHRIST INTO ALL THE WORLD

**T**O GO "FORWARD WITH CHRIST" MEANS TO GO WITH HIM INTO ALL THE WORLD. To do this more effectively than we have been doing requires many more missionaries than we now have on the field. So, through the General Assembly, our Church has set a goal of a net gain of 168 new missionaries within the next three years. This will mean that twice as many young people must volunteer for service this year as have done so in past years. Perhaps you are one of those whom God has equipped for such foreign service.

Look at the following list of places to be filled this year. These are urgent requests from the fields—think about them, pray about them and talk about them with your friends. Perhaps one of them will be interested, too.

If you do not fulfill the age or other requirements for service, you may know someone who does. Talk to them about it and where it seems wise, send their name to the Candidate Secretary that he may contact them.

## MINISTERS

### CONGO

9 Men or Couples

### BRAZIL

7 Men or Couples

1 Evangelistic-Educational Man or Couple

### JAPAN

7 Men or Couples

### KOREA

5 Men or Couples

### MEXICO

7 Men or Couples

### ECUADOR

1 Couple  
With experience in mission work in Latin America.

### FORMOSA

2 Men or Couples

## MEDICAL

### CONGO

1 Medical Doctor

1 Dentist

4 Nurses

1 Medical Technologist

### BRAZIL

1 Medical Doctor

Brazilian trained

### JAPAN

1 Medical Doctor

Needed later than this year.

1 Nurse

Needed later than this year.

### MEXICO

3 Nurses

1 Medical Technologist

2 Pre-medical Students

To study medicine in Mexico.

### KOREA

2 Medical Doctors

4 Public Health Nurses

1 Institutional Nurse

1 Medical Technologist

1 Pathologist, M.D.

### ECUADOR

1 Medical Doctor

1 Nurse

## RELIGIOUS EDUCATION, BIBLE TEACHERS AND EVANGELISTIC WOMEN

### MEXICO

4 Bible School Teachers, women

1 Young People's Worker, woman

1 Bible School Teacher, man or couple

### KOREA

5 Evangelistic Women

### JAPAN

10 Evangelistic Women

1 Evangelistic Woman

For work among Chinese in Japan:

### FORMOSA

3 Evangelistic Women

### CONGO

2 Evangelistic Women

### BRAZIL

2 Evangelistic Women

## EDUCATIONAL

### CONGO

6 Men or Couples

2 Women

SHORT TERM WORKERS:

2 Teachers of Missionaries' Children (1 man—1 woman)

### JAPAN

2 Men or Couples for high school and college work

3 Men or Couples

(Needed later than present year)

3 Single Women

For general educational work, including English, Music, Home Ec and other high school and college subjects.

### JAPAN (Cont.)

6 Single Women

(Needed later than present year)

SHORT TERM WORKERS:

1 Single Woman

To teach English in Kinjo College.

1 Single Man

To teach English and other college subjects in English.

### KOREA

2 Educational-Evangelistic Men or Couples Ordained or unordained

3 Women

### BRAZIL

6 Primary Principals

1 Piano Teacher

1 Choir Director

For itinerant work

3 Single Women

1 Secondary Teacher, woman

1 Ordained Couple, secondary work

1 Secondary Teacher for Bible and English

1 Agricultural Man for teaching

1 Educational Man or Couple

1 Literacy Worker

SHORT TERM WORKER:

1 Teacher Missionaries' Children

## AGRICULTURAL, INDUSTRIAL AND BUSINESS

### MEXICO

1 Agricultural-Evangelistic Couple

1 Office and Field Worker

1 Business Administrator

Preferably a woman, but may be man or couple

### MEXICO (Cont.)

SHORT TERM WORKERS:

1 Industrial Man

College education not required.

### CONGO

1 Industrial Man or Couple

### FORMOSA

1 Business Man or Couple

### KOREA

1 Stenographer and Office Worker

The age for new missionaries is ordinarily 25-30. In general, missionaries must be graduates of approved colleges, have at least one year of Bible study in one of our Church's institutions, and serve one year of practical experience in accordance with their specialization.

For further particulars write

EUGENE L. DANIEL, Candidate Secretary  
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*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

MAR 5 1955

MARCH 2, 1955



Montreat College students continue their annual school basketball tournament on an outdoor court, erected in two days, after school gymnasium was destroyed by fire Feb. 4.

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## EDITORIALS

### A Reasonable Faith

*"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost".*

It has recently been our joy to watch the development of Christian faith in two individuals, men whose backgrounds, training, professions and environments are entirely different, but both of whom have arrived at deep Christian convictions and at a new way of life through parallel steps.

In a day such as ours, how can one arrive at a reasonable faith? With the prayer that these lines may help some one to take the steps which bring *faith* into the heart, *peace* into the mind and *power* into the life, we would make these observations:

For an adequate Christian faith one must recognize first of all that in Christianity we are dealing with a *supernatural* manifestation—God revealing Himself to man in an act of redemption of which man is not worthy and which, but for the grace of God, he could not even be capable of receiving. The first stumbling-stone to a reasonable faith is man's attempt to reduce the supernatural to the natural, the infinite to the finite, God to the scope and limitations of man. "*God is a Spirit and they that worship him must worship him in spirit and in truth*". The works of God may be demonstrated in the laboratory, but, while Christian faith may be *strengthened* by the multiplied evidences of God's power it has its origin in the *committal* of the mind to Him without the outward crutch of human reason.

The writer to the Hebrews tells us that faith is the *substance* of things hoped for, the *evidence*

of things not seen. Obviously, the Christian faith is real but it is based beyond human speculation and has its foundations on something infinitely more substantial than human reasoning. For this reason men have stumbled on in unbelief and hopelessness because they have insisted on reducing divine truth to the human level. Until man is willing to step out on the premise that what God demands of us is an *act of committal* to Him he will never find what faith really is. The simple prayer: "*Lord, I believe; help thou mine unbelief*", brings a *sure* response from the One Who loves us so much and is so anxious to make Himself real to us.

A second stumbling-stone to a reasonable faith is intellectual pride. How often we hear the remark: "No intellectually honest person can accept that" - the Virgin Birth, the records of the miracles, the vicarious atonement, the bodily resurrection, the personal return of the Lord, to mention but a few details having to do with the person and work of our Lord. God *hates* pride and He *resisteth* the proud. Certainly pride is a barrier which has kept many from knowing God and from entering eternal life. The unregenerate man recoils from the thought of accepting Christ and Christian truth with the unquestioning faith of a little child, but, it is the only way.

Another hindrance to a reasonable faith is the rebellion in our hearts against doing God's will. This not only refers to the matter of belief, but also to living for Him. Man often wants God and the salvation to be had through Christ, but he wants them *on his own terms*. This is both unreasonable and impossible. One does not complain if an air-line office refuses to accept a bus ticket. Why should we demand of God that we shall believe in Him and walk with Him according to our own ideas and in



a way pleasing to ourselves? God wants men with *broken* wills, and minds, and hearts. The great paradox is that He takes us captive and then sets us truly free.

One of the positive aspects of a reasonable faith is the inward peace which comes from assurance of heart and mind. Paul had this and said: "*For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day*". There is nothing so calculated to give quietness of soul and serenity of outlook as faith, faith which draws from the illimitable resources of the living Christ and His living Word.

With this reasonable faith there also comes a *daily experience of the supernatural*. We find that God is truly working in and through our lives. We become conscious of His overruling and guiding presence and we begin to realize that we are part of a Kingdom and a fellowship which will last for all eternity.

Another blessing of this faith is *vanishing doubts*. We mentioned two individuals at the beginning of this editorial in whom we have witnessed this developing faith. In both instances they were assailed by questions, by doubts, by misgivings. In particular there were questions in their minds about the Scriptures. Both now state, although neither is known to the other, that the questions and doubts about God's Word have melted away and in their place there is a joy in Bible study and a confidence in the Word which has brought unspeakable peace and joy.

Finally, and wonderful to relate, this reasonable faith *works*. Not only does it bring peace but it also brings power. When we finally reach the place where we commit *everything* to God, including our doubts, our misgivings, we are in the place where God can begin to make us His instruments for good, His channels of blessing. Such a faith (and it is really a total committal), steps over the gulf and breaks down the barriers and we find that Christ has taken control. What he asks of us is Total surrender. What He gives in exchange is a faith that makes possible a life lived truly for His glory.

All of us have probably shrunk back from Paul's affirmation, but it is the result of and the continuing presence of a reasonable faith: "*I am crucified with Christ: nevertheless I live;*

*yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*" —L. N. B.

## Keep the Record Straight!

In connection with the press reports on the action of Southern Presbyteries voting against Union, there is a news release from "Dr. Walton Rankin, publicity manager of the General Assembly of the Presbyterian Church in the U.S.A.", *Atlanta Journal*, January 13, 1955, that leaves considerable to be desired in the interest of accuracy. Dr. Rankin is quoted as saying that "the Southern branch" separated in 1860. This should be 1861.

Again the report reads: "Dr. Rankin said the basic cause for the division was over the slave issue." As a matter of fact, two of the largest Protestant denominations split in the mid forties over slavery; and the New School Presbyterian Church split in the late fifties over slavery. But as the decade of the fifties came to an end, Mr. McCormick, for whom one of the U.S.A. Seminaries is named, said that there were only two hoops holding the National Union together - the Democratic Party and the Old School Presbyterian Church. The Democratic split in the election of the sixties, the Northern wing supporting Douglas and the Southern Breckenridge. It took the splitting of the National Union and the political action of the Old School Assembly, in deciding that the allegiance of the Presbyterians was primarily due to the national government rather than to their states, to separate the Southern Presbyterian Church. In 1861, when this action was taken, the Old School Presbyterian Church was not abolitionist, either North or South, (cf. Vander Velte, *The Presbyterian Church and the Federal Union*, 1861-1869).

Ere closing this item, it is a pleasure to note that the 1953 General Assembly U.S.A. was accurate and fair in treating of this matter. It accurately lists the year as 1861 and states that the U.S.A. Assembly of 1861 erred in the political action it passed that year—referring to the Spring-Anderson-Edwards Resolutions, *Minutes* 1861 p.329. The Southern Church organized itself under the sole Kingship of the Lord Jesus Christ and still seeks to fly His colors alone from her masthead. We are still unwilling to exchange the sole Kingship of Christ for the radical principles of majority rule.

W. C. R.

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# All Hail the Power of Jesus' Name!

## AND CROWN HIM LORD OF LORDS AND KING OF KINGS

In support of Union, it has been alleged that in case Union were defeated the opponents thereof would become masters of the Church. We have seen no evidence of such illusions of grandeur on the part of our fellow opponents of union. We also have the Word of the Lord to Baruch: "Desirest thou great things for thyself? Desire them not, but thy life will I give thee." We have heard no desire expressed for high place or power by any leader in this movement. And if Satan should so deceive us, our "reign" would indeed be short. If, instead of magnifying God's power, His Word, His Spirit, His Son, we begin to glorify those who were active in the matter, our doom is sure. Let him that thinks he stands, take heed lest he fall!

But the very raising of this question can bring us, both Unionists and Non-Unionists, to face afresh the question as to who is the rightful Lord and King - power and authority in the Church. It may be that some of us have fancied that this was "our" presbytery into which only those of our group should be ordained or received. It may be that some of us ministers have cracked the whip, or exercised duress over our elders in the Session so that they took our program rather than followed their own convictions on matters at issue. It may be that some presbyteries, or sessions exercised too much pressure to get a vote one way or another. Presbyters are properly God's freemen, not some Hitler's "Ja" men. It could be that some strong pastors have taken such liberties as they have seen fit with the acts of the assemblies, the benevolent budget of the church, the system of doctrine set forth in the Westminster standards; and have not allowed the weaker brother as much latitude on the other side, that is, his side, of similar issues. In many things we offend all, and it could be that we have not always remembered, With what judgment ye judge, it shall be meted to you again.

In the infinite wisdom of God, it took the Cross to put justice and mercy together. When even God Himself has committed all judgment to the Son, Who graciously came from heaven to be the representative Man - the Son of Man; let us be sure that we recognize the Lord as our King, our Judge and our Lawgiver. Under His mild reign, our Book of Church Order says that nothing is to be regarded as an offense, or admitted as matter of accusation, which cannot be proved to be such from Scripture; that charges are not to be received against a minister on slight grounds; that the exercise of church power has the Divine sanction only when in accord with the statutes of Christ the Lawgiver. All authority in heaven and on earth has been given to the Risen Lord Jesus; and all exercise of power in His Church ought to be with eyes of faith focussed on Him to Whose Majesty alone it belongs to rule and teach, by His Word and Spirit. Each presbyter is called to act as a human means through whom Christ, the King, exercises His own authority and enforces His own laws unto the edification of His body.

In order that each of us may be saved from becoming a Diotrephes who desires the pre-eminence of his own authority - whether he be a D who vote for, or a D who voted against union - let us hear the King Who came to serve and give His life for us:

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you."

Following in the Saviour's train, His apostles add:

"The elders I exhort - feed the flock of God - taking the oversight - not as being lords over God's heritage, but being ensamples to the flock." "We preach not ourselves, but Jesus Christ (as) the Lord, and ourselves as your servants for Jesus' sake." —W.C.R.

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## "The Sun and the Umbrella"

*We would refrain from calling the attention of our readers to the blasphemies of Dr. Ferre but for the fact that two of his books are recommended for reading and further study in the Study Book, "Love in the New Testament," written for our Board of Women's Work, by Dwight L. Chalmers.*

*We use the word blasphemies advisedly for we have had the above-mentioned book and read it. Furthermore, in one of his other books Dr. Ferre suggests the possibility that our Lord was the illegitimate son of a German soldier quartered near Nazareth.*

*Lack of concern, or discrimination, can result in the spreading of the gravest forms of unbelief within the Church. If we did not speak out against Dr. Ferre, and others of his kind, we would be unfaithful to our Christian trust, and most of all, to our Lord.*

Ed.

It has been a long time since I have read a book as critical of Biblical Christianity as Nels Ferre's "The Sun and the Umbrella."\* That such a book can be written by a prominent churchman, and that he should not be repudiated but welcomed still in certain religious circles, is apparent evidence that there is more blatant unbelief or total lack of discernment in such circles than is sometimes admitted.

Instead of living under the full light of God, who is the Sun, says Mr. Ferre, Christians have made themselves "umbrellas" to hide God's light from them. Among these umbrellas, amazingly, he lists the sinlessness of Jesus, His deity, atoning death, His resurrection and Second Coming, and the Holy Scriptures. These have hid the face of God from us, he says.

As to the Scriptural accounts of Jesus, Ferre says, "the writings differ, too, to indicate that it is impossible to distinguish definitely and accurately, between the original figure of Jesus and interpretations of him. Nor can we tell unerringly what is fact and what is fiction, what is reporting and what is veneration." Objecting that the Bible has been made a "final authority for faith," he declares, "the use of the Bible as the final authority for Christian truth is idolatry. Actually it has become a very thick and formidable Umbrella to hide the Sun." Again, he says, "We can be fairly certain that the interpretations, also, of the life and teachings of Jesus were warped seriously by the disciples' desire to fit him into the Jewish scheme."

Discounting the trustworthiness of the Scriptural record concerning the Virgin Birth of

Christ and His sinlessness, he goes on to say, "But theology did more damage. It fitted Jesus into the Jewish sacrificial system, trying to domesticate the Sun within the Jewish House of Legality . . . Jesus — as presented in the Epistle to the Hebrews — was even made into the high priest of the system! . . . The love of God needs no placating, no offering once for all to satisfy Him . . . By doctrines insisting on a bloodthirsty God — that is, that He required Jesus' death before He could allow Himself to love us, so that He even sent His son basically to die — Christian theology basically denied that God as God, the Father Himself, is naturally and eternally love." So does Ferre misrepresent and dismiss the teaching of the atonement of Christ at Calvary, central in the New Testament. The Bible reveals that God in infinite love willingly and graciously gave His only-begotten Son as an atonement for sin. Ferre rejects the atonement of Christ at Calvary because he does not accept the authority of the Bible and its teaching on the holiness of God.

As to the deity of Christ, he says, "That God became incarnate does not mean, however, that the human Jesus is God or that his human personality pre-existed from all eternity. Such is the nature of the grand myth which at its heart is idolatry. . . . To call Jesus God," he insists, "is to substitute an idol for Incarnation; to call him Saviour, in the ultimate sense, is to deny that all salvation comes from God our Saviour and from Him alone in order that God might be all in all. Jesus is Saviour only by virtue of the fact that God was in Him reconciling the world to Himself, a saviourhood in which we must all participate in order to be saved." Of Jesus' resurrection, he says, "We know neither that this event actually happened nor exactly what took place," and "the doctrine of the Second Coming became, perhaps, the darkest of all the Umbrellas." Toward the end of the book he proposes a grand eclecticism in which there will be, among others, "the Hindu branch of the Church of the Living God."

The whole book is a hodge-podge of truth and error. Ferre goes through the Bible as through a cafeteria, picking and choosing what he likes, and reserving his scorn for the rest. He rejects the authority of the Bible, and sets himself up as authority. "In the light which shone in Jesus and now shines in the Spirit," he says, "we can distinguish between what is light and darkness in the Bible." If we use the Bible in this way, he points out, "it will be fulfilled by being no longer needed by those who live in the direct light of the day." And this is, of course, exactly where Ferre's ideas lead, to where every man receives the truth "in the sunshine of personal experience," and the Bible, and even the Gospel contained therein, is no longer needed!

\**The Sun And The Umbrella*,  
by Nels F. S. Ferre, Harpers, \$2.00.

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Such books alert us to the fact of the continuing attack on our Christian Faith, even from within the churches. We realize anew the importance of knowing what the Gospel is, and why we believe it, lest we be moved about by every wind of doctrine. We are constrained the more to witness faithfully for our Lord, in the midst of the confusion of our day. And we understand again the importance of supporting only and wholeheartedly those institutions and agencies which are true to the Scriptures and do not compromise their evangelical witness.

L. H. B.

From *The Church Herald*—February 4, 1955.

## Worship and Vows

**Gordon H. Clark, Ph.D.**

Chapter XXI, Religious Worship and the Sabbath Day, repeats what has been anticipated several times heretofore: that "the acceptable way of worshipping the true God is instituted by himself, and so limited by his revealed will that he may not be worshipped according to the imaginations and devices of men . . ." Therefore Bible believing Presbyterians will not make the sign of the cross, sprinkle themselves with holy water, bow to the altar, or invent any rite not prescribed in the Scriptures.

For the same reason "Religious worship is to be given to God . . . alone; not to angels, saints, or any other creature." It is evident therefore how far Roman Catholicism, with its images, its prayers to the saints, and its Mariolatry, has departed from the Christian faith. Roman Catholics try to defend themselves from the charge of idolatry by saying that they do not confuse the image with the person represented and do not worship the image; they merely use the image to help them concentrate on Mary, a saint, or Christ. But if this is what it takes to have idolatry, and if idolatry can exist only when the worshipper confuses the image and the god, then we wonder whether the Ephesians who worshipped Diana were idolators. Those pagans never thought that the silver images were Diana. Diana was in heaven; she had thrown down a wooden image of herself; and the silversmiths were making reasonable facsimiles. The Romanists therefore in defending themselves from the charge of idolatry have also defended the Ephesians. The worship of the two groups is essentially the same; they both do what the Scriptures prohibit. Similarly the Roman exaltation of Mary as immaculately conceived, as Queen of Heaven, and as coredemptrix is not less than blasphemy. Again they defend themselves by making a scholastic distinction: they worship (latreuein) God alone, they give *doulia* to the saints, and *hyperdoulia* to Mary. But the Scriptures make no such distinction. *Doulos* is the word Paul most frequently uses to express his relationship to God.

When the Confession continues by insisting that divine worship requires a mediator and that that Mediator is Christ alone, we think of many people who try to pray, to approach God, to perform religious exercises, without using the name and merit of Christ. Whether images, idols, and saints be added, or whether Christ be subtracted, it is all equally an abomination to God.

After four sections on prayer, the reading of the Scripture, preaching and the sacraments,



the last two sections of Chapter XXI treat of the Sabbath or Lord's Day. In the time of Christ the Pharisees added non-scriptural restrictions to the keeping of the Sabbath, and Jesus rebuked them for it. Even our Scottish forefathers seem to have been inconsistently strict; for it is hard to believe that shaving in the morning desecrates the day any more than washing the hands or brushing the teeth. But the faults of those who were too strict do not exonerate those who are too lax. And no one can deny that this age errs on the side of laxity. I know one man and wife who could not come to church because they had to give their dog a walk! And others who know more about the Bible have repudiated all the Ten Commandments chiefly because they think the fourth is legalistic. Would it not be strange if a purely ritual and temporary requirement had been put fourth in a list of such all important duties?

The following chapter of the Confession, on Oaths and Vows, contains nothing difficult and hence can be passed over with a brief mention. Those who desire Scriptural guidance with respect to some parts of private worship will find the reading of this chapter quite helpful. Among other things it points out that religious oaths and vows are not lightly to be taken; but when made, they are to be faithfully kept, even when made to heretics and infidels.

Further, the content of all oaths and vows must be in conformity with the Scripture; for it is a sin to make a sinful vow. Therefore the "Popish monastical vows . . . are superstitious and sinful snares in which no Christian may entangle himself."

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## ANGLERS

(By the Editor of *The Testament  
for Fishers of Men*)

### Lesson No. 97

#### The Unusual

In fin fishing I believe more strange and unreasonable things happen than in any other sport. On most fishing trips you may expect to have a surprise of some sort - sometimes so unusual and unheard of that you hesitate to tell about it to anyone but a fisherman. Even at that, a fisherman friend told me once that the only time a fisherman ever tells the truth is when he calls another fisherman a liar. So if you are not a fisherman just skip to the next paragraph. I was fishing for bass. Put a small perch on the hook for bait, threw the line out and pretty soon got a strike. Quite a bit of line reeled off and when it slackened I gave it a yank and immediately felt the tug; reeled the bass right to the edge of the boat and it flipped off, returning an empty hook. Then I put a minnow on the hook and flung it out; almost immediately another strike and the reel whizzed as before; but I did not wait so long this time to set the hook and drag my fish to the boat's edge. Again it flipped off and darted away; but it did not return to me an empty hook this time. Instead, there was still the minnow, and on the hook with it—the *perch that I had used first!* The same bass had dealt with both baits. When it swallowed the minnow, the protruding point of the hook had entered the swallowed perch, so Mr. Bass had no difficulty in disgorging both when I put out the landing net to take him in. It was as much as to say, "Mister, I'm mighty hungry or I wouldn't have given you two chances, but I can do without these and get my breakfast somewhere else." Too bad I was alone and had no witness to sign an affidavit before a notary public.

In fishing for men, strange things happen, too. It is an adventure that brings surprises, sometimes very happy ones. I moved to a Southern city and established a cotton export business. I was a rather nominal member of the Presbyterian Church, but good enough to transfer my membership to the "First Church" soon after my arrival. This seemed to make an impression and not long afterward they elected me to the diaconate.


Being made a deacon stirred me to the desire to be of some service. I had been of little value to the church before. The pastor was a real personal worker, and one day he asked me if I would like to go with him to the state house

to talk to a man about his soul. Rather hesitantly I consented, and to my surprise on the way I learned his prospect was no less a person than the Secretary of State. He had made an appointment, but we had to wait in the ante-room about 20 minutes, before he could see us. After the formality of an introduction, we were invited to be seated, and to my amazement the pastor proceeded at once to tell that important man that he was a lost sinner; that as such without a Saviour he was on his way to hell and that in his high position his influence was leading many others in the same direction; but he need not continue so. Then he made a simple statement, explaining how Jesus Christ had died on Calvary to save him from the fate of a lost sinner. The Secretary of State listened to him in silence, and apparently to me with a blank face in front of a blank mind. The pastor talked to him about his children (his

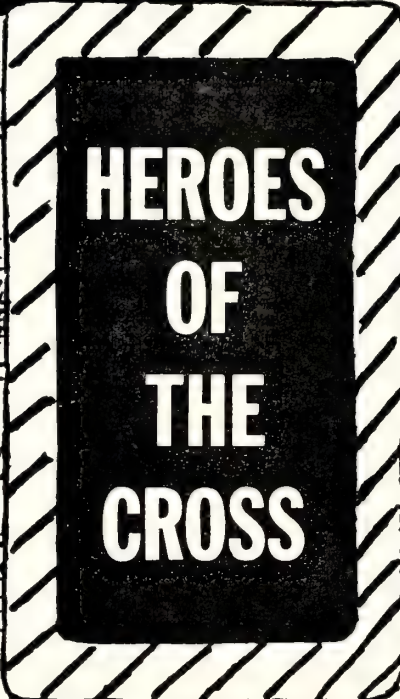
wife was a member of the church) and I noticed that his eyes began to glisten, then he drew out his handkerchief (and I drew out mine), and the next moment he reached out his hand and sealed his acceptance in a warm clasp with the pastor - and with me! The pastor led in prayer for God's blessing on the transaction and with another warm handshaking we left him, after appointing the following Sunday for his examination by the session, his baptism and reception into the church membership.

The experience simply electrified me. I had never witnessed such a thing before; and inspired me with a determination to make an effort at some similar service. This led very soon to my first "solo flight" in fishing for men, which will be described in Lesson No. 98 in next issue of the *Journal*—a real adventure with a unique ending.

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# Neo-Orthodoxy and Evangelical Christianity

By

L. Nelson Bell, M.D., F.A.C.S.

*Because of the importance of this article and of its wide reception in theological circles (one Professor of Theology ordered 100 copies for his Seminary students), we are reprinting it by special request.*  
—H. B. D.

What is the difference between neo-orthodoxy and evangelical Christianity? Is the difference of any great significance?

To the average layman "neo-orthodoxy" may mean absolutely nothing, but, he should know just what this movement means and whether there is any marked difference between it and the religion of our forefathers. This is especially important because "neo-orthodoxy" is most popular in theological circles today and that in turn has a direct effect on contemporary teaching and preaching.

"Neo-orthodoxy" is a marked swing to the right, a great change in belief and emphasis from the unbelief of Modernism, and for this all Christians should be profoundly thankful. At the same time, a ship might be headed in the wrong direction and swing around *three-fourths* of the way. That would be a hopeful move but it would *not be enough*; it needs to return *completely* to its correct compass bearings and it is here that the problem lies with reference to "neo-orthodoxy."

Beginning in Germany in the last century, and spreading over the world like a pall of poisonous vapor, a school of theological thought developed which increasingly denied and discarded the Biblical record and substituted for it a *man-made* philosophy which denied the reality of sin and the ne-

cessity of God's intervention for the redemption of mankind. Man was the master of his own destiny, and reformation and social uplift were not only man's personal responsibility but also something he was capable of accomplishing—through education, environmental changes, etc., etc.

The only trouble with this philosophy was that *it did not work*. World War I and its accompanying chaos came as a check to those who had preached the essential goodness of man and his innate powers to change the world for good. The years following the war only added to their confusion and to the discrediting of their philosophy. There are still many of them around but it is not about them that we are writing.

Into this theological breach there came men like Barth, Brunner and Niebuhr, men who looked at world conditions, at man and at the Bible and who frankly admitted the fact of sin in the hearts of men and of God's intervention through the redemptive work of His Son. For this *about-face* in theological thinking and teaching one must be profoundly thankful, because these men, and others like them, have redirected thousands of other theologians back to these great central truths of Christianity. This new emphasis is usually spoken of as "neo-orthodoxy."

Why then should the evangelical Christian look with misgivings on this great trend away from the hopeless morass of unbelief which pridefully called itself "Modernism?" Surely the difference between neo-orthodoxy and Modernism is so great that we should thank God and take courage! Surely we should welcome with open arms this trend back to orthodoxy! Yes, but the pilot who witnesses another ship veer off from rocks *will not rest content until he sees that ship back on the course which will take it safely into the desired harbor*.

Just what then is the trouble with neo-orthodoxy? Why does not the evangelical Christian welcome it with open arms? To put it in one sentence—neo-orthodoxy is based on an acceptance of *only part* of God's revelation, the Holy Scriptures. Furthermore, it is based on a type of theological tight-rope walking which finds many of its adherents falling off into the power-destroying sloughs of unbelief or doubt of doctrines which are a part of Christian truth.

Professor Robert McAfee Brown, of Union Theological Seminary in New York, has unwittingly put his finger on the essential weakness of neo-orthodoxy in an article in *Presbyterian Life*. He says: "The Biblical revelation of God shows us a God who *acts*, who reveals Himself in *events*, rather than in the imparting of information about Himself. And so neo-orthodoxy (rightly, I believe), has misgivings about 'plenary verbal inspiration,' since it always runs the danger of leading us to believe in statements about God, rather than in God Himself."

Here is one of the grave weaknesses in neo-orthodoxy. It bases faith on *deduction* and experience while the evangelical bases his faith in *revelation* and experience. The evangelical furthermore believes that God acts and reveals Himself in events and at the same time that He has *spoken* and that He *speaks* to us through His written Word. He believes that "*holy men of God spake as they were moved by the Holy Ghost,*" while at the same time He permitted them to show their varying racial, social and educational backgrounds in their writings.

Dr. Brown writes further: "It is not, therefore, necessarily the case that the cloven hoof of modernism has captured neo-orthodox theology when its advocates claim to 'take the Bible seriously but not literally.' This approach is what seems to the neo-orthodox to be demanded by the character of the Biblical God. Jesus asked us to believe in Him, not in statements about Him."

It is this hair-splitting, this evasion of absolutes in the facts of Christianity, which disturbs the evangelical. How can we believe in Jesus without, at the same time, believing (or disbelieving) statements about Him? The Bible states that He is the Son of God—we believe that. It states that He was pre-existent with God—we believe that. It states that He was Virgin-born—we believe that. It states that during His earthly ministry He asserted His Messiahship and proved it by miracles only God could perform—we believe that. It states that He died on the cross, shedding His blood to redeem mankind—we believe that. It states that He arose from the dead, the first fruit of those who have died—we believe that. It states that He will some day return in power and with great glory—we believe that. It states that there is a place called Hell, a place where unrepentant sinners are forever separated from God—we believe that. And, it among many other glorious truths, also states that those who believe in Him as Saviour shall some day be ushered into a glorious eternity with Him—we believe that.

To the evangelical it is reasonable, rational and also experimentally proven that the statements about Christ are true and that without them as a basis of faith mankind would be lost in a maze of human speculation. Christianity *must* be Bible-centered, for while we worship a Person, not a book, God has seen fit to tell us about that Person in His Word and we neglect or reject it to our own loss.

Some of the inescapable weaknesses of neo-orthodoxy need to be examined because they have a bearing on the effectiveness and power of Christian faith and practice.

The first of these is its *instability*. Instead of those absolutes which are a part of God's very nature and which are to be known by revelation only,

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there is the instability inherent in casting off the moorings and drifting with the varying and conflicting opinions of men. This fact is abundantly in evidence in the disagreements among the proponents of neo-orthodoxy today and it will continue to be true as long as human reason takes precedence over revealed truth.

The second objection to neo-orthodoxy is that it *precludes a truly confessional Church* and makes necessary an inclusive Church in which will be found every shade of belief and unbelief. The ecumenical movement—insofar as that movement aims at the organic union of all Churches—has gained great impetus under the teachings inherent in neo-orthodoxy. It is to be regretted that historic Presbyterianism has become so infiltrated with neo-orthodoxy that in many instances it seems willing to forego our confessional heritage for the mess of pottage known as ecumenicity; regarding outward organization of more importance than adherence to the basic facts of Christianity itself.

A third effect of neo-orthodoxy is its *heterogeneous* adherents; some so clear in their beliefs and teachings as to be evangelical in their faith, with others far, far to the left in both belief and practice.

Again, in the neo-orthodox there is a *marked loss of power*, an unwillingness to be positive where we have authority for such a position. Dogmatism on some matters can be offensive and futile; but, there are many questions on which Christians can and should be very positive, because they are based on the clear and inescapable teachings of the Scriptures. Certainly the Protestant movement was born in just such a positiveness with reference to great doctrines. In fact the cornerstone of Protestantism is the Scriptural assertion that, "the just shall live by faith." Where men have had strong convictions on Bible-taught doctrines they have had power in their ministry and in their lives. Neo-orthodoxy tends to tone down such convictions and to make one insensitive to, or tolerant of, error.



Finally, neo-orthodoxy, while a marvellous resurgence away from modernism, is none the less *a willingness to be satisfied with milk rather than with the strong meat of the Word*. To the extreme liberal, neo-orthodoxy may be an unwarranted shift to the right, but to the evangelical it is a case of not swinging back far enough—for the evangelical is convinced that there can be no truly effective witness apart from that to be found centered in the Word of God; not a dead orthodoxy which unfortunately has existed and still exists; but a living faith in the absolute trustworthiness and authority of the Scriptures, a faith to be translated into lives, lived daily by the power and according to the will of our Lord and Saviour.

The evangelical, loving his neo-orthodox friend as a Christian brother—for he is truly a Christian if he believes in and accepts Christ as the Son of God and his personal Saviour from sin—longs to have him *go all the way*, not basing his faith on an experience, even of Christ Himself, but on a calculated decision to believe *regardless*. He, the evangelical, recognizes man's complete helplessness and the necessity of man making a total surrender. Mental reservations should have no part in Christian faith. This side of eternity all of us will face things we can neither understand nor explain. That is

where faith must become operative. There is a vast difference between, "Master, show us a sign that we may believe," and "Lord, I believe, help thou mine unbelief."

It is neither rational nor logical to say, "I believe in Christ but I do not have to believe what the Bible says about Him," for Christ tells us to search the Scriptures for they tell of Him. On the Emmaus Road we are told that, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." The Christ of experience and the Christ of the Bible *must be the same Christ*.

Where neo-orthodoxy is a departure from modernism it is a welcome step in the right direction but where it is a declension from evangelical Christianity it is an entirely different matter, for until one's teaching, preaching and living is geared to a faith in the complete reliability and authority of the Scriptures there are the ever present quicksands of human speculation and human opinion to mar the message and detract from its power.

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## Prosperity and Prestige, But Where Is The Power?

By Rev. Eric Edwin Paulson,  
Minneapolis, Minn.

In creation God makes known His cosmic power. The infinite magnitude of that power is being discovered increasingly as science unfolds the secrets of the universe. God's moral and regenerative power is demonstrated in His redemptive work centered in the Cross. A third form of power was promised by the Lord to his followers immediately before his ascension - (Acts 1:8) "Ye shall receive power when the Holy Spirit is come upon you." That this promise became a reality is attested to by the rapid spread of the Gospel during the early Christian era. Faith in Jesus Christ and love among brethren, fruits of Divine power, were the forces motivating the Christians of the first centuries.

Jesus had told his disciples that without him they could do nothing. There were reasons why this lesson of dependence was not too difficult for the early Christians to learn. There were few people of means among them. Neither did they number as members many highly trained and cultured individuals. Christianity made its initial appeal largely to common people and

to slaves. The physical equipment of the new church was extremely limited. It is difficult for us to visualize the insignificance of their material resources. It is doubtful that many of the early congregations had access to complete copies of the Old Testament. The New Testament was not yet written. The church had no academies, colleges or seminaries. We know of no home or foreign missionary agencies. Means of communication and travel were most primitive. Yet the infant church had the power to change the whole course of history within a few centuries.

Organization, as we know them today, did not play a large part in the life of early Christianity. When the Lord announced the formation of his church he did not say: "I will organize my church, but "I will build my church." It is true that necessity brought into being some forms of organization even during the days of the Apostles. An example of this is found in Acts 6:1-7 where we learn of deacons being chosen to administer charities. This plan was designed solely in order that the spiritual resources of the church might be better utilized.

Today our great denominations have vast financial, educational, social and cultural resources. They have their great gatherings in metropolitan centers. Their speakers are gifted with oratorical ability and charm. Yet such meetings for the most part scarcely leave impacts of a spiritual nature upon the communities where they are held significant to be worthy of mention. In May 1952 the writer was a commissioner to the General Assembly in New York. The highlight of this gathering was an evening meeting observing the 150th anniversary of National Missions. It was a most impressive service. The music and pageantry left nothing to be desired. The speaker of the evening delivered the most eloquent address we can recall ever having heard. But was there any indication that this great mass meeting which filled Madison Square Garden to overflowing served to bring the city of New York closer to God? Did those in charge of the meeting have any such purpose in mind when the plans were made?

What we have observed about our own denomination is generally true of meetings held by other church bodies. What our ascended Lord had to say to his servant John on the Isle of Patmos concerning the Church of Laodicea (Rev. 3:14-22) seems particularly applicable to the established church of our day. The church is rich in material resources and is thoroughly and efficiently organized, but it is often sorely bereft of spiritual power. So many professing Christians today are like the disciples of John the Baptist which the Apostle Paul found in Ephesus who had not even heard of the Holy Spirit (Acts 19:1-7) God has not forgotten his promise to his church. It is the church that has largely lost sight of the promise of power through the Holy Spirit and is depending upon material resources and organizations to do work that only men and women filled with the Holy Spirit are qualified to accomplish.

What ought we to do about this situation in the face of such dangers as the hydrogen bomb and world revolution fostered by atheistic communism? Since scientists, educators, businessmen and statesmen are saying that our problems today are basically spiritual what does the church have to offer by way of a plan or program to match the needs of the hour? Ought we not set up a commission to study the secret of spiritual power and prepare literature for distribution among the congregations of our communion? Should we not call great mass meetings of our people in a concerted effort to stir them to action? We would be obliged to answer both these questions with a firm NO! We already possess an abundance of such literature and only a small minority of those who would attend special meetings would have an adequate appreciation of the problems and needs of the present hour.

Rather let those whose hearts God has touched by His Holy Spirit begin to pray and seek fellowship with others of like mind regardless of denomination affiliation and church tradition. This is what took place in certain European countries when conditions became so desperate that Christians were forced to forget their differences and come together to call upon God for Help. Remember that God has always worked through individuals and consecrated minorities who have known his mind and have been willing to carry out his orders even at loss and danger to themselves. The time may be fast approaching when real power can only be obtained by such as love not their lives unto death.

Prosperity and prestige are poor substitutes for spiritual power. Such power can be ours when the person of the Holy Spirit is not only recognized as a part of our creed and confession, but as the divine and sovereign Lord of the church. He alone can convict the world of sin and give strength to the people of God to carry out the full program of Jesus Christ. May God grant to his church the moral courage and spiritual perception needed for such an hour as this.



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## LESSON FOR MARCH 13

# Prayer In The Christian's Life

**Background Scripture:** *Matthew 6:5-15; 7:7-11; Mark 9:14-29; Luke 18:9-14; John 14:13-17; James 5:13-18; 1 John 5:14, 15;*

**Devotional:** *Philippians 4:4-7*

In verse 4 of our Devotional Reading Paul says, Rejoice in the Lord always; and again I say, Rejoice. But Joy cannot come unless we have Peace; if we are anxious and worried, we cannot be happy. Peace and prayer are very closely connected, for Peace comes through Prayer; In nothing be anxious, but in everything by prayer. . . let your requests be known. And the peace of God which passeth understanding shall guard your hearts and thoughts through Christ Jesus. The path of Joy is the path of prayer and peace. A good illustration of this from the life of Paul himself is found in Acts 16:25, where Paul and Silas with bruised bodies and cramped feet were praying and singing praises to God. Our material for this lesson is abundant.

**I. A Right and a Wrong Way to Pray:**  
*Matthew 6:5-15.*

All prayer is not acceptable to God. Isaiah told his people in Isaiah 1:15; "Yea, when ye make many prayers, I will not hear: your hands are full of blood." "If I regard iniquity in my heart, the Lord will not hear me." (Psalm 66:18) There is no use to pray if our hearts are full of sin, or our hands full of blood, unless we pray the prayer of the penitent, "God be merciful to me, a sinner," or, "Wash me, and I shall be whiter than snow."

Jesus gives us two more examples of worthless praying: (1) Do not pray to be seen of men. The hypocrites love to pray standing in the synagogues and in the corners of the street. There is nothing wrong about praying in church or on a street corner. (Brother Bryan of Birmingham prayed once on the street corner for a distracted woman). BUT, if our object is *to be seen of men*, then we get our reward, for men see and hear, but our prayers are worthless as far as any answer from heaven is concerned. Jesus tells us to enter our closet and shut the door, and pray to our Father in secret, and He will reward us openly. (2) Do not use "vain repetitions." In India they have "prayer wheels," and some others "count beads." I am afraid that I have heard some prayers in churches which were full of "vain repetitions." When you just repeat some word or expression because you do not think of anything else to say, is not that "vain repetition"? Then, again, we are not to think that we will be heard because of our "much speaking." A short prayer from the heart is worth more than a long prayer from our lips. Then Jesus taught

His disciples the "Lord's Prayer": study it, and learn to pray.

**II. Ask, Seek, Knock:**

Prayer is asking for things we desire. A child in the home wants something, and asks for it. As children of our Father in heaven, we want things, and we ask for them. He will give them to us if they are good things for us to have . . . Sometimes children ask for things which are not good for them, and the parents say, No. Often they will give a better gift. Our Father in heaven is far wiser and better than any earthly parent.

Prayer is seeking for something which we wish to find. If we seek with all our hearts we usually find the thing we want. As Dr. Boreham so well says, we often find something far better, and perhaps forget the first object of our search. I am sure that, if we seek God with all our heart, we will find him.

Prayer is knocking at heaven's door. We desire to enter, and our prayer is heard, for over the door is a "Welcome" sign, and the blessed words, Him that cometh to Me, I will in no wise cast out.

If earthly parents know how to give good gifts to their children, how much more will our heavenly Father give good things to those that ask Him? Under these simple figures Jesus would teach us how to pray.

**III. Prayer Casts out Demons:** (Works miracles)  
*Mark 9:14-29.*

Jesus and His three disciples had been up on the Mount of Transfiguration. They came down to find the rest of the disciples baffled and distressed. A distracted father had brought his demon-possessed boy to them and they were unable to cast out the demon. Jesus said, Bring him to me. He was brought to Jesus and the demon was cast out.

The special lesson for us to get from this incident, as related to our subject, is found in question and answer in verses 28 and 29. The disciples ask Jesus privately, (They were ashamed, no doubt, to ask publicly), Why could we not cast him out? And He said to them, This kind can come forth by nothing, but by prayer and fasting. Prayer must precede victory over evil spirits.

Is there not a great lesson for us in these words? Our old world is full of evil spirits; like the poor boy, it is wallowing and foaming, writhing on the ground, torn asunder by terrible demons. The prince of the power of the air, the god of this world, is having his way, it seems, with our distracted and distressed world. Critics, like the scribes and Pharisees, are pointing the finger of scorn at us, at the Church, and saying The Church can do nothing. Oh, brethren, the Church, *on her knees*, praying, can do wonders; the Church without Christ, is helpless, even as the disciples were. This kind cometh forth by nothing but prayer. Then, LET US PRAY! Communism is like a horde of evil spirits—their name is legion—. It is making fools and fanatics of its followers, and our world is tottering on the brink of ruin. Nothing but prayer can meet this onslaught. Our only hope is in Christ the Great Physician. Our part is prayer. Prayer changes things; prayer can change our world. A great miracle is needed; as great as was performed that day when Jesus healed the demented boy.

#### IV. *Two Men Went up to Pray:* Luke 18:9-14.

These two men were very different. The one was a Pharisee, a strict observer of the outward law; a proud and self-righteous man, who despised others. The second man was a Publican. Publicans and sinners were nearly always classified together in the minds of the Jews.

The Prayers were different. The Pharisee stood thus and prayed with himself. There was no recognition of sin in his prayer, although in God's sight he was a great sinner. His prayer is an eulogy on his good character and religious activity. The prayer of the other, as he stood and smote upon his breast, was short and to the point; God be merciful to me a sinner.

The results were different. The Pharisee went down the same man as he was when he came to pray—cold, and proud, and critical. There was no change in him; he had asked for nothing, he received nothing. The Publican went down to his house justified rather than the other. I wonder if there is not the same difference today. Some of our public prayers sound startlingly like the Pharisee. Is it not time that we make the Publican's prayer for America, and perhaps for ourselves?

#### V. *Praying in the Name of Jesus:* John 14:13-17.

Why should we pray in the name of Jesus? There are those who try to pray and leave Christ out; there are others who pray and do not believe in Him. Let me quote some verses: "No man cometh unto the Father but by me": "There is none other name under heaven given among men whereby we must be saved; I am the way, the truth and the life." He is our Advocate, our Redeemer, our Great High Priest. It is through riches of grace in Christ Jesus that all our needs are met. Note some of the conditions of answered prayer: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Another condition is obedience; If ye love me, keep my commandments. So many people seem to forget that we *must* honor Christ if we are to find acceptance with God. One of the ways in which Jesus answers our prayers is by sending the Holy Spirit; I will pray the Father and he shall give you another Comforter, even the Spirit of truth. If we wish our prayers to be heard, and all the riches of heaven to be ours, then we must come to the throne of grace through our High Priest, Who has passed into the heavens and is making continual intercession for us.

#### VI. *Praying for the Sick:* both in body and soul: James 5:13-18.

Whether we are singing or suffering we should pray. (verse 13)

Then James comes to the case of the sick; sick in body; sick perhaps in his heart. I believe that it would be most fitting to carry out James' instructions. If we could have a "Session Meeting" by the bedside of sick people, and unite our hearts in supplication I believe that God would honor such praying, where two or three unite to ask for healing. Then James broadens the matter; Confess your faults one to another and pray one for another that ye may be healed; healed in our sin-sick souls. The whole body of the Church is sometimes sick; there is "sin in the camp," and the army of the Lord stands ashamed and defeated in the face of her enemies. A wholesale confession and heart-felt prayer is necessary. There are homes that are sick, ready to break on the rocks. There are communities that are as sick as some we read of in the papers, (Phoenix, Alabama, for instance). There are individual churches that are sick; as sick as some of the Seven Churches of Asia. A Great Movement of genuine Confession and Prayer would save and cleanse these homes and communities and churches. Oh, that we might pray as Elijah prayed!

#### VIII. *Confidence (Boldness) in Prayer:* I John 5:14,15 (Hebrews 4:16).

Let us come with boldness, or confidence,



to the throne of grace. The reason given in Hebrews is that we have a Great High Priest Who has passed into the heavens. We have Boldness, not because of what we are, but because of HIM, and what He has done. In the

selection from I John the same thing is emphasized. Those who believe in the name of the Son of God, and who come in that name, can have the assurance that their prayers are heard.

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## YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

### YOUTH PROGRAM FOR MARCH 13

# What To Do

Hymn: "Come, Thou Fount of Every Blessing"

Prayer

Scripture: Matthew 22:34-40

Hymn: "I Would Be True"

Offering

Hymn: "All The Way My Saviour Leads Me"

#### PROGRAM LEADER:

(The success of this program depends very largely on its being informal. The more the young people feel at ease, the more the discussion will benefit them. The more they contribute to the discussion, the more they will receive from it. If you have a small group, it might be a good idea for everybody to sit in a circle during the program. If the group is too large for this, let the participants sit in a semi-circle facing the rest of the group. Such an arrangement as this is much more conducive to free discussion than when each speaker stands before the group and reads or recites his speech. You might try this system for other programs.)

Our program topic, "What To Do," refers to what to do on a date. That can be a perplexing question, but with many young people it is never a question at all. Some young people never do anything on a date but go to the movies, and other young people never do anything but dance. Even if these were the very best forms of dating activity (the writer does not think that they are), is it not rather abnormal to do the same thing all the time? It seems only natural that young people will find their dating experiences far more enjoyable if they know how to do a variety of things.

When we speak of "what to do," I believe we ought to mean real "doing." There has been much said about the increase of the entertainment phase of dating, and the expense it involves. Some young people do not feel that they have had a date unless they have gone somewhere and been entertained. It is being suggested that a more wholesome and helpful way to date is for the young people to provide their own entertainment. The public entertainment way is the lazy way. It takes some thinking, working, and planning to provide

your own entertainment on a date, but it is highly rewarding.

In this program we want to discuss some things to do on dates which will make this part of our life helpful and wholesome as well as enjoyable, and we want to find some activities which are practical and inexpensive.

#### *Conversation*

Someone has said that conversation is becoming a lost art. Conversation is one of the best ways of getting to know people. In some forms of entertainment dating such as watching a movie there is not much place for conversation, and sometimes young people who have dated for a long time find out that they know very little about each other. Through conversation you can find out what a person thinks about Christ and all the things that really matter. Conversation is practical for any size group from a couple to a dozen or more. It is an activity that can fit in with many other things you will want to do. You can eat and talk, play and talk, and work and talk. Some of the happiest and most well adjusted young people are those who have developed the art of conversation and who make good use of it in their dating.

#### *Intellectual Activities*

Intellectual activity may not sound very thrilling to a lazy person, but it has real possibilities for dating. Young people who are musical can have a great deal of fun by getting together to share their skills and to play or sing together. Sometimes small orchestras and choral groups have been organized in this way. If you cannot play and sing, perhaps you could play records of good music and study the lives of the composers on dates. Working on craft projects is an interesting way to spend time together. There are other areas of study which you can delve into as couples or larger groups, such as the history of your community, or your church.

#### *Athletics*

When we speak of athletics we are not referring to the major sports. There are many activities under this heading which are admir-

ably suited to dating. Some of them are: tennis, shuffleboard, darts, badminton, ping pong, croquet, checkers, dominoes, etc. Most of these involve some cost, but churches and homes will do well to provide this equipment for their young people.

### *Home Gatherings*

There was a time when most dating was done in homes. Many feel that there should be a return to this practice. There are numbers of truly wholesome, enjoyable things that can be done on home dates: candy making popping corn, cooking, eating, singing, etc. It is doubtful if you can really know a person until you see him in his home. Home dates have the advantage of revealing character in its true light.

### *Group Activities*

All of the dating possibilities which we have discussed so far are applicable to individual couples and to groups. It is not considered wise for young people to date all the time paired off in couples by themselves. Some of it is all right, but there ought to be some group activity in dating. There ought to be parties, picnics, and other such group activities, and the best place to have them is in the Christian fellowship of the Church.

### PROGRAM LEADER:

(Be sure to point out that Christian young people have a special obligation in their dating to act consistently with their Christian profession. Dating is an opportunity to prove to your date and to all who see you that having Christ in you makes a difference. Discuss some of the marks that should characterize the dating of Christian young people such as thoughtfulness, courtesy, and purity.)

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## Helps for Understanding Scripture Readings in Day by Day

**Rev. Clinton C. Baker**

*Sun., March 13, Acts 1:1-8.*

The "first book" (v.1) is the Gospel of Luke. How does Luke summarize the last days Jesus was on earth (vv.2-8)? What commands did Christ give His disciples (vv.4,8)? What promises are found (vv.5,8)? Notice how the promises are related to the commands? Can a person witness for Christ unless he has waited upon God in prayer for power? Did Jesus also stress the importance of having an understanding of His message (v.3)? Is this understanding complete (vv.6-7)? Can one witness for Christ without a knowledge of his faith? Is knowledge without power sufficient? zeal without knowledge? Which do I lack?

*Mon., March 14, Mark 9:23-24.*

Study the whole incident from v.14 to v.29. Describe the condition of the boy with the dumb spirit (vv.18,20,26). Were the disciples able to help him (vv.18,28)? What did the scribes do (v.14)? How did the crowds act (vv.14,15,25)? How must the father of this boy have felt (vv.17,18,21,22,24)? Yet had he been able to do anything for his son (v.21)? How completely did Jesus meet the boy's need (vv.25-27)? Compare the inner strength, the poise and simplicity of the Master (vv.25-27) with the curiosity of the jostling crowds (vv.14,15,25), the futile arguing of the scribes (v.14), the helplessness of the disciples (vv.18,28), the tears of the Father (vv.17,18,21,22,24). Which group do I resemble as I meet the problems of today? Why had the efforts of the disciples failed (vv.28,29)? For what does Jesus rebuke the crowd (v.19)? the father (vv.22,23)? For what does he rebuke me?

*Tues., March 15, John 14:1-6.*

Jesus was going away (13:36). The disciples could not follow him now (13:36) and did not know where He was going (14:5). How strong was Peter's desire to be with Christ (13:37)? How must he have felt when Jesus spoke the words of 13:38? Meditate on the gravity of the situation as the disciples saw it. Did their lack of spiritual understanding intensify their fear and sorrow (13:37; 14:5,8,9)? In what specific ways did Jesus meet their anxiety and doubt (14:2,3,4,6)? What is He trying to tell them in v.1? Is faith in God, and an equal faith in Christ as God, sufficient to meet their gravest need? Do I really believe in God - enough to face any situation with confidence and serenity?

*Wed., March 16, Luke 19:1-10.*

How great was Jesus' popularity at this time (v.3)? Do you think Zacchaeus expected Jesus to stop and ask to go home with him (v.5)? What must Jesus have seen in Zacchaeus that made Him pick him out of all the crowd? To what lengths did Zacchaeus go to see Jesus (vv.3,4)? How did Zacchaeus respond to Christ's love (vv.6,8)? What did the crowd think of Jesus' associating with Zacchaeus (v.7)? What motivated Jesus to go into his home (v.10)? What was the happy result (v.3)? Would Zacchaeus have responded to Christ's love, if Jesus had been unwilling to associate with him? Am I willing to sacrifice popularity to associate with the unloved in order to win them to Christ?

*Thurs., March 17, Matthew 22:34-40.*

The Jewish leaders were attempting to trap Jesus with questions in order to put Him to



death. How had they fared (vv.22,33,34)? What was the purpose of the lawyer's question (v.35)? How does Jesus summarize the whole Old Testament law (vv.37-40)? If these two are the greatest commandments, what are the two greatest sins? Have I kept these commandments? How does Jesus launch His counteraction (v.41)? Is He successful (vv.42-45)? The point to notice in His argument is that while the Jewish leaders regarded the Messiah as a man (v.42), Jesus, using their own Scripture, quotes David as saying the Messiah was to be divine (v.43)? What claim, then, is Jesus indirectly making about Himself?

*Fri., March 18, Malachi 3:8-10.*

What problem is God having with His people (vv.8-9)? Does the tithe represent the first-fruit or the residue of one's income? Is the problem here simply a matter of the tithe or is the basic heart attitude of the people toward God involved (vv.7,13,14)? Am I putting God first in matters of finance? If not, what is basically wrong? How is failing to give the first portion of one's income to God robbing Him (v.9)? To whom does the earth and all material things belong? (See Psalm 24:1-2? What challenge does the Lord present to His people (v.10)? What type of blessings do you suppose are included? (See II Cor. 9:8,10). How has God blessed you?

*Sat., March 19, Psalm 107:1-8.*

Have you wandered from God's presence as His people did in v.4? Does v.5 describe how you feel spiritually as a result? Notice what those in this condition did (v.6)? Does crying denote real earnestness? Are you in earnest about your condition? What is the happy result when one does cry to the Lord in trouble (vv.6,7)? What is the one who has been restored to God's fellowship encouraged to do (v.1)? What else (vv.2-3)? What part should praise play (v.8)? Have you ever testified to others of what God has done for you? Is v.9 true of your experience? What is lacking?

## **Women's Work**

### **SUGGESTED PLANS FOR THE WEEK OF SPIRITUAL ENRICHMENT**

April 3-10, 1955

Theme: Personal Christian Living

The pre-Easter week has come to mean to the women of the Church a time set apart for life's enrichment—a time when each woman will heed Christ's call "Come ye apart" and seek fellowship with Him personally in some

daily quiet moments, and in every opportunity for fellowship with other Christians in group worship.

This week calls all women of the Church to turn from the usual round of activities and the business of our accustomed every day living to seek the presence of Christ and those things that will make for Christian growth.

The promotion of the Week of Spiritual Enrichment is the responsibility of the Chairman of Spiritual Growth who makes her plans with the president and the entire executive board. Each local group will seek to plan for the week in such a way as will make the pre-Easter week one of lasting spiritual significance to every woman in the local church.

1. Individual women using the leaflet "For Personal Use" which is a guide to Bible Reading, Meditation, Prayer, other devotional reading, and Service. It is designed for every woman to use in her home. This leaflet develops the theme of "Personal Christian Living." It is printed so that it may be addressed and mailed without envelope to the total woman membership—active, and inactive, general, business, and home circle members. Price 1c per copy.
2. The encouragement of all women in attendance upon all the regular and any special services in the church during this pre-Easter week.
3. The reading of especially selected and recommended books in the devotion field such as:

Your God is too Small  
When God was Man  
Light of Christ

4. Women going beyond their accustomed outreach to render some special service to others each day during this week.
5. Where there is no special series of services in the local church in pre-Easter week, either:
  - a. A special Retreat Day for all the women of the church - when opportunity will be given to the women to draw close to Christ in group worship, to learn from Him more of His way of living the life of Christian love, to renew their purpose to give their best unto Him through service in His church.

or

- b. The special Bible study of *Love in the New Testament* held in informal neighborhood groups where women may discuss the meaning of this study and the way they can live the life of Christian love - face up with some of the hindrances, and what is the truly Christian attitude and way to practice

love now - specifically "What it is to be, and how we can be, thoroughly Christian in character and conduct" in our day and in all our relationships.

Well laid plans may be made, and opportunities offered, but unless and until women are prepared to respond and lead to plan personally to arrange to make the week of April 3-10 one of special spiritual significance, it may have little value in the life and work of women in the church.

Let every prayer group in the local church begin now to pray for all the Women of the Church to have some special experience of fellowship with Christ in the pre-Easter week and to come to new depths of faith, and a new understanding of love, and a new realization of power. And let all the women know now of the plans for the observance of the week locally; plan that they hear His call "Come . . . Learn of Me."

Secure now from Board of Women's Work, 341-A Ponce de Leon Ave. N.E., Atlanta, Georgia, the materials which will be needed -

1. The *"For Personal Use"* leaflet, 1c each, in quantity to provide every woman of the church with a copy, including business women and shut-ins - active and inactive women.
2. Suggestions for A RETREAT DAY for all the women of your Church, price 5c, or
3. *Love in the New Testament* and *The Workbook - section A Guide to the Personal Study of Love in the New Testament*, for use in small neighborhood groups.

## GOD SPEAKS FROM A TRASH HEAP

Deogracias Barbo was born in barrio Di-it, just north of Tacloban, on the Island of Leyte in the Philippines. When he was old enough he attended the barrio school and thus became the first member of his family to learn to read. His parents had never had such an opportunity, but from the boy's conversation they learned that books contain valuable information as well as interesting stories.

One day in 1945, just after the liberation of the Philippines, Deogracias' mother Modesta was harvesting rice as a field-hand near the town of Tolosa. On her way from the field she passed by the trash heap from a U. S. Army barracks. Near the edge of the pile she saw some books, which she eagerly snatched up. Her son Deogracias could read books!

Modesta Barbo took her son two tattered copies of the New Testament and some Bible Society portions - the Psalms and the Proverbs. She did not know what manner of books these

were, nor what priceless truths they held; but they were books. Because of the war the Barbo family had had no books for a long time. At home the young man began to read about Jesus, and Modesta had difficulty understanding her son's fascination with these "new" teachings.

By 1947 Deogracias no longer went to the Roman Catholic chapel in his *barrio*. His New Testament had taught him more about God than the mass or any "fiesta" ceremony. However, he still retained some of the prejudice he had gained as a Roman adherent and he continued to be fearful of "Protestant" teaching.

He continued reading his New Testament.

One evening in October 1953, in a moment of lonely independence, he passed the United Church of Christ in Tacloban City. The church was having a series of special meetings, and on invitation he entered. He remained to hear his first evangelical sermon, and each evening during the week he returned to hear the expounding of the Scriptures. This teaching agreed with what Deogracias knew was the plain sense of his New Testament. Attending the services regularly, Sunday by Sunday, he came to know the church as his true spiritual home. In March of 1954, after being examined as to his faith, he was baptized and admitted to the Lord's Supper. Thus it was that the God who had searched and claimed his heart through the torn pages of a cast-off New Testament led him at last also to find the church and its fellowship. Now, as a growing Christian, Deogracias Barbo eagerly teaches the Bible to all who will listen and tells of his experience to all his friends and neighbors in Di-it and Tacloban.

—Irwin Winship

## FACTS

Six hundred thousand villages in India have not been reached by the gospel.

Only 21-2 per cent of the population of India is Christian. For each of a thousand missionaries today there are six hundred villages.

—Christian World Facts.

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# CHIPS OF INTEREST

*Gathered Here and There*

By Htims Edaw

## ANYTHING TOO HARD FOR THE LORD?

A "Child Evangelism" teacher was filling her weekly engagement with the First Grade in a Weaverville public school this week and the lesson was the visit of the theophanies to Abraham when they promised him that Sarah would bear him a son in her old age. Teacher bore down on the question occurring in the text (Gen. 18:14) "Is anything too hard for the Lord?" As she paused and looked into the upturned faces before her, she asked, "What do *you* think of it? Is anything too hard for the Lord?" Two little girls held up their hands. "All right, Phyllis, what do you say," she asked. Phyllis shook her head earnestly and answered, "No!" "And Eleanor, what do you say?" Eleanor shook her little pigtailed vigorously as she answered, "No!" A boy on the front row held up his hand. "Well, Richard, what do *you* say, is anything too hard for the Lord?" Richard cleared his throat and blurted out, "Yes!" Teacher was surprised and disappointed, but she looked Richard straight in the eye and said, "Well Richard, tell us just what you think is too hard for the Lord." Richard almost shouted, "NOTHIN'!"

## HEART THROBS

Of the many miracles in the human body the heart is a very prominent one. As a pump its plunger operates 72 times per minute, 103,680 times in a 24-hour day, and 37,843,200 times in a year. This writer's heart throbs to date since birth have registered 3¼ billion times, without skipping a beat, without making a sound, without asking for physical help, without stopping for food or drink or sleep, just going along tending to its business all day and all night. And what a load! It pumps 240 gallons of blood an hour throughout the body through many thousands of miles of arteries to the utmost extremities of fingers and toes where the veins become microscopic in size. This heart to date has moved 8,409½ tons of blood, the weight of a good sized ocean steamer. It does not stop for meals; it takes no vacations. There is no man-made machine on earth that can match it in performance or endurance.

He who created the heart, installed it and set it in motion says in His Word: "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

The best verse hasn't been rhymed yet,  
The best house hasn't been planned,  
The highest peak hasn't been climbed yet,  
The mightiest rivers aren't spanned;  
Don't worry and fret, faint-hearted,  
The chances have just begun  
For the best jobs haven't been started,  
The best work hasn't been done.

—Berton Braley.

I have seen the headlight of a giant engine rushing onward through the darkness heedless of opposition and fearless of danger. I have seen the lightning at midnight leap athwart a stormswep sky, splintering chaotic darkness with flashing beams of light until all the heavens glittered like the midnight sun.

I know this was grand, but the grandest thing this side of the light that flows from God's Almighty throne is the blessed benediction of a human life that spends itself in self-forgetful service for a broken-hearted world and finds its home at last in the bosom of an everlasting God.—John Temple Graves.

## A VISIT WITH CHIANG KAI-SHEK

Dick Hillis, a missionary in Formosa, has urged Christians in America to pray for Chiang Kai-Shek and his wife during these days of crises in the Far East. He said that he was invited to join the President and Madame Chiang for Christmas dinner, and during the entire meal much of the conversation centered in spiritual subjects.

"We discussed the part that the gospel could have in stopping Communism, and how light and darkness, belief and unbelief, Christ and Judas, could not possibly co-exist," he said. "I left the table feeling that here was a great military leader and brilliant diplomat who was also a man of deep spiritual perception. President and Madame Chiang are earnestly desiring the will of God."

—Evangel.

Has anything of special interest happened in your Church, or Sunday School, or Day school, or in the family - something that is really worth passing on for the benefit and enjoyment of our readers? If so, please send it in for this page, in not more than 150 words - and less if practicable.

# Church News

## KOREA, DR. DAVID SEEL

News has been received recently in this country about the illness of Dr. David Seel, of the Chonju hospital staff in South Korea. He is now on complete bed rest and it is hoped he can make a good recovery and step back soon into the medical work there.

A shortage of Korean doctors now exists at the Presbyterian hospital and medical center at Chonju, due to the draft into the Korean Army.

Friends wishing to write to Dr. Seel may airmail their letters, which with the APO, will reach Korea in eight days. His address is: Cholla Pukdo KCAC Team, APO 64, Care Postmaster, San Francisco, California.

Dr. Seel's wife, Mary Batchelor Seel, and son Johnny are with him in Korea. Mrs. Seel is the daughter of the late Dr. Alex R. Batchelor, Secretary of the Division of Negro Work, Board of Church Extension, and Mrs. Batchelor. The Seels went to Korea early last Fall.

Nashville, Tenn. — The Rev. and Mrs. Joe B. Hopper of our Korea Mission, announce the birth of a daughter, Margaret Lois, on January 16, in Korea, according to word received recently at the Board of World Missions here.

Mr. Hopper is a graduate of Davidson College and Union Theological Seminary in Richmond, and is a member of Montgomery Presbytery. Mr. Hopper's parents are Dr. and Mrs. Joseph Hopper, who for many years have served our Korea mission, and are now on furlough in Montreat, North Carolina.

Mrs. Hopper is the former Miss Dorothy Anne Longenecker, daughter of former missionaries of our Church to the Congo. She is a graduate of Queens College and the Assembly's Training School, and is a member of the Presbyterian Church of Quitman, Georgia.

The Hoppers first sailed to take up their work in Korea in September 1948.

They have three other children, one daughter and two sons.

## A Little Missionary Called Home

Nashville, Tenn. — Word has been received by the Board of World Missions that Jeanette Junkin, five-year-old daughter of the Rev. and Mrs. William F. Junkin of the Formosa Mission, died of Leukemia, January 14, at Taipei. Jeanette was born in Tazewell, Virginia, while



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Chr. Ed. \_\_\_\_\_, Sec. \_\_\_\_\_, Other \_\_\_\_\_

her father was serving a church there. After several years as missionaries to China, the Junkins were forced to evacuate when the Communists took over, and in 1953 they went to Formosa for mission work there.

## TWO NEW PRESBYTERIAN CHURCHES IN HOUSTON

Two new Presbyterian Churches have just been organized in Houston, Texas, one on the extreme eastern edge of the city and one on the extreme western edge, approximately 25 miles apart.

Eastminster Presbyterian Church began with the offer of a church site by a real estate developer on the east edge of Pasadena, a Houston suburb. Church services were begun in October



and the church was organized January 30 with 65 members, 7 elders and 9 deacons. By this time the women had been organized with two circles and a fully staffed Sunday School organized, averaging over 80 in attendance. Rev. Harold Walker, Jr., was called as pastor and began work January 1. A manse has been purchased and a building committee will shortly be at work on building plans. Aside from building aid, the church will be self-supporting within two months.

The Memorial Drive Presbyterian Church began out of a concerted demand on the part of Presbyterians for a Presbyterian Church in that area. Preliminary meetings were held in the summer and early fall. A beautiful six acre site was obtained in November and services were begun the second Sunday in January. By this time three women's circles had been organized, 52 adults had signed up for membership and \$12,000.00 had been pledged toward operating expenses. The church was organized February 13 with 70 members, 6 elders and 11 deacons. Services are being held in a school house. Sunday School attendance is running from 60 to 70. A pulpit committee will be appointed shortly and it is hoped that a pastor may be on the ground by early summer.

The distinctive feature of both of these organizations is the splendid way in which the men and women of the groups have carried on a visitation program. At Eastminster a group of men went visiting one evening a week for three months while the women visited in the daytime. In the Memorial Drive group the men called on every Presbyterian family in the area and a group of women went visiting one day a week, for over two months. Prospects for healthy growth in both situations are excellent.

Malcolm L. Purcell,  
Executive Secretary.

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## IMPORTANT NOTICE TO MINISTERS

In order to be certain that names and addresses will be printed correctly in the Alphabetical List in Part II of the General Assembly Minutes, every minister is requested to examine the list published in the last issue. If there is need for correction, or a change in address has occurred and you are not sure it has been reported to me, kindly send, on a postal card, your name and address as you desire them printed in the minutes. Please do this promptly so all changes can be made before printer receives list.

E. C. Scott, Stated Clerk  
341 - A Ponce de Leon Avenue, N.E.  
Atlanta 5, Georgia

## INTERESTING DISCUSSION AT KERRVILLE

Dr. John Anderson, Jr., pastor of the First Presbyterian Church of Dallas, Texas, was the speaker for Spiritual Enrichment Week at two Presbyterian institutions in Kerrville, Texas, during the week of February 13-17.

The 34-year-old preacher, whose great-grandfather was a Presbyterian minister for fifty years, spoke at evening services at Kerrville's First Presbyterian Church, and at morning chapel services to the student body, faculty and visitors of Schreiner Institute, where Dr. Andrew Edington is president.

Large evening congregations heard Dr. Anderson speak on the subjects, "What Jesus Can Do With Ignorance," "What Jesus Can Do With Failure," "What Jesus Can Do With Trouble," "What Jesus Can Do With Death," and "What Jesus Can Do With You."

At Schreiner's chapel services Dr. Anderson spoke on the general theme of "Life's Variety Show." His morning subjects were "The Mind Reader," "The Midget," "The Juggler," and "The Strong Man."

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## CHURCH BUILDING FOR THE NEGROES

Winston-Salem, N. C. — The development of a \$120,000 Negro Church for Winston-Salem was announced to the Men-of-the-Church of First Presbyterian Church at the regular monthly meeting held last night. The announcement was made by the Rev. P. J. Garrison, Jr., Executive Secretary of Church Extension for the Presbytery of Winston-Salem. Work on the project has already begun.

Mr. Arch Taylor, Mr. Harold McKeithen, and Mr. Ed Shepherd, all members of First Church, together with Mrs. Chester Denham, Southminster Church and Mrs. W. R. Smith, Jr., Reynolds Church, are seeking a suitable home for the Negro minister. It will be purchased by the Presbyterians for use of the pastor of the new congregation.

The new church, yet to be named, will be located on a six acre tract which was purchased by the Presbyterians last year. The property is on Dellabrook Road, just outside the city limits of East Winston. Adjacent to the new subdivision for Negroes, Slater Park, where 100 new homes are under construction and just across Highway 311 where an additional 100 new homes are scheduled for construction, it is expected that the new church will serve a large area of East Winston.

The beginning of construction work has been made possible by a grant of \$39,000 from the Division of Negro Work of the Presbyterian Board of Church Extension.

## N. C. SYNOD'S GROWTH

Dr. Harold J. Dudley, General Secretary of the Presbyterian Synod of North Carolina, announced today that the membership of the Synod increased by 3,166 during 1954, bringing the total membership to 129,238. During the year 3,972 professions of faith were reported by the nine Presbyteries and an additional 6,568 persons were added by letter and reaffirmation. There were 2,363 adult baptisms and 2,876 infant baptisms. The Sunday School enrollment increased from 111,929 to 117,729, an increase of 5,800.

Other statistics reveal that there are 636 churches in the Synod, served by 508 ministers, 4,685 Ruling Elders, and 5,532 Deacons. There are 176 candidates for the ministry in the churches of the Synod. During the year there were 24 ordinations, 83 installations, 47 pastoral dissolutions, and eleven deaths among the ministry; five churches were organized and one church was dissolved.

Since 1950 the Synod has grown from 114,415 to 129,238, a percentage increase of 12.9. The Sunday School has increased during the same period from 95,258 to 117,729, a percentage increase of 23.6.

Glendale Springs, N. C.—The total collection amounted to a few pennies, a half dozen assorted buttons, and a handful of empty pistol shells. That was twenty-five years ago. Today leaders of the Glendale Springs Presbyterian Church and Ashe County, North Carolina, launched a campaign to collect \$50,000 to be used in the erection of a John W. Luke Memorial Building.

John W. Luke, Jr., son of Dr. and Mrs. John W. Luke, of Glendale Springs died unexpectedly on February 5. Almost spontaneously a movement began, even before the funeral had been conducted to establish a memorial to this popular sixteen-year-old son of the Presbyterian preacher in Ashe County. The family announced at the funeral that it was their desire that any gifts intended as a memorial should be used for the erection of an addition to the Presbyterian Church Building. Within five days the senior class, composed of 32 members, of the Jefferson High School, where Johnnie had been President of the Student Council and a member of the basketball team, more than \$500 was presented to Dr. Luke, to begin the fund.

Mr. W. B. Austin, Jefferson, N. C., Methodist layman, attorney, and a member of the Con-

servation and Development Board for the State of North Carolina was named General Chairman of the project. Delmer Rose, a leading merchant in Glendale Springs and a Ruling Elder in the Presbyterian Church was named Treasurer, and Chairman of the Finance Committee.

The proposed building would be of concrete block and brick construction and would be erected on property owned by the Presbyterian Church. It would serve as an educational plant for the church and a community center. The main floor would be gymnasium type and suitable for basket ball games, skating, boy scout meetings, community activities, and many other purposes.

## N. C. SYNOD'S COUNCIL

The North Carolina Synod's Council, of the Presbyterian Church U.S., meeting in Raleigh recently, elected Dr. F. L. Jackson, Davidson, to succeed the Honorable W. E. Price, Charlotte, as the new Chairman. Mr. Price, prominent business man and a former Moderator of both the Synod and the General Assembly, served two terms as Chairman and was the first Chairman of the Council, following the reorganization of the Synod in 1951.

Grover, N. C. — Shiloh Presbyterian Church in Grover, N. C., is observing its 175th anniversary this year. It was organized in 1780, and today has 150 members. It is one of the oldest Presbyterian churches in Kings Mountain Presbytery in which it is located. The Rev. Park Moore is pastor.

Springfield, Mo. — Dr. F. W. A. Bosch, pastor of Westminster Presbyterian Church here, died at his home Sunday afternoon, February 6.

Dr. Bosch was a native of New Orleans, La. He received his B.A. degree from Southwestern Presbyterian University (now Southwestern at Memphis), and the B.D. degree from Union Theological Seminary in Richmond, the ThM. degree from Louisville Seminary, and in 1940 received the TSD degree from Temple University at Philadelphia, Penna.

He was ordained by Roanoke Presbytery in 1918, and his first service was as stated supply in the First Presbyterian Church, Welsh, La., and his first pastorate was at First Church in Union Springs, Ala. Following two years there, he went to Springfield, Ky., to serve as pastor for five years.

In 1927 Dr. Bosch was associate pastor at First Church in Huntington, W. Va., and served as professor at Marshall College, also at Huntington, for a period of three years. For one year



he was acting professor at Louisville Seminary before going to Springfield to be pastor of Westminster Church in 1931. Besides serving that church there, he was also professor of Bible at South West Missouri State College, also at Springfield. Dr. Bosch had received the honorary Doctor of Divinity degree from Bible Institute at Houston, Texas.

In 1943 he was elected Moderator of the Synod of Missouri. He was the author of: "Through the Book of Acts with a guide," "The Gospel of Mark in Outline," "The Book of Genesis in Outline," and "The Epistle to the Hebrews in Outline."

Dr. Bosch married the former Miss Vivian Stewart Whitworth from Jeanette, La., who survives him, along with one son, Allan W. Bosch.

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### **PRESBYTERIAN STUDENT CENTER**

Ruston, La. — Construction of a \$25,000 Presbyterian Student Center for Louisiana Tech began here last week. Completion of the 40x70 foot building is expected within 120 days from Feb. 12.

The center is located a block east of the campus. It is a modernistic structure and will have varied shades and textures of exterior brick work. Largest room in the center will be an L-shaped recreation room and lounge with a fireplace at one end.

Also included in the building will be a secretary's office, an office for the director of Tech Presbyterian Student Work, an assembly room, a prayer room, a council room and library, a kitchen, a storage room and a room for two student caretakers.

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### **BREAKING RECORDS**

Statesboro, Ga. — The Statesboro Church reports a record breaking year. Almost every phase of the church's activity has exceeded any year in the history of the church. More members were added both by confession of faith and by certificate than ever. Other significant increases have been a 21% increase in membership, a 35% increase in Sunday school attendance, a 40% increase in benevolent giving, and a general increase in attendance at all other services. In November of 1953 the church completed the building of a new manse, the old manse being converted into an educational building. Rev. John B. Fridgen, Jr., is the pastor.

Decatur, Ga. — Dr. John Newton Thomas, professor of systematic theology at Union Theological Seminary in Richmond, was Religious Emphasis Week speaker at Agnes Scott College February 14-19.

A LAWYER REVIEWS THE ILLEGAL TRIAL OF JESUS. Earle L. Wingo. Order from: Earle L. Wingo, P. O. Box 1066, Hattiesburg, Mississippi. \$3.00.

The trial of Christ has been a subject of absorbing interest to legal minds. A number of excellent works have been produced setting forth the legal principles involved in this trial. This volume under review will undoubtedly rate as one of the most definitive dissertations on the subject. It is written with clarity and reverence as well as a wide knowledge on this particular theme. With keen insight Mr. Wingo unfolds before our eyes a panoramic view of the tragic drama of what he properly denominates, "a judicial murder of the Son of God." He holds that Christ was not given the remotest semblance of a legal trial. He affirms "the entire proceedings were born of a cowardly conspiracy and nurtured in hate and spleen." In another place he writes, "From the viewpoint of the author now engaged in his 32nd consecutive year as an active practitioner in a great many criminal courts of this section of the nation, I can say without reservation that except for the trials of Jesus there has never been nor shall there ever be in the annals of criminal jurisprudence such a tragic and deliberate disregard for existing laws and rules of equitable procedure. Indeed there was never a trial so filled with conspiracies, animosities, and base corruption as the one which involved Him!"

The author does not pretend to be a neutral observer in the issues involved in the trials of Christ. He readily acknowledges his own Christian commitment and does not try to conceal his personal emotions as he approaches this subject. Following an examination of the principal characters involved against Christ and an outline of the New Testament details of events Mr. Wingo proceeds to show that the entire proceedings were unlawful. On the basis of the facts involved, he demonstrates clearly that there were 18 legal errors involved in the trials of Christ. Each of these errors are amplified chapter by chapter. Then he presents a summation of these 18 errors which were deliberately committed by those who were pretending to give Christ His trials. This recapitulation convinces any honest reader that Christ was condemned contrary to the laws of both Jewish and Roman courts which were then in force.

Although we are impressed with the remarkable knowledge the author has about the conditions which prevailed at the time of Christ, we are more impressed by his ability to portray the greatness of Christ as he bore the brutalities of man and the injustices of those charged with the responsibility of administering justice. We hope that this volume will have a wide-spread circulation as it is designed to lead the reader to a higher appreciation of Christ, the Son of God.

—J. R. R.

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# *“A Lawyer Reviews The Illegal Trial of Jesus”*

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Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

MARCH 9, 1955



DR. L. NELSON BELL, M.D., F.A.C.S.

## Our Associate Editor Awarded George Washington Honor Medal

We feel that all our readers will rejoice with us in hearing that our Associate Editor, Dr. L. Nelson Bell, was awarded the George Washington Medal by Freedoms Foundation at Valley Forge, Pennsylvania, on February 22nd, for his *Journal* editorial, "While Men Slept!"

Many readers of this *Journal* are unaware of the fact that the Associate Editor, Dr. L. Nelson Bell, is not a minister. He is a surgeon, a very busy one with one of the largest surgical practices in the city of Asheville.

Dr. Bell writes because of his deep interest in and concern for the work of God's Kingdom and from a background of deep and rich Christian training and experience. Some years ago he came face to face with the tragic effects of rationalistic philosophy and higher criticism and he faces these issues today frankly but with genuine love in his heart.

—H. B. D.

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*The Journal has no official connection with the Presbyterian Church in the United States*

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## EDITORIALS

### Don't Sell Us Short!

One of our most outstanding pastors, a man who has never in any way been identified with this *Journal*, but who is thoroughly sympathetic with the main objectives for our church which we have consistently maintained writes as follows:

"I see where the members of the pro-union leadership are talking about a thorough education of our people on the facts that face them in union. If our Boards will put on a thorough program to sell our people what we are doing as a church, we need not worry about what they will say for the union cause.

"One of the subtle results of the pro-union propaganda is to lead many of our young preachers and young leaders of the church to feel that we as a church are inadequate. There has developed a feeling of inferiority from the standpoint of their view of the church and they always seek to find out how the USA church does a thing before they want to have a mind of their own.

"But somewhere along the line we want to return to the emphasis upon the integrity and ability of the Presbyterian Church U.S. and its right after 94 years to take its place among the great Churches of America."

The membership of our church needs to realize that the program of our church is world-wide and no more sectional or provincial than any church. Furthermore, God has blessed what we are doing and there is no need to look elsewhere for either leadership or for effective techniques with which to work.

There is no reason to sell our church short.

—H. B. D.

### "While Men Slept!"

Last Summer newspapers and magazines all over America were requested to submit outstanding editorials, cartoons and articles to the Freedoms Foundation, Valley Forge, Pa., for consideration in making awards for outstanding contributions to the life of America.

Without his knowledge we submitted one of Dr. Bell's editorials. Much to our gratification this editorial received a high award, the George Washington Honor Medal. This was announced by the Freedoms Foundation at Valley Forge on February 22nd.

At that time the Foundation made its top award to Evangelist Billy Graham, one of the greatest honors which can be conferred on an individual today.

Not until the day of the awarding of honors did the Foundation's officials know that in honoring Dr. Bell they were honoring the father-in-law of Dr. Graham.

Since the newspaper publicity attendant to this incident this office has been besieged with requests for copies of the editorial in question. Published originally in our issue of October 7th, 1953, we herewith publish it again. See pages 7-9.

—H. B. D.

### The Source of Confusion

In every phase of Protestant effort today confusion is to be noted in varying degrees. The pulpits of America present a mingled assortment of messages ranging from neo-unitarianism to strictest authoritarianism. The classrooms of seminaries and church-related colleges abound with teaching about "religion" which varies from rank paganism to hyper-orthodox conservatism. Under the head of religious litera-



ture will be found blatant denial on the one hand and warm Christian faith on the other.

Why this confusion?

A minor consideration has to do with individuals who present personality problems which make it impossible for them to agree with any one and who must hoe a lone row. In this number are iconoclasts who accept no set religious formula and their Christian counterparts who accept no organization or leadership other than their own, and who often become "Directors" of their one-man enterprises.

But, we are not concerned with these fringe elements, either on the extreme left or the extreme right.

Our concern has to do with the fact that within the great Protestant denominations there exists the greatest confusion as to the basis of faith and the content of the Christian message. This was clearly in evidence at Evanston last Summer. To some it is the "glory of Protestantism" that such differences can exist within the same framework. But, a close examination of *the things on which there is such a wide cleavage of opinion shows that often these have to do with the very nature of Christianity itself.*

Translated into the realm of sport, where the analogy can be easily understood, we have players, supposedly on the same team, trying to play the game under two separate and *mutually exclusive* sets of rules.

The evangelical accepts the record and the rules set down in and by the Scriptures. He accepts this record as having come by divine revelation and he believes that this requires obedience, even *blind obedience*. But, he also knows by experience that such obedience pays off by a faith which becomes reality, and by a power in Christian work and inner personal life which is supernatural in its origin.

The liberal, on the other hand, refuses to give ultimate allegiance to divine revelation. He believes this revelation is relative, not absolute; that it is incompatible with the modern philosophy of learning, and that for divine revelation there must now be substituted human reason. These, "ever learning, and never able to come to the knowledge of the truth," browse from one religious teacher and writer to another, confused in their own minds and begetting heart-hunger in those to whom they minister but whom they never really satisfy.

The evangelical, with all of his failings, tries to present the Christ of the Scriptures as the central theme of his message. He is (or should be), concerned over world problems - social, political, economic - national and international. But, he believes that his first responsibility is to bring individuals into a right relationship with God through Christ, His eternal Son. In doing this he unswervingly and without apology presents the whole counsel of God, taking as his infallible rule *the entire Word of God*.

The liberal, often with a burning social passion, seems less concerned that man shall have a personal and transforming vertical experience with God through Christ's redeeming power from sin, and far more concerned about the horizontal relationship of man with man, taking as his thesis *only those* parts of Holy Writ which conform to human reason and which support his social program.

Confusion therefore has resulted. Confusion because some accept the complete reliability and authority of the Scriptures, while others believe in only parts of the Record - those amenable to human reason - and in an authority of only limited scope.

To some the above may be an oversimplification of a serious situation which obtains in Protestantism. But these observations are basically true and they are tremendously important.

To the evangelical we have the rules - and they are binding. In fact, he will stake his message, even his very life, on them.

This position may be challenged but it is sustained by the history of the Christian Church. Furthermore, the evangelical has the witness in his soul and spirit that the Scriptural record, empowered by the presence of God's Holy Spirit, is not only the anchor of the soul - it is the *only* message with power. —L. N. B.

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## Glasgow—Now

God is already working in Glasgow. Reports received in this office from the official headquarters of the All-Scotland Crusade tell of souls already under conviction of sin, of multiplied evidences of the work of God's Holy Spirit.

We are also in receipt of lengthy communications from the special committees which have organized prayer groups in the Glasgow areas,

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as well as in other parts of Scotland, asking this *Journal* to solicit the continued prayers of our readers. Already over 20,000 people in Scotland are organized in prayer groups, with the number increasing daily.

The Campaign, sponsored by the Church of Scotland (Presbyterian), the Anglican Church and the "Tell Scotland" Movement, has already presented a most difficult problem - how to care for the tens of thousands who wish to attend the meetings but for whom no adequate space can be made available. Telephone relays are being set up to churches and auditoriums all over Scotland (and also England), where thousands can hear and participate in the meetings although they cannot see the speaker. Closed television circuits have been set up for additional auditorium space in Glasgow.

At the same time, it is known that certain left-wing elements are unhappy and may try to oppose the meetings or the evangelist. Also, on the Continent, Communist papers in East Berlin have already started the basest kind of smear campaign. Attempts to "frame" the evangelist may even be made.

All of these anticipated blessings - and problems - make it imperative that Christians unite in prayer for Billy Graham, for the members of his team, for the local committees which are working so hard and so effectively, for the Christians in Great Britain, and for the millions who do not know Christ as Savior and Lord. God performed a miracle in London last year. He can and will do it again in Scotland and England and on the Continent but the condition of outpoured blessing remains the same - the importunate and continued prayers of God's people.

"My soul, wait thou only upon God; for my expectation is from Him." —L. N. B.

---

## Sola Gratia

These words mean BY GRACE ALONE. They constitute one of the great slogans of the Reformation, one which stands with *Soli Deo Gloria* and *Sola Fide* as the watchwords of that great movement. Each of the three, properly understood, testifies that salvation is of the Lord. All the glory of saving sinners belongs to God. He did it of His grace alone; and we receive it solely by faith—"the empty hand of the beggar that putteth on Christ for justification."

Grace alone is seen first of all in God's electing love as that is set forth in Ephesians 1:3-8. God chose us before the foundation of the world, that is, before we were, and consequently before we could have had any worth. More than

that: He chose us sinners to be holy and without blame before the all-seeing eyes of God. And we can be that only as we are seen and chosen in Christ. In this blessed love God predestined us to the adoption of sons through Jesus Christ unto Himself. "In adopting us, therefore, God does not inquire what we are, and is not reconciled to us by any personal worth." (Calvin on Ephesians). God elected us despite the fact that there were no conditions or causes in us moving Him to elect us, as our Westminster Confession says in chapter III, par. 5.

In Ephesians 1:6-8, "Redemption through His blood, the forgiveness of our trespasses" stands in a setting of grace: "unto the glory of His grace" which "He graciously bestowed upon us in the beloved", "according to the riches of His grace." And Ephesians is typical of the rest of the New Testament. In Romans 3 we are justified freely by His grace through the redemption that is in Christ Jesus. Our Lord Himself said that He came not to call the righteous but sinners to repentance. Timothy reminded that Christ Jesus came into the world to save sinners of whom I am chief; and in Romans God commends His own love to us in that while we were yet sinners Christ died for us. Yes "when we were hateful and hating one another, then the kindness and love of God our Saviour toward men appeared."

In the New Testament, redemption is not based on values that we possess, but on God's gracious love to unworthy sinners, to rebellious men, to wicked transgressors. If one runs past the main drive of the teaching to a discussion of values, then a man is worthy more than a sheep, a woman than the ox that is led to water on the Sabbath, the demoniac than the herd of swine, the disciples than many sparrows. But lest we take these and other signs of man's being crowned with glory and honor to mean that he is the highest of all values, Psalm 8 and Hebrews 2 tell us that man was made a little *lower* than the angels. And compared with the Living God, all flesh is grass and all the goodness thereof is as the flower of the field, Isa. 40 and I Peter 1:24.

When we open the second chapter of Ephesians and read the account of God's actually saving sinners it is again: By GRACE are ye saved. The blackness of man rises before us in verses 1-3: dead in trespasses and sins, subject to the Prince of evil, by nature the children of wrath. Conversely, God's attitude is "rich in mercy," and this is based not on our worth but on His love, thus: "On account of His great love wherewith He loved us."

It is of grace, not of works that we are saved. It is not our working—not even faith



considered as our work—all of salvation including our faith is a gift of God. We are God's workmanship - God's doing, God's poem - created in Christ Jesus.

We conclude with Calvin's praise of our gracious Lord:

"I greet Thee, who my sure Redeemer art,  
My only trust, and Saviour of my heart!  
Who so much toil and woe  
And pain didst undergo  
For my poor worthless sake;  
We pray Thee from our hearts,  
And idle griefs and smarts  
And foolish cares to take."

—W. C. R.

## LETTERS

The Editor:

An open letter to the anti-Union leaders—

In your communications you speak of your victory over the pro-Union forces. You have won a victory. You have won a victory by spreading fear and doubt through the Assembly and by engendering suspicion between men of goodwill and by willfully and maliciously dirtying the reputation and character of honorable men. You have won by appealing to every known weakness and prejudice of the people of the South. Instead of building up you have torn down.

You have won a battle but you have lost a war. You have placed your cause completely beyond the reach of victory. When the tactics you have used are seen by the people you beguiled they will look upon you in scorn. God in His wisdom has allowed the forces of division and blindness and self righteousness to win that your works might be seen and that you might be held to them by bars of iron. For the mark of this unholy victory is upon you and no water can wash it away. You have committed an offense in Israel. Jesus said, "Woe unto the world because of offenses, for it must needs be that offenses come; but woe to that man by whom the offense cometh!" Is it allowable to say, "Thus Saith The Lord?" or shall we just raise the question and let history confirm it.

ROBERT D. DAFFIN

First Presbyterian Church,  
Hallstead, Pa., Franklin Hill, Pa.

Rather than boast of a "victory" there has been profound thankfulness that a respite has been given to enable all of us time to return to the emphasis we believe God would have foremost in the Church. Mr. Daffin's letter does nothing to decrease this thankfulness.

Ed.

## The Sacraments

Gordon H. Clark, Ph. D.

On one occasion a friend and I visited some Lutheran professors. Perhaps they had not received many Calvinistic visitors, or perhaps they merely wanted to get the conversation started; but at any rate one of them asked what were some of the differences between Calvinists and Lutherans. Since we were not on a polemic mission, it did not seem wise to mention any major topic of contention such as predestination or perseverance; so I sought for some obscure technicality and remarked that Calvinists do not accept the theory of the communicatio idiomatum. (This is the theory that the qualities of Christ's divine nature can be attributed to his human nature.) But instantly, one of the gentlemen, a professor neither of philosophy nor of theology, but of history, replied that a denial on this point would undermine the whole Lutheran view of the sacraments. At such immediate penetration, my esteem of Lutheran scholarship, already high, soared still higher. But it struck me as a great tragedy of history that Lutheranism has tenaciously held to the one point at which Luther differed from the Calvinists, while at the same time it has departed from Luther on the many points of agreement.

In attributing to Christ's human nature, particularly to his body, the divine attribute of omnipresence, the Lutherans maintain a view of the Lord's Supper that is not far enough removed from the very objectionable Romish view. The Lord's Supper and Baptism will each be discussed in the following articles; but with respect to all their sacraments the Romanists hold that the effect is, one might say, automatically produced if the sacrament is properly administered. The water itself regenerates and the physical body of Christ nourishes.

On the contrary, the Westminster Confession says that "Sacraments are holy signs and seals of the covenant of grace." This is in full accord with Paul's warnings to those Jews who trusted in circumcision. "Circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision . . . For he is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh . . ." (Rom. 2:25-29). And to the same effect: "Let a man examine himself, and so let him eat . . . for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself . . ." (I Cor. 11: 27-31).

Furthermore, in Romanism the proper administration of a sacrament, and therefore its efficacy, depends on the intention of the priest. Unless the priest has the secret intention of

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doing what the Church intends in the definition of the sacrament, the thing does not work. Now, there was a priest who came to rebel against the whole system of his church. He came to have a hatred of religion. While in this state of mind, according to his later confession, he baptized many infants with the intention, not of doing what the Church defined, but of sending them to hell. Of course the priest is hardly to be commended for such evil intentions, as he himself later came to see; but consider the position of the Roman church which deprived these infants of regeneration by making a valid baptism to depend on the priest. On the Romish view a priest may outwardly pronounce every word and perform every action prescribed by the ritual, and the recipient may fulfill every condition required of him; yet if the priest has the wrong intention, the worshipper goes away destitute of the grace he thinks he has received.

How different is the position of Paul, of the Reformers, and of the Confession. "The grace which is exhibited in or by the Sacra-

ments, rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers."

## ANGLERS

(By the Editor of *The Testament*  
for Fishers of Men)

### Lesson No. 98

#### "THE MOUNTAIN" (Mark 11:23)

Accompanying my pastor on a soul-winning visit, inspired in me the desire and purpose to make an effort to win somebody. I asked the Holy Spirit to guide me to the right prospect, and immediately came to my mind a young man in the congregation whom I had heard was not a professing Christian, though his father was an elder and his brothers and sisters were active in the church's work. He was always at the Sunday morning service in the family pew, and I learned this was keeping a promise to his mother who had recently died. I began to cautiously inquire and further learned that his father had earnestly pleaded with him to accept Christ and join the church; also that his pastor had talked with him and *prayed with him* about it, but he had steadfastly resisted. Then I thought well if these who knew him so intimately had failed how could I, a comparative stranger, hope to do anything with him? But the Spirit kept saying "You go and win him." I went to the store to see him. He was the main salesman in his father's popular grocery store, quite a favorite with the customers; and each time I went I found him busily engaged. He was a very attractive fellow, about 30 years old; everybody liked Frank. Then I learned something that convinced me I was on a "fruitless trail." When his saintly mother died, all the family were gathered in her room, including Frank. Just a few minutes before she passed away she called Frank to the bedside and said, "O Frank I do want you so much to be a Christian; all the family, except you, I can expect to meet in Heaven; won't you surrender your heart now to Jesus, so I can know I will meet you there, too?" And Frank turned away from his mother and leaned his head against the wall, refusing her dying request. When I heard that, I said to myself I would be a fool to try to do anything with him when he had turned down an appeal like that. But the Spirit would not let me alone; He kept saying "You go and win him." The thing haunted me night and day. I would awake in the night with the thought



I might be responsible for a lost soul. I went to Frank's home the next Sunday afternoon, hoping I might find him alone, as there seemed no chance to talk to him at the store. But they told me he was asleep, and I didn't wonder, for he worked very hard from early morning to late at night during the week. He was never at the evening church service. Finally I decided to go to the store and back to the rear where they stored the "side meat" thinking Frank would have to come back there sooner or later to cut it for a customer. Sure enough he came, but the customer came with him. So that was that. I went on down to my office a half block away, sat down at my desk with my head in my hands, asking the Lord what to do; if I must talk to this fellow - where and how? When I looked up, the telephone on the desk seemed to motion to me. I wouldn't advise anybody to

use the telephone on such a delicate matter as this, but something moved me to take down the receiver and call the store number, not knowing just what I would do. Frank answered. I said, "Frank, I've got to see you right away, can you come to my office?" "Why, he answered, "I'm right in the middle of the morning orders." "I know it," I said, "I was there a few minutes ago and saw how busy you are, but I've got to see you; it's very important - to you, and me, too. I won't keep you but three minutes." He said, "I'll be there right away." Then I prayed hard to know what to say. In less than two minutes I heard him coming up the steps and the next instant he was standing in the door with an interrogation point all over his face.

*(To be continued in Lesson No. 99 - next issue)*

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## While Men Slept

By L. Nelson Bell, M.D., F.A.C.S.

*Reprinted from October 7, 1953 issue of  
The Southern Presbyterian Journal*

This article is not written to or about any particular denomination or church. It is written to the Protestant Christians across America with the prayer that some who read it may stop and consider that which is taking place within the ranks of Protestantism; a process which if permitted to continue, will in large measure destroy the effective witness and power of the Christian Church.

The destructive critical view of the Bible has become so widespread and is so generally taught and believed in Church-related institutions in America that the average student graduating from these schools has had his faith in the full inspiration and authority of the Scriptures either greatly impaired or completely destroyed. This is particularly true in the North but it is also spreading to the South, although in both areas there are happy exceptions.

As a result, unless they had a thoroughly grounded faith in the Bible *before* entering these institutions many now go out into Christian work without a vital message. They are forced to substitute reason for faith, reformation for redemption and a program for a Person. The source of power is thought to be in organizations and numbers rather than in the Holy Spirit and the one weapon designed as the offensive instrument against Satan, and against which he has never been able to stand,—The Sword of the Spirit, The Word of God,—has become, to these victims of higher critical in-

doctrination, a largely human and man-made book, to be accepted only in part, with other parts "interpreted" so that its meaning is lost and its power nullified.

It is safe to say that Satan's greatest victory began when he implanted in the minds of Adam and Eve doubt as to the truthfulness of God's Word, ("Yea, hath God said?"), and he continues his work today in the class room of Dr. I. Doubtit, through the writings of Professor W. E. Know-better, and from the pulpit of Dr. Will Knott Believe.

Just how far has rationalistic unbelief infiltrated theological thinking and teaching today? Certainly the great majority of Christian leaders believe most of the great doctrines of the Church but apparently an increasing number have had their confidence in the Bible so greatly shaken that they hold impaired views with reference to truths which are a part of the Christian faith and without which teaching and preaching is lacking in transforming power.

Held in question are doctrines having to do with the reality of sin, eternal punishment, the personality of Satan and the efficacy of prayer. The God of the Old Testament, we are told, is not the same God found in the New Testament. Many affirm belief in the Deity of our Lord while at the same time they question His Virgin birth, the reality of His miracles. His vicarious atonement for our sins through

His blood shed at Calvary, His bodily resurrection and the reality of His eventual return in power and glory. True, few would question or deny all of these doctrines, but many have doubts about one or more, although all are clearly taught in God's Word and are a part of most evangelical creeds.

Where has this unbelief come from and why is it so widespread today? *Protestant Christendom has been asleep and during our sleep the enemy of souls, under the guise of scholarship and advanced knowledge, has sown the seeds of doubt and unbelief.* Tolerance, tolerance to error, has been the watchword. The feelings and positions of teachers have been more sympathetically regarded than the victims of the insidious sowing of seeds of unbelief. Some who hold the evangelical faith have fought back with the weapons of hate and half-truths, only complicating the situation. Others have been utterly indifferent to the tragic results of unbelief being taught in Church-related institutions, apparently hoping that the name "Christian" holds some magic which will overrule and sublimate teaching which is utterly inimical to that faith.

Is there a solution? Is there a way out? Of course there is, but it must be undergirded with prayer and executed in love. The ruthless extirpation of tares has always harmed the wheat. Any zeal for the Lord which does not combine with it Christian love, holy boldness and sanctified common-sense is destined to add to the confusion.

The solution must be based on a standard and that standard depends for its authority on God and His revealed truth. While there are those who object to such authority it is nevertheless axiomatic that for everything there must be laws—the rules of the game. To undertake to live in the Christian realm one must accept the basis of Christianity or automatically disqualify himself. It is here that many have disqualified themselves in the theological world for they deny the validity of the standard God has given, lowering it to a more or less man-made document, giving *reason* the throne which rightfully belongs to *faith* alone.

In the Presbyterian Church the Confession of Faith states the basis of our authority in these words: "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God." (Ch. I, section IV), while section VIII goes on to say: "The Old Testament in Hebrew, and the New Testament in Greek, being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion the church is finally to appeal to them."

Most of the other evangelical churches have, in their articles of faith, equally clear affirmations as to the reliability and authority of God's Word. But, in Protestant circles today these statements regarding the Word of God are being disregarded or explained away in many of the Church-related institutions. Apparently Protestantism is more concerned with ecclesiastical organization, power and prestige than with the "touchy" questions having to do with the basic facts of the Christian faith itself.

When attention is called to these deviations from evangelical Christianity a barrage of most unpleasant opprobrium is heaped on the individual with the temerity to do so, and, if possible, ecclesiastical pressures are exerted on him. He is called "divisive"; "a Dispensationalist", although he may reject this deviation from Christian teaching as completely as the rest; "a Fundamentalist" although he too may deplore the lovelessness of the professional Fundamentalist (capital "F"), as much as any; of "living in the era of Seventeenth Century Christianity"; of "being more concerned about a book than a Person", although his concern is for the honesty of the Book which tells about *the* Person; etc., etc., etc. Such brow-beating is not easy to take and many keep silent, hoping the tide will turn. Others keep silent because their livelihood is at stake. But, unless there is a concerted stand, Protestant power and witness in America is doomed, except as the torch is taken up by lesser denominations and sects—an eventuality many would regret, because of extreme positions and bizarre doctrines held by some of these and which have nothing to do with the essential truths of Christianity.

To make fun of the plenary inspiration of the Scriptures is so common and so popular today that few will have the temerity to stand against this tide of unbelief. However, whenever one pins the adherents of this modern scholarship down he finds the same objections to the Bible which have been raised and answered for centuries. *There is nothing new* in the present day denials, which makes them obsolete and unworthy of continued exploitation.

It would seem only fair that those who no longer hold to the integrity of the Scriptures should disassociate themselves with the evangelical denominations which hold such beliefs and which have them incorporated in their articles of faith. One can but respect the honesty of men who so make their belief—or unbelief—a matter of record. At the same time one wonders at the theological schizophrenia which permits one to subscribe to vows with a mental reservation or an interpretation totally at variance with their accepted meaning. As an illustration of what we mean: a prominent clergyman recently affirmed his acceptance of the "theological implications" of the Virgin Birth but "questioned



the biological fact." Another, decrying the preaching of the necessity of the new birth, stated categorically: "I am not a sinner."

We have the conviction that when laymen in the United States become aware of the unbelief which is being taught in many Church-related institutions under the guise of scholarship and advanced scientific knowledge, particularly the blatant denial of great portions of the Bible and of doctrines clearly stated therein they will in increasing numbers, rise up and ask for an accounting of stewardship.

At the recent meeting of the Synod of North Carolina Dr. Rozenkranz of New York University spoke of a survey he had just completed for the U.S.A. Presbyterian Church and stated that he could observe no difference between

their Colleges and the secular State universities. In the Episcopal Church a well known Bishop recently called the clergymen in his diocese together and frankly told them they were neither teaching nor preaching the doctrines affirmed in their own articles of faith. Identical conditions are to be found in *all* of the major denominations.

What has happened?

While Protestant Christians have been asleep the enemy has done a thorough job of sowing the seeds of unbelief.

What can we do?

We can and must pray for a heaven-sent revival of faith in God and His Word. Although many will deny it—THEY GO TOGETHER.

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR MARCH 20

# *Christian Living (Temperance)*

**Background Scripture:** Acts 20:17-35; Romans 6:12-14; Ephesians 5:1-21; Colossians 3:1-11; I Thessalonians 4:1-8; I Timothy 4:12; I Peter 1:13-16; I John 2:1-17

**Devotional Reading:** Matthew 7:16-21

The Ideal for Christian Living is *Holiness*: our God is a HOLY God. This is emphasized in our Golden Text: As He which hath called you is holy, so be ye holy in all manner of conversation (manner of life, or, Living): because it is written, Be ye holy for I am holy. This is the thing above all others which separates our Christian Religion from all the false religions of the world. Many of these false religions not only do not teach holiness, but encourage sin and immorality even in the worship of their gods. Christianity is not only the only True Religion; it is the only Holy Religion.

In our Devotional Reading Jesus says, Ye shall know them by their fruit. What is the fruit of such false beliefs as we have in the world? Go look at India, or China or Africa, and you can easily see the national results. What are the fruits of Christianity? When we look at countries like England, or the United States we notice a big difference. However, we must remember that no nation is entirely Christian. Our country is far from the ideal of a Holy Nation. Our terrible sins are a shame and reproach. People in foreign lands point the finger of scorn at us, as they read of our drunkenness, our divorce evil, our crime record, and say, Is this the fruit of Christianity? We answer, NO! The Christian religion has never been tried by even a majority of our people. In spite of this, however, our nation is far ahead of countries like China, or India, or countries where an apostate Church has control.

We must examine individual lives to see the real "Fruit," and when we do, we find a great

host of men and women who are living examples of good fruit-bearing; we find those who have lived saintly lives, separated from sin, and consecrated to the glory of God. As we study our lesson today let us examine our hearts and lives and ask ourselves whether we are earnestly striving toward this Ideal of Holiness; of Christian Living at its best.

*I. Paul; a Holy Man:*  
Acts 20:17-35.

If "Holy men wrote as they were moved by the Holy Spirit", then we can well call Paul such a man, for certainly he measures up to the very best and greatest of these men. Paul nowhere claims that he was sinless. He calls himself the chief of sinners, and in the seventh chapter of Romans he describes the struggle which he had with "the flesh", but he was More than conqueror through Christ. It is with all "humility of mind" that he speaks these farewell words to the Ephesian elders. He could point to his life among them, and say that he had kept back nothing that was profit-

able to them; that he had testified to both Jews and Gentiles repentance toward God and faith in Jesus Christ.

Wherefore I take you to record this day, that I am pure from the blood of all men. These words remind us of the farewell addresses of some other saints such as Joshua and Samuel. Ezekiel tells us that unless we warn the wicked their blood will be upon us. Paul tells these elders that he had not shunned to declare unto them the whole counsel of God. Would that all of us, as ministers of God, could have as blameless a record as Paul. It is not easy sometimes to tell people of their sins and warn them of the wrath to come. Both in his personal life and as a minister of God he had been faithful to the stewardship entrusted to him. Paul warns them that after his departure "grievous wolves" would enter in among them, not sparing the flock. This is ever satan's method. The wolves, often in sheep's clothing, infiltrate the army of the Lord, much like the Communists of today. Paul's leave-taking of these fellow-workers is one of the most touching scenes in the Bible, and reveals the great heart of the apostle.

## *II. Holy Bodies: Sin must not "reign" in our mortal bodies:*

Rom. 6:7-14.

We are saved by grace, apart from the deeds of the law. This is a glorious fact established by Paul in his Epistle to the Romans. There were some who found fault with this teaching on the ground that it rather encourages people to "continue in sin", since grace abounded. Not so, said the apostle; God forbid: How shall we who are dead to sin, live any longer therein? Our "Old man," our old sinful nature, has been crucified with Christ; we are to reckon ourselves to be dead to sin, and alive to God. Then he makes the statement we have in the verse above; SIN MUST NOT REIGN, must not have dominion over us. We must yield our members as instruments of righteousness unto God. In the seventh chapter he describes the conflict between the old and the new nature. Which will gain the victory? He cries out in agony in verse 24, Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

In chapter eight he describes that victorious life, the life of the Spirit: There is now therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. We are to walk after the Spirit and not fulfil the desires of the flesh.

## *III. A Holy Walk; How the Christian should live: Ephesians 5:1-21.*

To "walk," in Paul's terminology, means to "live"; our manner of life. Paul is fond of

this expression, and uses it many times, and in various ways, in the Epistle to the Ephesians. In chapter 4 he has urged them to "walk worthy of the vocation wherewith ye are called," and further on in that chapter (verse 17), he tells them that they are not to walk as other Gentiles walk, (their manner of life must be entirely different).

In chapter 5:1-21 he uses this expression three times: "walk in love," (verse 2), "Walk as children of light," (verse 8), "Walk circumspectly, not as fools, but as wise," (verse 15). These verses, with the others, make a splendid outline, or schedule, for the Christian to follow. Those who have never been "born again" are walking, (living), in sin; their lives are characterized by all those gross sins which he catalogs for us. The "Vocation," or calling of the Christian, is a high calling. We must turn away from sin and lead an entirely new life; the way of LOVE; the way of LIGHT; the way of WISDOM. The world is walking in Hatred, in Darkness, in utter Folly. To find out whether we are Christians or not, let us examine our "walk." If we are still hating God and our fellow-men; if we are still in darkness; if we are still in the follies of sin, then let us turn and repent before it is too late.

## *IV. Holy Thoughts: Set our hearts and minds on Heaven: Things above:*

Colossians 3:1-11.

Someone has said that this chapter "begins in heaven and ends in the kitchen." Some people complain that the Christian, and especially the preacher, is always talking about the "other world." Paul shows us in this chapter that those who think most about that "other world" do the most for this world. We cannot do much for the world in which we live until we catch a vision of the World above us. In order to lift this world out of its sin and misery we must have the Power which comes from the world above. It was only after Isaiah saw his vision of God and heaven that he could "go and tell this people." If you wish to rescue your brother in the mire you will have to be on higher ground, and more solid ground, than he is.

Paul gives a list of things which are to be "put off," like filthy rags, and a list we are to "put to death." These are the sins of the "old man," the sins of the flesh. These clothes are not fit for a Christian to wear. Would a living man want to walk around in his grave clothes? When Lazarus was raised from the dead, Jesus said, Loose him and let him go. We could easily spend all our time on this chapter and the one from Ephesians. If you wish to see the difference between the real Christian and the man of the world, you can find it pictured for you in these chapters. Only



such men - men who have "set their hearts on heaven," can lift this earth toward heaven.

*V. Holy Homes: Our Sanctification:*  
I Thessalonians 4:1-8.

What a contrast between a Christian Home and a heathen Home! The Home is a Holy Place when we are true to our marriage vows; when we take a wife in holiness and honor, and are faithful and loving. Every Christian home is a sacred and sanctified place; the children are "holy," dedicated to God; the atmosphere is saturated with prayer and consecration. Make our Homes holy places, and then they will be like heaven. "There are no Homes in Asia," said a traveler once.

*VI. A Holy Example:*  
I Timothy 4:12.

This verse is a warning and an exhortation to a young preacher. Paul tells Timothy that he is to be "an example" to other believers. The apostle always stressed the fact that all

leaders, preachers, elders, deacons, should be examples for others to follow. How was he to keep them from "despising him"? His words, his manner of life, his love, his spirit, his faith, his purity would enable him to be a leader whom no one could despise.

*VII. A Holy Conversation* (Manner of life):  
I Peter 1:13-16.

One great reason for our being Holy is that we have a Holy God: Be ye holy; for I am holy. The best way to worship a holy God is by holy Living. See Isaiah, chapter one, as a good illustration.

*VIII. A Holy Obedience:*  
I John 2:1-17.

"Sin not": That ye sin not. The man who says, I know Him, and keepeth not His commandments, is a liar. This Holy Obedience is summed up in one word: LOVE: Love to God, and Love to men.

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**YOUNG PEOPLE'S DEPARTMENT**  
**YOUTH PROGRAM FOR MARCH 20**

**REV. B. HOYT EVANS**

## *What Does It Prove?*

Hymn: "In The Cross Of Christ I Glory"

Prayer

Scripture: James 2:14-26 and John 15:5-14.

Hymn: "O Love, That Wilt Not Let Me Go"

Offering

Hymn: "My Faith Looks Up To Thee"

**PROGRAM LEADER:**

We are beginning a new unit of two programs on the subject of service. There are many times when programs on service amount to no more than the reading of the printed program material, and, perhaps, a bit of discussion about what might be done. Let us determine, with the Lord's help, that these programs will result in more than reading and talking about service. Let us determine to engage in some genuine service.

What is service? The dictionary says that it is the performance of labor for the benefit of another, or at another's command. It is said that religious service is marked by obedience, good works, and love. In a broad sense we could say that Christian service is whatever we do in the name of Christ. The mental and physical labor we do for others is service, and it is Christian service if our reason for doing it is because we are Christians.

What does our Christian service indicate? There are not many people who go to church

and work in the church because they are forced to do it. We are jealous in defending our freedom of religious worship and service, although there are, unfortunately, those who look on it as a freedom "from" religion. It has been claimed by cynics that people are religious purely as a matter of habit. It may be that some Christian service is due to habit, but we are certain that habit does not explain it all. We believe that the service of most Christians is indicative of far more than compulsion or custom. Our speakers will indicate two fundamental reasons for rendering service in the name of Christ.

**FIRST SPEAKER:**

When an intelligent person does a specific thing it is usually because of something that he believes. When Columbus sailed into the west it was because he believed that the earth was round. When George Washington agreed to lead the tattered army of independence it was because he believed in the cause of independence. Every intelligent action ought to be undergirded by a positive belief.

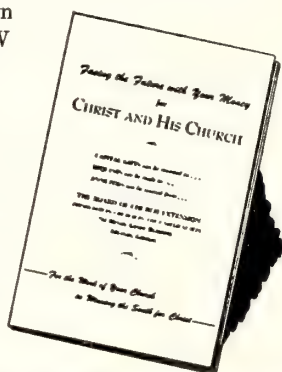
Our Christian service ought also to grow out of our Christian faith, and wherever one finds Christian service at its best it is where labor is the result of belief. The sincere service of worship is rendered because the worshipper be-

## WHERE THERE'S YOUR WILL THERE'S A WAY *to Give Now for the Future*

From your legacy of Christ's saving grace to you—perhaps you, too, will want to make a bequest. A bequest in your legal will that someday will help lead thousands of unchurched people in our Southland into the Way; thereby making your money immortal as a gift that lives—and loves—after you. There's the Way in your will. **GIVE NOW FOR THE FUTURE.**

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believes in the existence of a God who desires the worship of His people. When a man engages in the work of evangelism it is because he believes that Christ will save those who call on Him in faith. Missionaries risk their lives to teach the Bible to heathen people because they believe it is the word of God, and that the full truth of God can be received by men in no other way. Our Christian faith calls forth Christian works, and our Christian service proves our faith.

We should never think that our salvation depends on the service we render. We are saved by faith in the grace of God alone, but our service is indicative of the quality of our faith. John Calvin said, "It is faith alone that justifies, but faith that justifies can never be alone."

### SECOND SPEAKER:

Our youth theme for the year is "Show Proof Of Your Love." We believe that true love expresses itself in service. In fact, the Lord specifically says that it does. He said to Peter, "Feed my sheep." That service of providing spiritual nourishment for His human flock was to be the way that Peter would prove his love. In any realm true service is likely to be the outgrowth of love, and in the Christian realm it must be. (I Corinthians 13:3) Christian service proves the presence of Christian love.

Jesus said that if we loved Him, we should keep His commandment, and His commandment is that we love one another. Whatever we can do to express our love for one another is what we must do in order to keep the commandment of Christ. When we tell others of the Saviour's love, we are proving our love to Christ. When we provide food for the hungry and clothing and shelter for the naked, we are proving our love to Christ. When we speak a word of comfort to the sorrowing or a word of encouragement to the weak, we are actually serving the Lord and proving our love to Him. Love is the ground of Christian service, and service is the proof of Christian love. We claim to love Christ because He first loved us, but the depth of our love is indicated by the faithfulness of our service.

## HELPS TO UNDERSTANDING SCRIPTURE READING IN "DAY BY DAY"

**Rev. Clinton C. Baker**

*Sun., March 6, John 17:20-26.*

For whom is Christ praying in these verses (v.20)? Is he praying for you? for your church? What does He ask for His followers (21,22,23)? Why should He stress unity above everything else? Read through the chapter and do your best to appreciate the heart throb of Jesus (the essence of His feeling both for the Father and His followers). Have you ever seen such tender love or infinite longing? The unity for which Christ prays among believers is more than organizational oneness; it is the same intimate attachment of love and concern that the Father and Son feel one for the other and together for their children (vv.11,21,22,26). What is the purpose of our unity (vv.21,23)? How is it achieved (vv.21,23,26)? Has Christ's prayer for me been answered?

*Mon., March 7, John 3:1-16.*

What type of person is Nicodemus (vv.1,10)? Is he a religious person? What does he see in Jesus (v.2)? What point does Jesus continually make in His conversation with Nicodemus (vv.3,5,7)? Notice Nicodemus' lack of understanding (vv.4,9). How do you account for his lack of understanding? Can a person be religious and yet not be born of the Holy Spirit? Is it possible for the natural mind to understand the new birth (v.6)? Is it necessary for salvation (vv.3,5,7)? It is like the wind; you can not tell where it comes from or where it goes—but you know when it is present (v.8). How is one born again (vv.15,16)? To "believe" in Christ is to entrust yourself to Him for your



salvation. He, then, is born in your heart. Have you been born again?

*Tues., March 8, John 5:2-9.*

Make the picture given in vv. 2 and 3 come alive - where was the pool? What surrounded it? how many people were there? what was the matter with them? What were these people hoping for (v.4)? Why do you think Jesus singled out the man of vv. 5 and 6? How long had he been by the pool (v.5)? What obstacle to his healing did he encounter (v.7)? Does the fact that the man believed that God would heal when the water was stirred, and the fact that he had remained at the pool for thirty-eight years imply a persevering faith? Why does Jesus ask the question of v.6? Does the man really want to be healed (v.5)? Is he doing everything he can to bring about the answer to his prayer (vv. 5&7)? How was his steadfast faith rewarded (vv.8,9)? What can I learn from his experience?

*Wed., March 9, John 11:17-28.*

How long had Lazarus been dead when Jesus arrived in Bethany (v.17)? What do vv. 21 and 22 reveal of Martha's faith in the power of Christ? Did she believe He could heal? Notice Jesus' reply in v.23 and Martha's subsequent reply in v.24. Martha's faith in the general power of Christ is very strong, but her conviction that He can or will meet her immediate need, raise Lazarus from the dead, is shaky. What claim does Jesus make for Himself (vv.25-26)? How does Martha respond to this new truth (v.27)? How should this awareness meet her present need for faith? Do you believe that though you are dead, yet you shall live? Do you have faith in God's ability to meet your present need, whatever it may be?

*Thurs., March 10, Matt. 16:21-23.*

Compare these verses with vv. 13-18. What recognition does Peter give to Jesus (v.16)? What is the extent of Jesus' commendation (v.18)? What new plans does Jesus mention to His disciples (v.21)? What reaction does Peter have (v.22)? What is the extent of Jesus' rebuke (v.23)? Account for the difference in Jesus' replies (vv.17,18,23). Was Peter's recognition of Jesus as the Christ self-initiated or of God (v.17)? Was Peter's action of v.22 self-initiated or of God? Am I aware of the possibility of my hindering God's work by my own ideas—logical and practical though they may be? Am I willing to let God show me His will?

*Fri., March 11, John 21:9-17.*

Read Luke 22:54-62 for the circumstances under which Peter last saw Christ. (Notice vv. 61-62 especially.) The risen Jesus now appears to His disciples. What does Peter do when he sees Jesus on the shore (John 21:7-9)? What motivated this action? In vv. 15-17 why do you suppose Jesus

asked His question three times? How many times did Peter deny Him? Do you think Peter was sincere in His reply (vv.15-17)? What light does his actions in vv.7-9 shed? What, then, was the cause of Peter's denial? Human weakness? Though I sincerely love Him, do I sometimes fail to witness for Christ because of human weakness? Notice Peter's boldness after Pentecost (Acts 4:8-10,13). Do I need more of the power of the Holy Spirit for witnessing?

*Sat., March 12, John 20:24-29.*

Why did not Thomas believe with the other disciples that Christ had risen (vv.24-25)? What proof of the resurrection did he ask for (v.25)? How does Jesus go about meeting Thomas' doubt (vv.26-27)? What was his reaction (v.28)? What do the words "my Lord and my God" signify of Thomas' basic attitude toward Christ? Christ is willing to help us in our intellectual difficulties with the Christian faith if we come to him with a teachable attitude and a willingness to love Him? Do I have such an attitude?

## Women's Work

### CHRIST CALLS TO WORLD-WIDE WITNESSING

The last words of Jesus before his ascension were spoken as a directive. When he said, "Ye shall be my witnesses," "Ye" included all of us; "Shall be" carried with it nothing less than a command. In short, every follower of Christ was put under obligation to continue the work he had begun.

How impoverished this world would have been if those who were with him had not obeyed and had not borne witness of that which they had "heard . . . seen . . . looked upon . . . concerning the word of life." There has been no more effective witness than that which has been passed down to us from generation to generation, in the New Testament records. Nor would we forget what has been done by "so great a cloud of witnesses" in every generation.

We can well deduce that Christ wants us to *begin* our witness just where we are. The *time* for homemakers to begin is the day marriage vows are made. The *place* is in the home. There is no better way to bear witness to their relationship to God than to establish a family altar, and to pray, worship and serve together. When a child is born into such a home, he will be carried in the arms of love and dedication to the church. One of the first things he will learn is to pray, and possibly to lip the name of Jesus! Unfortunately, however, not all parental influence is a Christian witness! One little lad in a religious education class where sin was discussed, turned pathetically to his teacher saying, "But just *one* glass of beer

doesn't hurt, does it?" If only the father could have heard those words spoken in his defense! In another group when a lad was asked what sin was, he quoted: "Sin is lawlessness." "To him therefore that knoweth to do good and doeth it not, to him it is sin." Like a flash he added, "It is a sin not to go to Sunday school and church; but if the parents don't go, soon the children will not want to go either." These were his own deductions.

A prominent newspaper reporter who accompanied to Japan the mother who tried bravely to get her son back from communistic influence made the following significant observation: eighteen of the twenty-three men who refused repatriation came from broken homes! An incident such as this, with its national and international involvements, should challenge the Christian Church in its witness to extend a loving and understanding hand to the unchurched in broken and unhappy homes. The apparent hard shell of "problem" youth may be but a cover which hides a heartbroken or frustrated heart. They need Jesus!

Christ's commission ended with the words, "And unto the uttermost part of the earth." This did not come last because of lesser importance but because it follows as an outgrowth of and is contingent upon the first part of the commission. It is those who bear a witness in the home and church who are inspired to extend their witness. In answer to Christ's call to world-wide witnessing, a host of . . . missionaries have served in all parts of the earth. In addition to these spirit-filled missionaries who are now serving, many talented and consecrated young people have answered, "Here am I, send me," and stand in readiness to be appointed to some field, "unto the uttermost part of the earth."

For most Christians, world-wide witnessing must be done indirectly. Not all can go, but all can help immeasurably to make possible a world-wide ministry. This too is very important . . .

Our immediate concern is that we, *all* the followers of Jesus Christ, take seriously the call to world-wide witnessing. How many more and greater facilities we have at our command to do Christ's work than our forefathers had? Distances that the early missionaries covered in months are now covered in a day or two. Messages that formerly took months to reach their destination can now be heard as soon as spoken. Education and training make possible the best qualified ministers, teachers, doctors, and other Christian leaders the world has ever known. With all these possibilities comes the reminder, "What is that in thy hand?"

Ours is a great responsibility.

—Mrs. H. S. Frank.

## THEIR EYES ARE UPON YOU

"What will you have?" said a clerk to a man who had just entered a cafe with his little son. "A glass of beer," replied the gentleman.

"And what can I get for the little boy?"

Same as father," quickly replied the lad.

"Wait," said the father, "I will not take the beer."

There are little eyes upon you, and they're watching night and day;

There are little ears that quickly take in every word you say;

There are little hands all eager to do everything you do,

And a little boy who's dreaming of the day he'll be like you.

You're the little fellow's idol, you're the wisest of the wise;

In his little mind about you no suspicions ever rise;

He believes in you devoutly, holds that all you say and do.

He will say and do in your way when he's grown up just like you.

There's a wide-eyed little fellow who believes you're always right,

And his ears are always open, and he watches day and night.

You are setting an example every day in all you do.

For the little boy who's waiting to grow up just like you.

It makes no difference whether you are a father or mother, you are responsible to God, and what goes for father-son, goes for mother-daughter, too.

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## WILL THEY KNOW WHAT JESUS SAID!

"The increasing tide of Communism and juvenile delinquency which each day becomes a more serious threat to the youth of the nations of the world is vital testimony to the necessity for a return to religion in the home.

Today, more than ever before, we need to bring young people closer to the Bible and the eternal lessons it teaches.

The worship of God, as the Divine Creator and Helper, is an integral part of our history. The picture of the family circle - the father, mother and children, sitting together reading the Bible - is a scene of inspiring beauty. There the Word of God is at work - molding character, lighting the path of good, inspiring deeds of service. Religion has a vital meaning, touching every aspect of life.



Unfortunately, too many of the peoples of the world have lost touch with religion. They have found numerous substitutes for the ageless truths of the Divine Word. The revival of a firm belief in the magnificence of the Supreme Creator is a vital need. The Bible must be brought back into the family circle in order to properly encourage individuals to perpetuate the high moral and spiritual foundation upon which a more harmonious world can be based."

Families everywhere must be called and recalled to the Bible. They must have Bibles in the languages they can read. This is the great program of the American Bible Society. It—

- distributes over 15,000,000 Scriptures a year.
- works in 48 nations and in 200 languages.
- promotes Worldwide Bible Reading.
- furnishes Bibles and New Testaments for the Armed Forces - school children in Korea - new literates in many lands - the blind - refugees and many others.

As a contributor to the Bible Society you may have a part in this great crusade. Why not send a gift today so more people may know what Jesus said?

## Church News

### THREE "HANDMAIDENS" OF THE LORD

New Orleans — Three Presbyterian U. S. missionaries from the Congo stations had a brief reunion in New Orleans before two of them prepared to sail Feb. 9 from New Orleans.

They were: Miss Margaret McMurry, of Lubbock, Texas, a nurse, who has been on furlough since March; Miss Nolie McDonald, of Gadsden, Ala., X-ray and laboratory technician; and Dr. Gladys Smithwick, who is spending her furlough here doing graduate study at the School of Tropical Medicine at Tulane University.

All three visited the Canal Street Presbyterian Church of New Orleans the Sunday before the two expected to sail on the S.S. Del Rio.

Miss McMurry went out to the Congo in 1946, Miss McDonald in 1945. Miss McMurry will be stationed at Luebo and Miss McDonald at Lubondai, about 30 miles apart.

Lubondai is the largest of the Presbyterian stations in the Congo and the Presbyterian work is the largest of any denomination in the Congo. Lubondai has about 20 adults, including couples, in Presbyterian mission work; also has the central school for missionary children.

New Orleans — The ordination and installation service for newly elected officers of the St. Charles Presbyterian Church here was held in the church, Sunday morning, February 13.

Elders and deacons who were ordained and installed were: F. N. Dickman, Sr. and John R. O'Meallie, elders; and deacons S. V. Applewhite, William T. Gillham, Marvin R. Kimbrell, Jr., and Paul Newell.

Elders who were installed were: L. W. Alexander, George E. Allen, John A. Brothers, R. Bruce Campbell, A. J. Evans, Joseph E. Gibson, John W. Moore, Parks B. Pedrick, and James R. Wimberly.

Deacons installed were: Wallace M. Davis, A. P. Durmeyer, William E. Gibson, George Latimer, James R. McCulloch, Jr., Prosser Morrow, Hugh C. Quarles, Oscar Schneidau, John Singreen, Robert M. Stepherson, William E. Ulmer, Elliott Weeks, and J. Barbee Winston.

On February 15, Mrs. C. Darby Fulton, of Nashville, Tenn., wife of the Executive Secretary of the Board of World Missions, spoke to the Women of the Church, speaking on "The Wide Open Spaces in Brazil," and speaking again, February 16, at a supper meeting of the church, with her subject being, "Singing African Christians."

Prior to moving to Nashville, Dr. and Mrs. Fulton served the mission in Japan. Mrs. Fulton has traveled over the world with her husband, visiting mission stations in Brazil, China, Korea, Mexico, and Portugal, and recently, in Africa.

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### BILLY GRAHAM FILMS AND BOOKS

There are two films currently being shown in theaters throughout the United States and in Canada that are misleading in their advertising.

"THE MIGHTY FORTRESS" is a production of the Paul Short Productions in cooperation with "March of Time" and distributed by Allied Artists to the movie industry. Billy Graham, the Billy Graham Evangelistic Association, or the Billy Graham Films have *absolutely no control over this film*. It is a documentation of religious resurgence in 1954 in which some of the news reels of Mr. Graham's British and European tours are used. Included in this film are also reports of the World Council of Churches at Evanston and the Marian Year.

Another picture recently released by Metro-Goldwyn Mayer entitled "The Lord In His Corner" has also carried misleading advertising, particularly in Canada. Neither Mr. Graham nor any of his associates *had ever heard of this film until it appeared*. The advertising uses Mr. Graham's name, and calls him the fighting

evangelist, who built a pulpit from the prize ring.

Mr. Graham has not changed his policy relative to releasing films through regular theaters. *The two above-mentioned pictures are not Mr. Graham's productions, nor does he have any control whatsoever over them.* Billy Graham films are released only through Billy Graham Film, Inc., of 2627 Connecticut Avenue N. W., Washington, D. C.

Also there has recently appeared on most news stands a biographical booklet entitled "Billy Graham, The Man and His Message." This booklet gives a somewhat sensational but sympathetic treatment. This booklet was totally unauthorized. Neither Mr. Graham nor any of his associates knew anything about it until it appeared on the stands.

Due to the tremendous publicity Mr. Graham has received during recent months, many such promotional schemes will likely be appearing. It is questionable whether legal steps, if taken, would prevent these things.

### A TeSELLE MEMORIAL

New Orleans — The congregation of Canal Street Presbyterian Church voted recently to name their proposed \$100,000 Educational building the "TeSelle Educational Building" in honor of Elder W. J. TeSelle and the late Mrs. TeSelle.

Work is expected to get underway on the new building sometime this year.

A man now in his seventies, Mr. TeSelle retired at the age of 58 as division manager of the Gulf Refining Company and has devoted all his time since then to church work. He has been moderator of Presbytery 4 times; Commissioner to General Assembly 3 times; moderator of Synod once. On numerous occasions he has preached sermons.

In New Orleans Presbytery he served as secretary-treasurer of the home missions committee 18 years, a work he agreed to do provided he could waive the \$2,400 salary which the job paid; also was field secretary in home missions for a number of years. At Canal Street Church he served as Sunday School superintendent 25 years; was secretary of the board of trustees 40 years.

He has been an active worker and one time president of the Y.M.C.A. of New Orleans; also a director in the New Orleans Convalescent home and the Seamen's Bethel; and active in the Community Chest.

Mrs. TeSelle, who died here Jan. 5, held honorary life memberships in both the Women's work of the Presbyterian, U.S., and U.S.A. churches. They moved to New Orleans in 1904 from Wisconsin. She was buried here at Hope Mausoleum Jan. 7.

## A GROWING CHURCH

Midland, Texas — Again shattering previous membership and finance records, the First Presbyterian Church, U. S., of Midland continues to lead the way in the growth of Presbyterianism in the city and section.

Figures released for 1954 are a far-cry indeed from ten and even five years ago.

Contributions for 1954, for instance, totaled \$146,456, as compared with \$15,418 in 1944, and \$96,679 in 1949.

Of the 1954 figure, \$50,105 went to benevolent causes and \$96,351 to local church work.

Membershipwise, the church also has a tremendous story. It started the year 1954 with 918 members and ended the 12-month period with 1,005 members. During the year, the church added 175 communicants and lost 88 for a net gain of 87 members.

Glancing back a few years, for comparative purposes only, the First Church had 344 members in 1944 and 645 in 1949. On top of all this, the First Church has sponsored the organization of two new Presbyterian churches (St. Andrews and Westminster) here since 1950. Yes, Presbyterianism is on the march in this fast-growing West Texas city.

Progress is the watchword as the congregation looks forward to an even greater 1955.

Dr. R. Matthew Lynn, pastor of the First Church since 1947, will be a commissioner from El Paso Presbytery to General Assembly.

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### PROJECTED \$1,750,000 SANCTUARY

Fort Worth, Texas — An initial building fund campaign for \$250,000 toward a proposed \$1,750,000 sanctuary, was opened January 20 here in the expansion program of St. Stephen Presbyterian Church.

The campaign was officially launched after an address by Dr. William M. Elliott, Jr., pastor of Highland Park Presbyterian Church in Dallas, who told the 436 members present at the "kickoff" dinner, that "It is unscriptural, unrealistic, and impractical not to talk about money in a church, and it takes money to build the kind of place to lift men's hearts. Unless a person gives his money he hasn't given himself."

The proposed structure will be of Tudor Gothic architecture, and will be of Tennessee quartzite stone, trimmed in Austin shell limestone. Its tower will be as high as a 24-story building.

The new sanctuary will adjoin the present \$1,000,000 education building.

The Rev. R. W. Jablonowski, Jr., is pastor of St. Stephen Church, which has a membership of 882.



## MONTREAT COLLEGE

Montreat College's physical education program hardly broke stride when the school gymnasium, center of winter athletic activity, was completely destroyed by fire several weeks ago.

A school-wide basketball tournament, scheduled for the day after the fire, was rescheduled and played a few days later on a hastily erected outdoor court. All future games will be played outdoors, weather permitting, until a new gym or some other arrangement can be secured.

"We are hoping," Physical Education Director Margaret Smith said, "to find enough good weather to complete this year's basketball program. And then, perhaps by next winter, we'll have a new building."

Fire originated in a shed adjoining the building in which the boiler was housed, college officials said. The fire started around 12:30 p.m. on Feb. 4 and within an hour, observers reported, the building was a total loss. Montreat and Black Mountain fire fighting units arrived promptly at the scene of the fire, but they were unable to do more than to keep it from spreading.

Most of the college's athletic equipment was stored in the building and was completely ruined.

Partial insurance was carried on the gymnasium, college officials stated.

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New Orleans — The only New Orleans Presbyterian Church with a regular radio program began its sixth year of broadcasting on January 16. Pyrtania Street Church has broadcast the program, "Moments With The Master," over station WTPS for five years. The fifth anniversary program was extended to thirty minutes, and was recorded at the church, with the choir under the direction of Marcia Hathaway, taking part in the broadcast. The program has been very popular in the New Orleans area.

Radio messages by the Rev. Walter Langtry, pastor of the church, are available on request to the station or Pyrtania Church.

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A series of six General Institutes for Sunday School teachers and officers of the Synod of Louisiana were held the week of February 20-25, with two separate Institutes taking place in each of the three presbyteries. Individual classes were held for the leaders of children, youth and adult groups, and for Sunday School administrators.

Conducting the Institutes were: Mrs. L. C. Majors, Associate in the Department of Leadership Education; the Rev. William P. Anderson, Director of Adult Education; and the Rev. John

B. Spragens, Director of Youth Work, all from the Board of Education in Richmond; Mrs. Lawrence F. Kinney of Memphis, Tennessee, and the Rev. George H. Ricks, of Baton Rouge, La., Regional Director of Louisiana.

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## A.P.O. No Longer Available to Korea Missionaries

The following paragraph is from a letter dated February 3 from Mr. H. Petrie Mitchell.

"For the benefit of all offices (and persons) who have been writing our personnel in care of an APO (Army Post Office) address, it should be noted that effective April 1st all mail received by the APO for our personnel will be returned to the sender. Therefore, I would recommend in the case of first class mail that after March 15 it be sent via the international mail address, and in the case of parcel post after March 1st."

Perhaps you have received this information direct, but if you haven't, it would be of great help to our Korea missionaries if you could put this notice in your paper. Thanks for all your help.

Most sincerely,

Claire Randall

Associate in Missionary Education

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## Rev. H. E. (Ned) Iverson Goes Into the Evangelistic Field

Rev. "Ned" Iverson, pastor of Westminster Church, Augusta, son of Dr. Dan Iverson, former pastor Shenandoah Presbyterian Church of Miami, Fla., has resigned his pastorate in Augusta to enter full time evangelistic work wherever he may be called. Mr. Iverson has recently conducted some very successful meetings, including one at the Alabama Avenue Presbyterian Church, Selma, Ala. Dr. George W. Cheek, the pastor, wrote:

"Young Iverson's messages, under the evident power of the Holy Spirit, influenced a change and reconsecration on the part of many older Christians. Also a new insight into the Scriptures was given, sending many to their Bibles for a more careful study. A greater adherence to the Pauline and Calvinistic interpretations of the spirit of Christ, and the Inspiration of the Scriptures, have been induced; in fact the evangelist stood four-square on the historic principles and standards of our Church. No church wanting to be revived from a life of coldness and indifference, should fail to send for this young Evangelist. His last service on the dedication of life increased the Missionary Spirit. There were 21 additions on Profession."

After filling engagements in Milton, Fla., and Bristol, Tenn., Mr. Iverson will be available to churches after April 10th next. Address for the present, 2028 Roosevelt Drive, Augusta, Ga.

### A Memorial to

#### Alfred Lewis Patterson, D.D.

On the early morning of November 4th, 1954, when the Morning Star, that brilliant harbinger of the new day, was at the zenith of its glory - there quietly slipped away from the arena of this earth's activities; one of God's choicest noblemen, ALFRED LEWIS PATTERSON, as in full and utter obedience, he followed his adorable Lord Jesus, into glory; as He came to redeem His promise to His beloved: "I . . . I will come again and receive you unto Myself . . . !"

The Rev. Alfred Lewis Patterson, D.D., was born at Sale Creek, Tenn., on August 24th, 1868, the son of Jacob Alfred Newton Patterson, and Elizabeth Samantha Coulton Patterson. He married Miss May Kelseah Wallace, of Bristol, Tenn., in 1898.

He received his Bachelor of Arts Degree from King College, Bristol, Tenn., in 1892. And his Bachelor of Divinity degree from Columbia Theological Seminary, then in Columbia, S. C., in 1895. He was licensed to preach by Knoxville Presbytery, in 1894, and was ordained to the Gospel Ministry by Charleston, S. C., Presbytery, in 1895.

His first pastorate was at Walterboro, S. C., from 1895 to 1902. In 1902 he was called to become pastor at the Blackshear, Georgia, Church, where he remained until December 19th, 1915, at which time he was called to the pastorate of the Hull Memorial Presbyterian Church of Savannah, Georgia, where he remained in continuous, unbroken service until his retirement (under the retirement law of the Southern Presbyterian Church), in October, 1943 - a happy and fruitful pastorate of twenty-eight years, which endeared him to a congregation who loved him, and venerated him, as few men have been - and at the time of his death, at the ripe age of 86 years, he was its Pastor Emeritus, as well as of the White Bluff Presbyterian Church, which entered the Presbytery under his regime, and which he had served as active pastor, also, during his tenure of service with the Hull Memorial Church.

Dr. Patterson served all of the Courts of the Church; Session, Presbytery, Synod, and General Assembly - as well as a Trustee of Columbia Theological Seminary; with the utmost fidelity and distinction. Dr. Patterson was recognized as one of the best informed Presbyters

on Church Law and Procedure, in the Southern Presbyterian Church; and was the recognized Parliamentarian of the Savannah Presbytery and the Synod of Georgia, for many years. He became one of the best known and beloved ministers in the Synods of Georgia and South Carolina.

Dr. and Mrs. Patterson had in recent years made their home with their daughter and son-in-law, Dr. and Mrs. Lloyd K. Boggs of Birmingham, Ala.

He is survived by Mrs. Patterson and their two daughters, Mrs. Lloyd K. Boggs, who for many years was a missionary in Korea, together with her late husband, Dr. Lloyd K. Boggs, who was Physician and Surgeon and Medical Missionary in charge of the Southern Presbyterian Church hospital at Chunju, Korea; and Mrs. L. Ralston Wylly of Savannah, Georgia.

As long as memory shall endure in the present generation of both old and young people of numbers of churches throughout Georgia and South Carolina, mention of the name of Alfred Lewis Patterson will bring a thrill, and recall sweet, tender memories of this beloved "Under-shepherd of the Lord's Flock."

M. Russell Baker  
(For 27 years one of his Elders)

## BOOKS

"THE FACTS OF MIRACLE." Ernest Gordon.  
Marshall Jones Company, Francetown, N. H.  
\$1.50.

This well known writer and editorialist in the *Sunday School Times* has brought together in one book a collection of reported incidents having to do with the supernatural and miraculous.

In most cases the incident is documented, at least as to its published source. There are some difficult to accept as reported but there are scores of others which bear the stamp of authenticity.

In days when rationalism has claimed the support of so many it is well that such a book should be published, for it should arrest the attention and gain serious consideration of the fact that we live in the midst of myriads of spirits, both evil and good.

That Satan at times manifests himself in supernatural ways seems sure. That God shows His all powerful hand through supernatural and miraculous manifestations is attested to by many of His own down through the ages.

One blessing which should come to the reader of this book is a renewed sense of the super-



natural and of man's need to keep close to the One who can protect him from evil and also Who can, where it is for His glory, supersede the laws of nature which He has ordained.

—L. N. B.

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"IN TUNE WITH NATURE'S VOICE." Elizabeth McE. Shields. John Knox Press, Richmond, Va.

This reviewer makes no claim to be a judge of poetry but this little book contains some of the most exquisitely lovely poems about God and His Creation that we have ever read.

One should purchase this book for an hour or so of inspiring verse and other copies to give friends who will find equal delight in its pages.

God the Creator and the Sustainer of Creation is honored in every poem and it is our hope that IN TUNE WITH NATURE'S VOICE will receive the acclaim it so richly deserves. Read it and you will feel much closer to Him.

—L. N. B.

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COMMENTARY ON THE EPISTLE TO THE ROMANS. Martin Luther. Zondervan Publishing Co. \$2.95.

In the fall of 1515 Martin Luther began to expound to his students at the University of Wittenberg, Paul's letter to the Romans. This was three years after he had joined the Wittenberg faculty and two years before he posted his famous ninety-five theses. In the preparation of these lectures, Luther gradually came to a clear knowledge of the central teaching of Scripture, that is, the doctrine of justification by grace through faith in Christ without works.

Luther's method of Scripture interpretation was original. It constitutes the beginning of modern exegesis which is both textual and historical.

This volume is a compend or digest of Luther's Commentary rather than a complete scholarly edition. His object is to present to the reader the most important thoughts of the German Reformer's comments on this epistle.

While an abridged edition of the work like this leaves out some desirable passages, it will serve to acquaint the average Christian reader with the main views of Luther's evangelical theology.

This work has been translated by Dr. J. Theodore Mueller, professor of New Testament exegesis, Concordia Seminary.

In the Journal of John Wesley there is a statement recorded May 24, 1738 that has now become classic. Because of its connection with this volume we repeat it. "In the evening I

went very unwillingly to a society in Aldersgate Street where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for my salvation; and an assurance was given me that He had taken my sins away, even mine and saved me from the law of sin and death."

Due to the fact that this volume has been long out of reach to English readers, it will be enthusiastically welcomed at this time. It still has the capacity to warm hearts as it did Wesley's in 1738.

—J. R. R.

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THREE SHALL BE ONE. Francena H. Arnold. Moody Press. \$3.00.

Here is a book with a heroine and hero who will walk right into your heart and long be remembered. It is a story with depth and emotional intensity because it so clearly portrays the struggles of modern married couples. The love of Tony and his wife Pat is imperiled by circumstances beyond their control. The book is not preachy but it gives a thrilling drama in the conversion of the two main characters which was the only solution to their problems. It is greatly needed among young people and will arouse the reader to the possibilities of soul winning right where we live.

—E. C. S.

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THE LIFE OF OUR LORD. Samuel J. Andrews. Zondervan Publishing Co. \$5.95.

This is a chronological recounting, inspiring in its informative insight of Christ's earthly life. It is unique because every incident in Christ's life is given and exact date verified by secular history; the only such life of Christ ever made available. It is an indispensable volume to anyone who intends a thorough study of the subject. This work has been a standard in this field for many years and it is likely to be for years to come.

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BENEDICTE'S SCRAPBOOK. William B. Gamble. William B. Eerdman's Publishing Co., Grand Rapids, Michigan. \$3.95.

This volume is a source of supply of illustrations on a number of important subjects. The illustrations have been selected to instruct, explain and are usable for illustrating sermon or speech on any occasion. They have been collected from widely different sources over a period of many years. Nearly two hundred subjects are treated. Ministers and public speakers will be delighted with the new interest gained for their sermons and speeches by using some of the materials from BENEDICTE'S SCRAPBOOK.

# CHIPS OF INTEREST

Gathered Here and There

By Htims Edaw

## The Rod and the Child

"Spare the rod and spoil the child" is sometimes mistakenly attributed to the Bible, it sounds so much like a Proverb.

Something much like it appears in Prov. 13:24: "He that spareth his rod hateth his son; but he that loveth him, chasteneth him betimes." Also Prov. 23:13,14, "Withhold not correction from the child: for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

The first quotation above is from Samuel Butler, an English satirical poet. Presbyterians are interested to know that he wrote "Hudibras", a much quoted mock-heroic poem in octosyllabic couplets, satirizing "the hypocrisy, churlishness, greed, pride, and casuistry of the Presbyterians"!

Mr. Butler lived in the 17th century. The complete couplet reads:

"Love is a boy by poets styl'd,

Then spare the rod and spoil the child."

Another English poet, in the 14th century, wrote: "For who spareth the spring (switch) spilleth his children." (Langford)

Still another, John Skelton (15th century) wrote:

"There's nothyng that more dyspleaseth God  
Than from theyr children to spare the rod."

Junior will appreciate this.

## Takes the Wheel

Alcohol makes an animal out of a man or a woman. It affects first the higher brain cells—that part of the brain which has to do with conscience, judgment, self-control and moral behavior. After a drink or two one's judgment goes hay-wire. When the higher brain is put to sleep the animal impulse takes control. The impulse of right is lost. Wrong takes the wheel and drives.

## Evolution

This definition is given by one who is a timorous believer in it:

"It is the evolving of all life, without the intervention of God from one primordial cell—somehow!"

And that "somehow" is making monkeys out of the Evolutionists.

## Children Burned

Perhaps you have noticed how many news items in your daily paper recently have told of the burning of children in their homes while the parents were absent. In one case, five; another, three; and two, and one. In one instance, the mother was working in a factory; in another the mother had gone to the grocery store; in another the mother was just visiting in the neighborhood. In one case the door had been padlocked and neighbors were unable to break in in time to save the children.

Juvenile delinquency is on a startling increase, according to Mr. F.B.I. Hoover, who gives it as his opinion a large part of the cause is the neglect of children in the home. Parents who would not be so careless as to leave their children alone in the house in danger of burning, are so careless as to allow their children to get their life training from outside influences which are not the Sunday school. This leads into delinquency and a life that is more tragic than physical burning. A prominent judge of a juvenile court recently said that 71% of the teen-age delinquents who come before him are from broken homes or drinking parents. 85% had never attended a Sunday school.

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"Anxiety is often the end of Faith;  
Faith is the end of Anxiety."

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## Sympathy

When one goes to a home where death has claimed a loved one, it is not always easy to express sympathy as we would like to do. We don't want to precipitate a fresh paroxysm of grief, though we long to give comfort. When our little girl, in a Mission Training Institute, was suddenly taken "Home" the mother and I hurried to the far northern city and were entertained in the guest room of the institution. Students and faculty one by one and two by two came in to express their sympathy in various lovely ways. One was particularly impressive. Her music teacher, a kindly gentleman, came into the room and sat down by me without saying a word; just took my hand in his and held it for about five minutes in silence; then rose and walked out. It seemed to me the most eloquent expression of sympathy I had ever "heard." I felt his heart beat.



MAR 16 1955

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

MARCH 16, 1955

*"I was hungry . . .  
and you gave me food"*

HELP ALLEVIATE HUMAN  
SUFFERING AND NEED  
IN THE NAME OF CHRIST



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## EDITORIALS

### FORMATION Not *re*—But—*trans*

In the above heading we are not trying to be facetious; we are in deadly earnest.

A genuine Christian experience means a *transformed* man, not a *reformed* man. True, reformation takes place but it is a reformation based on and *following*, a transforming experience with the living Christ.

We have called attention before to the fact that often time—from the pulpit and in the classroom—is spent in trying to make non-Christians act like Christians. That is not the object of the Gospel Message.

The basic trouble in the Church of Jesus Christ is not the number of Church members; rather it is the quality of the membership. In medical terms - speaking in the spiritual realm - there is too much emphasis on Pediatrics and not enough on pre-natal and Obstetrical problems. In the average church entirely too much time is spent on training "Christians" who are not Christians at all—they have never been reborn.

This is brutally frank talk but we believe it is realistic and that it is needed. Man is *not* educated into the Church, nor is he converted by a program, and until we put first things first—winning people to a personal experience, a transforming relationship with the living Christ, our education and our programs can well give lost sinners a sense of false security.

We are not inveighing against Christian education. It is a vital part of the development of Christians into effective and full-orbed mem-

bers of the Church. Nor are we speaking against programs. They challenge the vision and enlist the activities of God's children and enable them to share in truly advancing the work of God's Kingdom.

But, (and we are talking from a rather wide, and we believe, comprehensive experience with hundreds—even thousands—of Church members of all denominations), somewhere along the line the Church is only too often substituting reformation for redemption and a call to work for the programs of the Church before those called have been brought to a vital experience of personal salvation.

This may sound "old fashioned," but, it is Scriptural; a philosophy which goes to the very heart of the matter. The Gospel message is one of *redemption*. It is true that Christ is Lord of our lives, but, He can never be Lord of a life which He has not first redeemed. There are certain sequences in God's economy which *must* be followed and the first thing a sinner needs is the forgiving, cleansing, redeeming and transforming power of the Christ of Calvary—a transaction, an experience, of being born again, from which he emerges a new creature in Christ. Then, and only then, can he become a true witness for his Savior.

*"Therefore if any man be in Christ, let him be a new creature, old things are passed away; behold, all things are become new. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."*

Reformation is a man-made religion, catering to the pride of man. Redemption and transformation come from an humbling before God and His Christ, an humbling of the heart and mind, and is never achieved in any way other than by the supernatural power of the Living Christ, our Savior and our Lord. —L.N.B.



## Your Child's Need

"The Minister may then propose the following, or like questions:

(1) Do you acknowledge your child's need of the cleansing blood of Jesus Christ, and the renewing grace of the Holy Spirit."

This is the first question provided for the baptism of the children of the covenant in our official DIRECTORY FOR WORSHIP, BOOK OF CHURCH ORDER, par. 356.

This carries on the clear teaching of the Presbyterian Church of a century ago. The Confessions of Faith of 1840, p. 499 and 1846, p. 435 direct that, "The minister is to show," among other things, "that children are federally holy and therefore, ought to be baptized; that we are by nature sinful, guilty, and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God."

It as well carries on the doctrine of the ancient Church, which is summed up by Warfield, thus: "The first step in the development of the doctrine of infant salvation was taken when the Church laid the foundation which from the beginning has stood firm, *Infants are members of a lost race, and only those savingly united to Christ are saved.*"

Not less does it maintain the teachings of the Word of God through the Apostle Paul: "As in Adam all die . . ." "By the offence of one judgment came upon all men unto condemnation." "For the judgment was by one unto condemnation." "So by the obedience of one - even Jesus Christ - shall many be made righteous."

With this also concurs the teaching of Calvin and of our Catechisms as to Repentance. Calvin defines repentance as conversion of life unto God. The catechisms say that God requires of us faith in Jesus Christ and repentance unto life in order to be saved. Then repentance is defined as the sinner turning from sins unto God and apprehending the mercy of God in Christ, under the grace of the Word and Spirit. That is, every member of the human race needs the cleansing blood of Christ and the renewing of the Holy Spirit. The adult believer begins with such a confession; and our Directory of Worship prescribes such a beginning for parents as they present their children to God. In

the Institutes IV. xvi. 20 Calvin teaches that the seeds of this future faith and repentance or conversion are planted in the infant at baptism, but that they come to fruition later under the teaching and the preaching of the Law and the Gospel.

Now there are many good things in *The Book of Common Worship*, which we have taken over *in toto* from the U.S.A. Church. Yet if we use this without any collation with our own Directory of Worship we have simply surrendered instead of sharing our heritage. In it there is no equivalent to the first question in our Book or to the instruction given by the Minister in the book of the Old School Church of a century ago. Of course, there is nothing positively objectionable in the language of the Book of Common Worship. We are not objecting to what it says, but to what it leaves unsaid. Presumably the clear language of a century ago was blurred at the time of the New School Merger of 1870. We are suggesting that our first question for the baptism of infants be kept in our baptisms, however much of the rest of the service be taken over from the U.S.A. Book of Common Worship.

By the way, while borrowing, the Scottish Church has also a good element to incorporate into these services. They have the congregation stand and unite in the Apostles' Creed before the administration of the water of baptism. That gives the congregation a part in the service and strengthens the fact that the infant is baptized in an atmosphere of faith.

—W. C. R.

## The Christian and Debt— A Moral Principle

Is there a moral principle involved in wilful spending and in contracting debts where there is no reasonable hope of paying off? We believe the answer is an unequivocal, "Yes."

The second question is - can a government find justification for a fiscal policy which would be morally wrong for the individual? We believe that this must be answered in the negative. Also, it is morally wrong for an individual to use bribery - to try to buy votes for any purpose. It is equally wrong for politicians to try to buy votes by making financial concessions to individuals or groups of individuals.

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During recent weeks there has been a hot debate in Washington over extending to taxpayers a reduction of \$20.00 per individual. At the same time, one of the "economic experts," called in to testify, not only advocates this tax reduction but at the same time advocates more government spending.

One can but wonder at those legislators who have been willing to vote for a reduction in taxes which would cost the government over four *billion* dollars a year while, at the same time they know that each year finds our budget unbalanced and the national debt increasing to astronomical proportions. This may be "good politics," designed to win the votes of the unthinking, but it is neither moral, nor is it patriotic.

Walter Lippmann, in his new book, *The Public Philosophy*, writes of the "necessary and natural duties of government" and specifies these to include *order, security and solvency*. From the nature of their implications the loss of any one of these three can imperil the other two.

And yet, beginning twenty-four years ago our nation was sold a philosophy of national finance and spending which, if renewed, is as sure to bring about our ruin as the wanton squandering of a spend-thrift insures his ultimate bankruptcy.

We are not speaking of the inevitable indebtedness caused by modern warfare. Nor are we objecting to reasonable amounts spent for justified foreign aid. But, there has been a willingness to blindly spend for spending sake, a philosophy which teaches that the wilful and prodigal increase of the national debt for the sake of placating voters, or "priming the pump," is a justified economic procedure. To this writer such a philosophy comes from minds either unwilling to admit basic economic laws, or from some (and there may be both kinds represented here), who would wilfully lead our nation to fiscal chaos.

True statesmanship demands that our citizens be faced with the facts. The government does not make the money it spends—it comes from the taxpayers. For those in government to manipulate such funds for political purposes, or refuse to acquaint the public with the cold hard facts of debt and solvency, is tragically short-sighted. Social gains are desirable, and some in our country were long past due, but these are "gains" only when based on sound economic principles.

In some quarters the Church has seen fit to foster and further certain economic policies. Never, as far as we know, has a responsible Church court warned the government against the moral and spiritual implications of an

ever-increasing national debt. If such a warning is "out of place," then the economic policies which have been advocated in some Church circles are even more uncalled for.

The recent increase in salaries for the members of congress and the judiciary are, we believe, long over due. We, as Christians, could well express our approval of these measures while, at the same time, telling our elected representatives in Washington that the time has come when we should balance the budget and start paying off our national indebtedness.

This we believe to be both basically Christian and also *sound* economics. —L. N. B.

## The Use of Pictures of Jesus for Worship

Several years ago in these columns, the writer asked: *Is the use of pictures of Jesus in worship Presbyterian?* The editorial received favorable comment, particularly from missionaries who had seen the evils of the use of pictures and statues in sundry religions. A really able article by our distinguished Korean missionary, Dr. J. V. N. Talmadge, was called forth. Dr. Talmadge pointed out that he could use a score of pictures of Biblical events, showing Jesus doing this and that which the Gospels record Him as doing. But he would not use a single picture of the face of Jesus, for in that case, such a wholly imaginary picture would become fixed in the minds of the believers as though it were a real likeness of Jesus. Then it would evoke to that picture religious emotions that should be directed only to our crucified and risen Lord and from this fictitious picture blessings would be sought that can come only from the living Christ reigning at the right hand of God.

At this time, we again invite the fathers and brethren of the Church, yes and the elect ladies thereof, to reconsider this matter. And that for the following reasons:

First, the Second Commandment. Thou shalt not make unto thee any likeness . . . thou shalt not bow down thyself to them nor serve (worship) them. And our Lord Jesus says, If ye love ME, ye will keep my commandments. Again, He warns us not to break or teach others to break even the least of His commandments.

Secondly, our Church's official interpretation of this Commandment as given in the Larger Catechism. Answer 109 states that the second commandment forbids, "the making of any representation of God, or all, or of any of the three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshipping of it, or God in it by it." A purely imaginary picture of Jesus with the text, "I am with You Always" written across it, comes very near being an effort to represent the Second



Person of the Godhead. For, whatever may be held in Lutheran theology, the Reformed faith insists that only the Divine Person, not the human nature, can be everywhere present at the same time.

Thirdly, the early Church art as set forth in such histories as those by Schaff and Liezmann. This art was limited to what was merely decorative, symbolic, or didactic. Christ might be symbolized by a fish, an anchor, or an everyday shepherd carrying a lamb. In the last case, the picture was not an effort to portray the features of Jesus, but to say that as this shepherd carries his lamb, even so the Good Shepherd carries the lamb we have buried here, in His bosom. There were pictures of Biblical events such as Daniel in the Lion's Den or Jesus healing the man lowered through the roof. But the purpose here was to teach the event. Every effort to represent the features of Jesus was absent because of the Second Commandment, and also because there was a difference of opinion as to whether His visage was marred more than any man in His whole life, or only in his crucifixion.

Fourthly, the doctrine of the Reformed Reformation. In distinction from our dear Lutheran brethren, our Reformed Reformation numbered the commandments differently so as to bring out the full meaning of what we denominate the Second Commandment. As a result, pictures and statues and crucifixes were removed from the old sanctuaries when they became Reformed Churches. When the lines were drawn distinguishing the Reformed from the Lutheran Reformation in Upper Hesse in 1607 the first two Reformed points were: The Commandments (especially the second) and the abolition of pictures. In the abbreviated form of the Ten Commandments taught in Luther's Child Catechism the commandment we number second is gone. It is treated as part of the first and dropped in the abbreviation. Of course, it appears in the full text of the Ten Commandments published in the same book.

Fifthly, the New Testament does not set forth that Christ is to dwell in us by a picture carried in a wallet, nor shown on a screen at the end of an appeal for dedication. The Epistle to the Ephesians prays that Christ may dwell in our hearts by faith, and Colossians exhorts us to let the Word of Christ dwell in us richly.

Sixthly, the worship-center that the living God has Himself established. Neither in the Old nor in the New Covenants has God set up a picture as the center of true worship. In the Old, the center was the ark hidden behind the curtain in the Holy of Holies. In the New, the center is the Lamb standing in the midst of the Throne as it had been sacrificed, the High Priest ever living to intercede for us. This center is in heaven, in the Tabernacle that God pitched, not man.

Anyone who sets up another worship-center is challenging the sufficiency of the One God has established, and in so far as the other is success-

ful, it detracts from the One God has ordained. If the eye of faith focuses on a picture or statue or crucifix amid candles at the focal center of a sanctuary, by that very fact the eye of faith is so far deflected from focusing on the Lord Jesus Christ, living, interceding on the basis of His completed work, speaking through His own Word, reigning by His Spirit. There is power, coming ever from the worship-center God has established—His people. There is no power that really comes from a picture. And that this is a danger for Protestant people is shown in a letter which a fine Pastor in West Virginia has written of two cases where Protestant people prayed to pictures for grace and for healing to come from these pictures.

Seventh, the fact that many of these pictures are perpetuating the now outmoded image of the "liberal" Jesus. At a Seminar in McCormick Theological Seminary last summer, Dr. Daniel Jenkins of the University of Chicago pointed out that the conception of the "liberal" Jesus advocated by such men as Dr. Fosdick was now outmoded, and was preserved in these "Icons of the liberal Jesus," such as Sallman's head of Christ.—WCR.

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## The Power of Resurrection

Some sixteen years ago the Easter Message in *The Presbyterian Tribune* bore the title "Risen with Christ." That article denied the historicity and the objectivity of the Resurrection of Christ. It made this only a subjective, inner, experience of a few people who felt the presence of Jesus. This is described as turning from physical-mindedness to spiritual-mindedness in which they, with Sir Oliver Lodge and R. W. Emerson, realize the value of the immortality of the soul. By this subjective experience with Jesus one grows surer of the immortality of the soul.

A year or two earlier, an American theologian called for *The Recovery of Ideals* and offered as a continuing creed a transmutation of the mighty acts of God in Christ into general truths, thus:

I believe in a continuing incarnation—symbol of the eternal union of God with man . . .

I believe in a continuing cross—symbol of the eternal union of love with suffering . . .

I believe in a continuing resurrection—symbol of the eternal union of tragedy with triumph.

Over against these forms of Platonism, the New Testament affirms the mighty act of God in raising Jesus our Lord from the dead, attested by those who saw, heard, and handled Him after His resurrection. Even prior to His death, Jesus told the Sadducees the reason they rejected the doctrine of the resurrection of the body was that they knew not the Scripture or

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the power of God. Out of His own Resurrection, our Lord affirmed: "All power is given unto Me in heaven and on earth." At Pentecost, the disciples testified to the mighty works of God, particularly His act in raising Jesus from the dead and placing Him at His own right hand. When they experienced the second filling with the Spirit, with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon all.

The Apostle Paul, in particular, turns to the Resurrection as the manifestation of God's power and glory. In a powerful manner Christ was declared to be the Son of God by the resurrection from the dead, Rom.1:4. Abraham, the father of the faithful, was fully persuaded that God was able to perform what He had promised, namely, to make alive the physically dead bodies of old Abraham and his old wife so that they might have a son, Isaac—to exercise the same power which God used to call things that were not things that are, Rom.4:17-25. The exceeding greatness of His power to usward who believe is seen in the energy of the might

of His strength which He wrought in raising Christ from the dead, Eph. 1:19-20. The Apostle's aim in life is to know "Jesus Christ my Lord" AND THE POWER OF HIS RESURRECTION, Phil. 3:8,10. We are risen with Him through faith in the operation or energy of God Who raised Him from the dead, Col.2:12, cf Rom.8:11. This human nature of flesh and blood must be changed, either by being raised from the dead or by the instantaneous act of His power at His Coming changing the corruptible into incorruption and so swallowing up death in victory, I Cor.15:50-54. Likewise the resurrection from the dead is by the glory of the Father, Rom.6:4; even as Abraham believed in God's resurrection power "giving glory to God." Rom.4:20.

Brethren, let us come to the resurrection with the eyes of Christian faith and magnify therein the power and the glory of God. I am happy that our Pastor calls us to worship the risen, living, reigning Christ, our Saviour and our Lord. As He does, I understand that he is affirming the resurrection as a mighty act of God and looking to the living Christ reigning at the right hand of God for resurrection power to work in me, in our congregation, in his preaching — that this house of God may be the Church of the living God, the pillar and ground of the truth. —W. C. R.

## BAPTISM

Gordon H. Clark, Ph.D.

Baptism is a doctrine on which there are obvious disagreements among Christians: the meaning of baptism is disputed, the subjects to be baptized are not agreed upon, the method of performing baptism is different, and, if we consider some of the smaller eddies of Christian thought, it is even denied that Christ commanded baptism.

Although the difference between the Baptists and the other Christian denominations is commonly supposed to be their peculiar insistence on immersion, the root of the matter goes deeper into the significance or meaning of the rite. The Baptists hold that baptism symbolizes the death, burial, and resurrection of the believer with Christ. They quote Rom. 6:3,4: "... were baptized into his death—Therefore we are buried with him by baptism into death." But for Presbyterians and other Christians, while this of course is true, it is not the whole story. That is to say, connection with the death of Christ does not exhaust the significance of baptism. Gal. 3:27 speaks of being baptized into Christ, without particularizing his death; and most obviously of all, the reference in the command to baptize is not limited to Christ alone, much less his death, but the command is to baptize into the name of the



Father, of the Son, and of the Holy Ghost. Naturally, if a theory omits two thirds or more of the relevant material, a number of errors can be expected.

Baptism can be maintained as exclusively a symbol of burial with Christ only by ignoring most of what the New Testament says about its significance. In John 3:22-25 the practice of baptism by John's disciples and by Jesus' disciples gives rise to a discussion on purification. The baptism of cups and pots in Mark 7:4, following the washing of hands in the preceding verse, shows that baptism is a washing or purification. Hebrews 9:10 speaks of divers baptisms and in verses 13, 19, and 21 shows that these baptisms are sprinklings for purification. Similarly the blood of Christ, which he shed at his death, purges our consciences from dead works. Acts 22:16 says, "Be baptized and wash away thy sins." From verses like these we conclude that baptism is not a symbol of burial with Christ but of cleansing from sin. If burial were to be symbolized, instead of using water it would have been more appropriate to dig a grave and use earth. Water fits in with washing.

The second question concerns the persons who are to be baptized. Baptists baptize adults only; the other churches baptize infants also. Some of our good Baptist friends (and we are by no means questioning their devotion to our Lord) may maintain that an explicit authorization of infant baptism would be the only justification for the common Christian procedure. But if all the details of a rite had to be explicitly authorized in the New Testament, then it would follow that women ought not to be admitted to the Lord's Supper. But not everything is explicitly set down in Scripture. God has given us the divine gift of logical reasoning, so that as the very first chapter of the Confession says, (section six) certain things may be deduced from Scripture by good and necessary consequence.

Part of the material from which infant baptism is deduced was referred to in the chapters on the Covenant and on the Church. First, the Covenant has always included the children of believers. Cf. Gen. 9:1,9,13; Gen. 12:2,3 and 17:7; Ex. 20:5; Deut. 29:10,11; and Acts 2:38,39. And it hardly needs pointing out that the sign of the covenant was administered to male infants in the Old Testament. Now, second, the Old Testament church and the New Testament church are the same church. Not only was the gospel preached to Abraham so that those in Christ are Abraham's seed (Gal. 3:8,29), but Romans 11:18-24 teaches that the Jewish branch was cut off from the tree that a Gentile branch could be grafted into this same tree, and that the Jewish branch will again be grafted back

into the same tree. Note that it is all one tree from one root. The Jews will be restored, not to a new and different church, but to their own olive tree into which the Gentiles have been grafted. (Cf. Eph. 2:11-22). Accordingly, if children received the sign of the Covenant in the time of Abraham, far from requiring an explicit authorization to continue their inclusion in the Church, it would require an explicit authorization in the New Testament to deny them the privilege now.

This line of reasoning is more than completed by pointing out that, as the Lord's Supper replaces the Passover, so baptism has been substituted for circumcision. Col. 2:11,12 indicates that baptism is the circumcision of Christ.

After so much heavy argument, the disagreement as to the mode of baptism will have to be dismissed with a bit of humor that I trust no one will think misplaced. In I Cor. 10:1,2 the Israelites are said to have been baptized in the cloud and in the sea; and in I Peter 3:20 the flood is said to represent baptism; but while the Israelites and Noah may have been sprinkled, it was the others that were immersed.

## ANGLERS

*(By the Editor of The Testament  
for Fishers of Men)*

### Lesson No. 99

#### "THE MOUNTAIN" (Mark 11:23)

(Continued from Lesson No. 98)

He came to the desk where I sat, and this conversation followed. "Frank, I'm under a definite conviction that if you do not surrender your heart to Christ *now* you will never do it: I've been trying to tell you for a month or more, but can never seem to find you alone; I'm sure that God's Spirit is in this and we can't afford to avoid it; that's why I was bold to call you away from the store, so I could talk to you privately about it." "I thank you, sir, for your interest," he said, "but what you are asking me to do is simply impossible; I can't explain it to you." "No," I said, "I don't want you to explain; I have no right to know your private affairs, but you must know you've got to do something about it." He said, "You don't know how many people have tried to persuade me to be a Christian." "Yes, I do know, Frank, about some of them. You couldn't have the father you have without wanting down in your heart to be a Christian; you couldn't hear the sermons you listen to every Sunday morning without wanting to be a Christian; Frank, you couldn't have the mother you had without wanting to be a Christian." And when I mentioned his mother, he shook from head to foot. Then I said, "Frank, there's something between you and God that is keeping you apart from Him. I don't know what it is and don't need

to know, but it's a mountain, a mountain so wide and high that you can't budge it the fraction of an inch; but Frank, God can move it. Go on back to the store, the three minutes are up, but I'm going to pray that you will get on your knees before you sleep tonight and ask God to move that mountain, so He and you can get together. He says if you pray in faith mountains can be removed, and the mountain of sin can only be moved by Him." He turned, without a word and went out, and I sat there for sometime just wondering and praying. That was on Thursday. The next Sunday morning Frank sat in his father's pew as usual. I sat where I could see him without turning, and I scrutinized him closely to see if I could detect any change in him; but he sat there, clean and well groomed as always on Sunday mornings, and I could detect nothing that might indicate a change in his attitude. His pastor always preached an evangelistic sermon, but he never gave "the invitation" in the Sunday morning service. However, when he announced the closing hymn and the congregation started to sing: on the first verse, the first line, Frank arose, stepped out in the aisle and started down toward the pulpit. The pastor saw him coming and stepped out of the pulpit to meet him and grasp his hand. Every one in the congregation knew that Frank had surrendered his heart to God. I cannot describe my own feelings, but I knew that others had had a hand in that transaction. That devoted father was in there; that faithful pastor was in it; and O that sainted mother! she was in there, too. But the Lord had given me the privilege of gathering the ripening fruit. I did not know all that had taken place until afterwards when Frank told me. He had been leading a double life. He was honest, industrious and a good business man during the daylight hours, but at night he was a different person. He had an unholy alliance in his life, and he knew he did not have the moral strength to overcome it. That is why he had spoken with such finality that Thursday morning in my office. It was truly impossible. But that night before he got in bed he dropped on his knees and prayed, "O God, I do want to be a Christian. I want to be the saved man my mother longed for me to be. I want to be the man that Jesus Christ died that I might be; but, O God! the mountain! the MOUNTAIN! God have mercy and TAKE IT AWAY!" And God took it away—then and there. I moved away from that city, but some years afterward I was back there for a week end. Frank had been made an officer in the church and was teaching a class of young men in the Sunday school. He was showing them how they could be men with red blood in their veins—and CLEAN in the power of Jesus Christ.

## "God Has a Purpose in Affliction"

A Sermon from Philippians 1

By REV. KENNEDY SMARTT  
 Scottdale, Ga.

Have you ever been cast into prison because you're a Christian? Have you been scourged or stoned? Probably not; not in this great Christian land of ours. But God has a purpose in the suffering of His saints, and it is often accomplished through affliction, sickness, or sorrow.

When Paul was in prison in Rome, some of the young converts thought that perhaps God had let him down. Paul wrote to the Philippians and explained the purposes which God was accomplishing through his imprisonment. The Holy Spirit has recorded this message in His Word.

### *The Gospel Testimony Furthered*

First we are told that *the Gospel testimony was furthered*. "... The things which happened unto me have fallen out rather unto the furtherance of the gospel." (verse 12) Paul's imprisonment gave him opportunity to witness to the palace guards, and a number of these, having been converted, then planted the seed of the Gospel in the very chambers of Caesar.

When Adoniram Judson, God's great missionary to Burma, was cast into prison and held for long periods of time while both he and his family suffered untold hardships, he succeeded in translating the Scriptures into the native Burmese language, and that feat stands today as one of the great missionary accomplishments of all time.

I know a very dear Christian saint, sorely afflicted with arthritis, whose life is a benediction to her community. Her patience in suffering are worth countless sermons. Many others have been inspired by her to do more with the strength God has given them. In verse 14 we learn that the suffering Paul was experiencing encouraged others to be more bold. "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

### *Christ is to be Magnified*

Secondly we learn that *Christ is magnified in the body of a suffering saint*. At least this was the desire of Paul. "... So now also Christ shall be magnified in my body, whether it be by life or by death." (verse 20) No one would deny that this was true of the Apostle Paul. He daily counted himself to be crucified with Christ, and the life he lived in the flesh he



lived in the strength of Christ. He counted his own life as refuse in order to win Christ, in order that Christ be magnified in his mortal flesh.

When George Wishart, a devout and faithful minister of the Gospel was cruelly seized and falsely charged, then burned at the stake in Scotland in 1546, the Gospel witness actually had won a great victory. The effect of his forgiving prayer even as the flames licked out his life, and his faithfulness unto the end, reached souls for Christ that had never listened to him preach. This was by far his most significant contribution toward winning Scotland for Christ. Christ had been magnified.

*To Live is Christ, To Die is Gain*

And thirdly we are told that "*To live is Christ, and to die is gain.*" (verse 21) This was the testimony of Paul. He had come to realize it through the things he had suffered. The Holy Spirit had revealed it to him for his comfort.

We today put so much stress on this life the glorious promises of Christ concerning eternal life often seem unreal. But like Paul of old, the soul who must go through the deep waters of affliction here, often knows the joy of setting his affection on things above. Instead of seeking satisfaction from the elusive pleasures of this world, he desires to magnify Christ in life, and to inherit the crown that Christ has reserved just beyond Jordan's banks. Dying in Christ is not defeat. It is a victory so glorious as to have no possible earthly comparison, save in the victory of the resurrection itself.

The trial of our faith is precious to God. It has a very important place in His purpose. Through it He desires to reach some with His message that would not otherwise be reached. He desires that His Son be magnified through our bodies. He desires that we all come to realize that death is not defeat, not loss, but glorious victory and gain.

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR MARCH 27

# *The Christian And The Social Order*

**Background Scripture: Matthew 5:13-16;  
Luke 10:29-37; Romans 13; Ephesians  
4:17-32; I Peter 4:12-19.**

**Devotional Reading: Romans 12:9-21.**

The Message of our Devotional Reading might be summed up in the opening and closing verses: "Let love be without dissimulation (hypocrisy). Abhor that which is evil; cleave to that which is good" (verse 9). "Be not overcome of evil, but overcome evil with good." The Christian has to live in a social order which is saturated with hatred and evil of every kind. How is the Christian to conduct himself? The answer is found here in Romans 12. He is to live a life of love; he is to abhor evil; he is to overcome evil with good. In the succeeding selections we are told more of the details of such conduct. This passage from Romans reminds us of parts of the Sermon on the Mount. We cannot gain the victory over sin and evil by using the devil's weapons; we must overcome with good; by the love which is in our hearts and manifests itself in our daily attitude towards those with whom we live.

I. Matthew 5:13-16: *Salt and Light.*

Salt and Light are both very important; the world could hardly do without either one. What these mean to the physical and material world, the Christian means to the Social Order. Just as salt prevents decay and gives flavor to food, so the Christian prevents the world from being altogether infected and overcome by moral and spiritual corruption. "Salt is something that potatoes don't taste good without," is a good definition. The Christian adds flavor to life.

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We can easily see what the Social Order is like without the Christian by visiting some heathen land. Light enables us to see. It would be terrible to live in a world without light, if indeed life would be possible. A large part of the world is in "gross darkness" today, even as in the time when Jesus came. The Christian is to "light up the world for Jesus."

Both salt and light are useless if they fail to fulfill their mission. If the salt has lost its saltiness, or if the light is obscured, then they have no effect upon the Social Order. The Christian must be a REAL Christian, not a mere imitation, if he is to bless his fellow-men. The Christian who has lost his saltiness, who hides his light under a bushel, is of no use, and may be a hindrance and a stumbling-block. We have a glorious mission, however, if we will be like these two important things. What a warning, and also what a challenge, is in these words!

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## II. Luke 10:29-37: *The Good Samaritan.*

This parable was spoken in answer to the lawyer who came to Jesus with the question, Master, what shall I do to inherit eternal life? He gave a correct summary of the law: Love to God, and Love to our neighbor. Jesus said to him, This do, and thou shalt live. But he, willing to justify himself, said, And who is my neighbor?

Jesus tells the story of the Good Samaritan. I heard a very fine address on this parable once. The speaker said that there were three Philosophies of life revealed here: (1) The Way of the Thieves; What you have is mine, if I can get it. (2) The Way of the Priest and Levite; What is mine, is mine, and I will keep it. (3) The Way of the Samaritan: What is mine, is yours, if you need it. These three philosophies still persist in our Social Order.

There are the Robbers, both Nations and Individuals, who live by preying upon their fellow-men. There are the Selfish and Self-centered, indifferent to the needs of others. Then there are those who spend their lives in helping others. To which class do we belong? Certainly, all Christians should be numbered in the last group. Jesus made the lawyer answer his own question, but it is doubtful whether he was ready to follow His command, Go and do thou likewise.

This command comes to each of us. There are those who need our help. They are our "neighbors," no matter who they are, where they live, what race they belong to, what they have done, or their status in the social order. Let us not forget the deeper meaning for us in this picture. There are those who have been despoiled by Satan and sin, who, like the man by the roadside, are wounded and left helpless and undone; Let us never overlook the "least, the last, and the lost." We are to bring them to the Great Physician. Also, in this parable we can see a picture of our Savior, the Great and Good Samaritan, *Who found us*, weak, and helpless, and ready to die, and had compassion on us, and saved us in our time of need. A good commentary on this parable is to be found in Matthew 25:31-46: "Inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me."

## III. Romans 13: *"Subjection; Love; Light."*

Our duties as Christian citizens might be summarized in these three words: Subjection, Love, Light.

The Christian Citizen must be a *Loyal Citizen*, submitting to the laws of the country in which he lives, and supporting the government by paying his taxes, and giving proper reverence to those who are in authority. This word of Paul's has helped to make Christians the best citizens of any country. It was charged by their critics and persecutors that the doctrines proclaimed by the Christians were calculated to injure and even overthrow the Roman Government, and for some time there was bitter persecution, but later the real attitude of Christians toward civil authorities became better known, and these rulers recognized the fact that Christians were assets rather than liabilities. Even today, however, especially in Communist countries, there is opposition and even persecution.

The Christian must live by the *Law of Love*. If he does, then he will automatically fulfill all the Laws of the Land in which he dwells. He that loveth another (his neighbor) hath fulfilled the Law.



The Christian must walk *Honestly*, as in the day. He must put on the armor of Light. The Christian *has nothing to hide*. He lives in the daylight, and his life is always open to investigation. In these days it is a good thing to have a record that bears inspection. If we "Put on the Lord Jesus Christ" we need never fear an investigating committee. No Christian is ever found among the "spies" and "subversives."

#### IV. Ephesians 4:17-32: *A New and Different Life.*

This is one of the most important and impressive selections which we have for our study. If these injunctions were followed by all Christians the effect upon our Social Order would be revolutionary. The trouble is that Christians so often feel that they are to "live like the world"; not be "peculiar," or "different," and they compromise their witness for Christ. If all Christians would "come out from among them and be separate, and touch not the unclean thing," then their influence would be far more powerful. May we prayerfully and earnestly study these verses! "This I say and testify in the Lord."

1. "That ye henceforth walk not as other Gentiles walk." What sort of "walk" did these other Gentiles have? "Vanity of mind," "empty minds." Is not this a vivid picture of the "silly" and foolish ways of the world? "Understanding darkened"; the sunshine has been shut out. "Alienated from the life of God through ignorance." This would apply in many cases. There is much of this ignorance among the "Intelligentsia." They become so hardened in sin that they are "past feeling." This is indeed a pitiful condition. "Greediness" in sin and uncleanness." What an awful picture of the Social Order of Paul's day! What an up-to-date picture of the Social Order of our day!

"Ye have not so learned Christ"; what a rebuke! These things are to be "put off" like we would cast away filthy garments. These are garments "spotted with sin." He now proceeds to go into more particulars.

Put away lying: speak the truth: we are members one of another. There is no sin that more thoroughly breaks up the Social Order than the sin of Lying: gossip; tale-bearing; false witness, etc. Be angry, and sin not. There is such a thing as "righteous indignation," but we must watch, or there will be sin mixed up with our anger. It is easy for the devil to slip in, and we must not "give place to the devil." Verse 28 is a fine recipe for curing social and economic evils. Notice the three parts: (1) Be Honest; Let him that stole, steal no more." (2) Be Industrious; work with our hands, our minds, our hearts. (3) Be Generous; "have to give." Suppose these three rules were observed! In verse 30 Paul gives a solemn note of warning: "Grieve not the Holy Spirit of God." How does the Indwelling Spirit

feel when we gather together in our Social Life? Is He grieved, as He looks upon us? Verses 31-32 summarize all this in a beautiful way.

#### V. I Peter 4:12-19: *Suffering as a Christian.*

The social order is not always sympathetic with the Christian and his ideals; it is often hostile and hateful. Those out in the world resent us and our attitude towards life. The early Christians were called "Haters of Mankind" because they refused to indulge in the orgies of sin so common among the Gentiles. The Puritans of England were ridiculed and persecuted. Those who try to keep themselves "unspotted from the world" are laughed at today, and called "fanatics." I am afraid that we have few men in public life who have the courage to do as Bryan did; turn down his glass at many social functions in Washington.

Peter knew what it meant to "suffer as a Christian." These words may have two meanings: (1) To suffer because you are a Christian, and (2) To suffer like a Christian should suffer; counting it a privilege to suffer for the sake of Christ, Who suffered for us. Are we Christians too "soft" to stand persecution and suffering today? We often hear the phrase, "It could happen here." Are we ready, if it should come?

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## Let's Get Started

Hymn: "God, That Madest Earth And Heaven"

Prayer

Hymn: "Lord, Speak To Me, That I May Speak"

Offering

Hymn: "Take My Life, And Let It Be Consecrated"

### PROGRAM LEADER:

(There are two areas for discussion in this program, the area of individual service and the area of group service. Choose the persons to lead the discussion with great care. Try to get leaders who will seriously consider the possibilities of service and who will encourage the young people to adopt some specific projects for themselves and for the group. Ask these leaders to give some earnest thought to your particular situation, so that they will omit suggestions printed in this program material which are not appropriate and will bring in some ideas of their own which are not included here.)

It is easy to talk about service, but it is quite a bit more difficult to become engaged in actual serving. In short, it is easier to talk than to do. The whole point of our theme for this year is that we show our love for Christ, not so much in our professions of love, but in our deeds which prove that our love is sincere. It is good to love in word, but the genuineness of it is proved by our deeds of love. This is what our Scripture lesson seeks to teach us. Following the reading of the Scripture, we shall hear some specific suggestions of things we can do to prove our love.

Scripture Lesson: Matthew 25:31-46.

### *Suggestions For Individual Service*

1. Young people can contribute much to the work and worship of their churches by being faithful to attend all the services: Sunday School, worship services, youth meetings, prayer meetings, and any special services which are held in the church.

2. Not only do young people serve when they attend the services, but they serve better if their attendance is coupled with conscientious attention and interest.

3. One of the most important services any person can render is to pray consistently for the work of his church: its minister, its officers,

its teachers, its organizations, its services, and its program.

4. Individual Christians serve most fundamentally when they bear a personal witness to the saving and keeping power of the Gospel of Christ. Speak to lost young people about their need of Christ and His salvation, and you will be proving your love in a real way.

5. Young people who have musical ability can serve the Lord by singing in the choir and by playing a musical instrument in any of the services of the church.

6. A service in which all can engage and which will be very much appreciated is the visiting of the sick and the elderly people of your community and congregation. Old people are especially happy when young people show an interest in them.

7. Being friendly is a valuable way to serve. It is especially helpful when there are young people in a church who make it their business to show themselves friendly to strangers.

8. Young people who have any artistic ability can make themselves useful to the church by preparing signs and posters for special seasons and occasions.

9. Most churches have at least some office work to be done, and the help of a careful young person will always be welcome in the doing of it. It would be a good idea to see if there is typing, mimeographing, folding, and mailing with which young persons can help.

### *Suggestions For Group Service*

1. One of the most rewarding projects any group can undertake is to plan and carry out a program of youth-to-youth evangelism. If witnessing is important for individual Christian young people, it is important for Christian Youth organizations.

2. In any church which has an out-post or mission there are fine opportunities for the young people to help in its work.

3. Sometimes youth groups can conduct worship services in hospitals, homes for the aged, and in prisons. The minister should be consulted about these possibilities.

4. If the hospitals and hotels in a community do not have Bibles in the rooms, it is a good project for a youth group to provide them. Good



Bibles may be obtained from the American Bible Society at a very reasonable cost.

5. A number of youth groups have rendered very valuable service to their churches and communities by conducting a religious census.

6. A most enjoyable and much appreciated activity for a group is to write a letter from the group to the young people who are away from home: in college, at work, or in the armed forces.

7. It can be a real fun project for the young people to help with the care of the church property. The Deacons would probably be only too happy to line up some cleaning, painting, repairing, planting, or trimming for the young people to do.

8. It has been said that many Presbyterian churches do not have a church sign. In churches where there is none, the youth group could design and make one.

9. It is very likely that there are materials used in the Sunday School which the young people could gather and make: simple toys, blocks, picture collections, and scrap books. The Sunday School superintendent and the teachers of the younger classes would know what is needed.

10. In churches which have libraries the young people can help to care for the books and with the administration of loans. If there is no library, the youth group might take the organization of one as a project.

11. A very worthy group project is to collect good used clothing to send overseas or to send to home missionaries.

12. Many of the women's groups in the churches "adopt" an orphan from one of the Presbyterian orphanages. This means that they provide for his clothing and remember him with cards, letters, and personal gifts on special occasions. Would this not be a good project for some youth groups?

13. The Board of World Missions offers definite objects which groups can "adopt" and support such as a native evangelist or an outstation. More information can be obtained by writing to the board.

14. A group in a rural church can try a "Lord's Acre" project or some variation of it. In this plan the group would unite in working on some crop or livestock project with the purpose of giving the proceeds from it to some phase of the work of the church.

## HELPS TO UNDERSTANDING SCRIPTURE READING IN DAY BY DAY

**Rev. Clinton C. Baker**

*Sun., March 20, Matthew 5:43-48.*

Look up Leviticus 19:18 and compare it with v.43. What is added in v.43 that is not from the Old Testament? Is Christ correcting the Old Testament or a false interpretation of it? How is the love of the Christian to go beyond that of the non-Christian (vv.44,46,47)? Is the love of v.44 characteristic of basic human nature? Is it characteristic of the nature of God (vv.45,48)? "Perfect" in v.48 means mature or complete. How did Christ exemplify love for His enemies? How do I exemplify it? Am I content to measure my love by human standards (vv.44,46,47), or am I striving for a love like unto the very love of God?

*Mon., March 21, Romans 8:28-39.*

Use verse 28 as the key to this passage. How do vv.29-30 substantiate Paul's statement of v.28? Does the phrase "God is for us" in v.31 continue the idea of v.28? How do vv.32-34 explain how God works for our good? What place does Christ have in this (vv.32-34)? How is the question of v.35 answered (vv.36-39)? Consider the things that are listed in vv.35,38,39 over which it is said we are "more than conquerors." How all-inclusive is this list? Is what God has done for us in Christ sufficient to assure us that if we love God all things will work out for our good? Do the promises of God in this passage help me to love Him more?

*Tues., March 22, Isaiah 40:1-8.*

Isaiah has just prophesied that the Jews are going to be exiled (39:5-8). Now he sees beyond the exile to the distant future. What themes of the New Testament does Isaiah begin to pick up in these verses? How could Christ fulfill this message of comfort and forgiveness (vv.1-2)? glorious triumph (vv.3-5)? Verse 3 is used in direct reference to John the Baptist (John 1:23). Compare Isaiah 40:1-8 with Revelation 21:1-4,22-26. How does Revelation visualize the promises of comfort and restoration (Isaiah 40:1-2)? of God's glory among the nations (vv.3-5)? of the certainty of God's prophetic promises (vv.6-8)? What do these verses in Isaiah mean to you personally? Are you aware of the grandeur and sweep of the Biblical message?

*Wed., March 23, Hebrews 10:4-10.*

The sacrifice of Christ for sin replaced the animal sacrifices of the Old Testament. How effective were these animal sacrifices (vv.3-4)? Did they deal adequately with the sin prob-

lem (vv.3-4)? How does God regard them (vv.5-6)? To sacrifice an animal for one's sin could be a mere formality. Wherein is Christ's sacrifice superior (vv.7,9)? What has been the effect on us of Christ's willingness to submit Himself as a sacrifice for our sins (v.10)? Has Christ's sacrifice dealt adequately with the sin problem? (See I John 1:7b) Is it necessary for Christ to be sacrificed over and over again (v.10)? Do I rely on Christ's one sacrifice to cleanse me from sin?

*Thurs., March 24, II Timothy 2:1-13.*

Paul is writing instructions to a young pastor—Timothy. In whose strength is Timothy to do his work (v.1)? What basic principle of Christian leadership does Paul give in v.2? What is the meaning of the analogies found in vv.3-6? How would they apply especially to a Christian minister? How do vv.9-10 point out that Paul was practicing what he preached to Timothy in vv.3-6? What reason does Paul give for his willingness to endure hardship (v.10)? How does he know the Gospel will spread even though he is in jail (v.9)? What reward can he look forward to if he is faithful to his calling (vv.11-12)? Am I willing to have the same abandon that Paul speaks of to Timothy and exemplifies in his own life?

*Fri., March 25, Matthew 19:23-30.*

What incident provoked this discussion (vv.16-22)? What was the stumbling block of the rich young ruler (vv.21-22)? In vv.23-24 is Christ saying that riches as such, or the love of riches, will block one's way to heaven? Is Jesus' statement of v. 24 to be taken literally or does he use exaggeration to get the point of v.23 across? Notice the disciples' reaction (v.25). How does Jesus then modify (v.26) the statement He made in v.24? What do you think motivated Peter's reply in v.27? Was Jesus' statement of v.30 designed to curb Peter's desire for self-glory? If a person does leave everything, including riches, for God, will he be rich in the next world (vv.28-29)? Which type of treasure do I value more highly?

*Sat., March 26, Matthew 6:24-34.*

Verses 25 and 33 hold the central teaching of the passage. "Take no thought" means "do not be anxious." What illustrations does Christ use to develop the theme of vv.25 and 33? What picture does He portray of God? What does this picture add to the general theme? Does this passage imply that a person does not have to work, that God will take care of him anyway. (Notice II Thessalonians 3:10) If a person is anxious about material things what God is he serving (v.24)? (Mammon is the God of money.) Do you think the promises of God's provision for physical needs (vv.26,30) are for those who serve Mammon? How do Christ's teachings in this passage apply to me?

# Church News

## THE GENERAL FUND AND INTERCHURCH AGENCIES

Statement of Receipts  
Jan. 15 - Feb. 28, 1955

### THE GENERAL FUND AGENCIES

Budget for 1955 .....	\$777,378.00
Received from Jan. 15 through	
February 28, 1955 .....	29,018.26
Percentage of annual budget	
received to date .....	3.73
Balance needed for the year .....	748,359.74

### INTERCHURCH AGENCIES

Budget for 1955 .....	19,700.00
Received from Jan. 15th	
through February 28th .....	769.10
Percentage of annual budget	
received to date .....	3.9
Balance needed for the year .....	18,930.90

## MONTREAT

Montreat, Feb. 25—Trustees of Montreat College met here yesterday with Dr. J. Rupert McGregor, president, and college faculty and staff members.

Ten trustees were present for the annual meeting. A luncheon in Assembly Inn was served at 1 P. M. for the Trustees and college personnel. Introductions and a brief talk by Dr. James L. Fowle, pastor of First Presbyterian Church, Chattanooga, Tenn., featured the meeting.

Trustee R. McFerran Crowe, president of Belhaven College in Jackson, Miss., spoke to the students at morning chapel in Gaither Hall at 10 A. M. today.

## CHRISTIAN FAMILY WEEK

May 1-8

"Open Your Home to God is the theme for Christian Family Week, May 1-8. Homes across the country will be doing just that. They are anxious to do it, and their churches are helping by providing a program, inspiration and resources for an interpretation of Christian Family Life.

The Presbyterian Church is especially concerned with this emphasis on family life because one of the Forward With Christ goals is "Family Worship in Every Home."

Christian Family Week can provide an opportunity for the beginning of an ongoing emphasis on family life. It is hoped that every church in the Assembly will make a real effort



to provide help for its families during this week of special emphasis and will continue to guide its families in their Christian living.

The Department of Adult and Family Education of the Board of Christian Education has suggested ways of observing Christian Family Week in the February issue of *Presbyterian Action*.

Richmond, Va. — Plans for the next great Men's Convention for the Presbyterian Church, U.S., took a major step forward last week.

The Board of Christian Education in session in Richmond approved 1957 as the year and Miami, Fla., as the tentative site of the next convention.

The Men's Division of the Board of Christian Education announced that it would set its goal for 12,000 attendance. The 1954 New Orleans Convention had over 8,000 registered visitors and more than 10,000 attending the climactic session.

### Stated Clerks Association Meet at Montreat Aug. 9-10

The Stated Clerks' Association will meet in Montreat August 9-10th and not August 16-17th as listed in the Montreat Conference Bulletin. This date was fixed by the clerks voting through the mail, 44 voting for August 9th-10th, and 20 voting for no change to be made, 4 for either date. It is suggested that clerks make reservation now for this important meeting.

Turney B. Roddy, President.

### A "New" Congo Missionary

Jonathan Mark Cameron, weighing 7 lbs., 6 ounces, the son of Rev. and Mrs. Howard Duncan Cameron (of Eastman, Ga., and Etowah, Tenn.) made his entrance into this world of privilege and service (and hardship if necessary) at the Edith Cavell Hospital, Brussels, Belgium, February 28, 1955. His parents are under appointment to the Congo field, now students in Brussels in preparation for their task in Africa. Congratulations to all three!

### Last Rites For Dr. LeRoy Gresham

Pastor of the Salem (Va.) Presbyterian Church for 37 years up to the time of his retirement in 1946, Dr. LeRoy Gresham, 83, died after a brief illness. Interment was in Sherwood Park, Salem, the services being conducted by Dr. E. D. Vaughan, present pastor of the Salem church.

Montreat — Students from Davidson and Lees-McRae colleges joined in a week-end of social activity with Montreat College students Feb. 26-27.

More than 40 male students were present as guests of Montreat and participated in a picnic supper, attending church with their dates and a farewell dinner on Sunday afternoon.

### CHANGE OF ADDRESS

Rev. J. R. Woodson, one of our missionaries to Brazil, from Patrocinio to Calixa Postal 8, Uruana, E. de Goyas, Brazil.

### MEMORIAL TO BAKER W. FARRAR

On February 10th, God in Providence did call to his Eternal Home, Ruling Elder Baker W. Farrar, faithful member and officer of the Summerville Presbyterian Church, Summerville, Georgia.

Mr. Farrar has been a member since 1919, and an Elder since 1922, and for the past twelve years, Clerk of Session. He has also served as Superintendent of the Sunday School, a trustee and a teacher of Christian Truth.

We his colleagues in the Session do hereby record our gratitude to God for his years of faithful service, our deep sense of loss in his passing, and our sincere sympathy for his family on their bereavement.

By order of the Session, Feb. 21, 1955.

## BOOKS

BIOGRAPHICAL PREACHING FOR TODAY. Andrew W. Blackwood. Abingdon Press, Nashville, Tennessee. \$3.00.

Dr. Blackwood taught homiletics at Princeton Theological Seminary for twenty years. Since retiring from that institution he has been serving as professor of Bible and preaching at the School of Theology, Temple University, Philadelphia. At the age when many men would like to fold their hands, Dr. Blackwood continues his workshop. This volume is the latest production from it.

Part I of this volume deals with PREACHING STRATEGY: THE INTEREST OF THE MAN OUTSIDE, THE NEEDS OF A NOMINAL MEMBER, THE DESIRES OF YOUNG PEOPLE, THE DEMANDS OF SPECIAL OCCASIONS, THE PROGRAM FOR WEEKS TO COME. Part II has to do with SERMON TACTICS: THE WAYS OF BIOGRAPHICAL

PREACHERS, THE CALL FOR A LIVELY IMAGINATION, THE SIMPLICITY OF SERMON PREPARATION, THE TEST OF A COMPLETED SERMON, THE PROMOTION OF BIBLE READING.

From first hand investigation the author discovered that the men in the pews found more human-interest and inspiration in biographical sermons than any other type. Because of this fact he has prepared, and now offers definite helps to the preacher in building effective biographical sermons. He uses case studies of sermons for illustrations and suggests many titles, texts and brief outlines for sermons about Bible personalities.

The author writes enthusiastically about this subject. He says that this book "deals with the most interesting persons I know anywhere: men and women of the Bible . . . Every chapter aims to encourage and help the most important men of our time: the ministers of today and tomorrow."

The concluding chapter on "The Promotion of Bible Reading" is especially fine. It deals with how a minister through the pulpit can encourage members of the church to read the Bible in their homes. He is thoroughly convinced that a wise minister should suggest certain parts of the Bible for the reading of laymen. He points out that there are seventeen books in the New Testament which a person can read in seven minutes or less. He follows Dr. Broadus in recommending reading each Bible book straight through first as a whole, and then by paragraphs and not bothering much about chapters.

A timely word is given in commendation of the family altar. Dr. Blackwood counsels "a pastor ought not to serve long in a field before he begins to promote the family altar. Apart from bringing people to Christ he can do nothing for the kingdom more lasting than encouraging each family to have daily prayers."

The book concludes by reminding ministers of the Gospel of their need of the "manifold helpfulness of the Triune God." Dr. Blackwood challenges the ministry of today and leaves the servant of Christ with the vision of the sufficiency of the Triune God to meet the needs of our age. This volume is profitable reading.

—J. R. R.

A DOCTOR'S GREAT COMMISSION. Dr. Thomas Lambie. Van Kampen Press. \$3.50.

A DOCTOR'S GREAT COMMISSION is a reprint of A DOCTOR WITHOUT A COUNTRY with additional material. It is a thrilling narrative of Dr. Thomas Lambie's missionary adventures in Africa.

This book recounts the pioneer work of Dr. Lambie, a dynamic and engaging personality. He reminds the reader of the renowned David Livingstone, penetrating the interior of South Africa pushing out east and west and to the north. He covered the Anglo-Sudan and eventually penetrated Abyssinia. Making Addis Ababa his headquarters, Dr. Lambie brought not only the Gospel of the Lord Jesus Christ but a better way of living by educating the native in modern laws of sanitation and health.

After decades in serving the Lord in Africa, Dr. Lambie took up a new medical ministry in Palestine. There he lay down his life in April 1954. This is an excellent volume to challenge young Christians to the needs of the mission field.

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THE BURDEN IS LIGHT. Eugenia Price. Fleming H. Revell Co. \$2.50.

This reviewer read this book through within 24 hours after starting it and immediately ordered a number of copies to send friends. Additional copies have since been secured, because in its pages is to be found the most inspiring and down-to-earth story of the transformation of a modern American pagan we know of anywhere.

We would *urge* our readers to secure this book, get delight and inspiration from it and then *pass it on*. The writer, a successful radio script writer in Chicago, has a great gift in writing and this gift is used to tell the story of how she passed from eighteen years of soul-destroying paganism into a glorious transformation by the living Christ.

The book begins as follows:

*"I was born once and thirty-three years later I was born a second time. If this appears to be a fantasy to you, read on and you will see that it is fact. And especially Reality.*

*"This book is not being written because I was born the first time but because of the absolute fact of my second birth. It is after that in my life when things warrant writing a book."*

You take up from there and you will not lay down the book until you finish—inspired and strengthened in your Christian faith.

—L. N. B.

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THE BIBLICAL ILLUSTRATOR. Joseph S. Exell (The Epistle of James). Baker Book House. \$4.95.

This volume contains profuse and detailed explanations of every portion of the Epistle of James. There are complete sermons, condensed sermons, sermon outlines, practical lessons, and anecdotes pertaining to this Epistle. In fact everything a minister or Sunday School teacher needs for the exposition of this Epistle is found in this volume.



# THE SOUTHERN PRESBYTERIAN JOURNAL

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statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

MARCH 23, 1955

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## EDITORIALS

### Burning Faith— Not Chilling Doubt

So far as the theological world is concerned, this can well be called, "The Age of Tolerance."

Now tolerance can be a true Christian grace. It can also be a monstrous evil. The whole issue depends on the object of toleration.

Men of equal piety may differ strongly on the *mode* of baptism; the form and ritual of church services; the posture assumed in public prayer; the place of women in the ecclesiastical orders; the *degree* of sanctification possible in this life; and many other matters, the importance of which, or lack of importance, may occupy the minds of many good people. To exercise tolerance in these matters is both right and necessary, because none of them affects in any way doctrines having to do with the Person and work of our Lord.

It is not this tolerance about which we are talking. Rather it is tolerance of, or indifference to, matters clearly and specifically stated and taught in the Scriptures, matters which have to do with our Lord Himself.

J. B. Phillips, in the Translator's Preface to "*Letters to Young Churches*," speaks of two impressions deeply etched on his mind as he read and reread the Epistles: the "living quality" of the material, as though one were re-wiring an old house but was unable to turn the current off, and, the "unanimity" of the letters. He then goes on to speak of the convictions held by these writers, because of the close knowledge of and walk with the living Christ. They were intolerant of *any* tampering with the Gospel they proclaimed. Then Dr. Phillips says:

"It is at least possible that our 'tolerance' has its root in inner uncertainty or indifference."

It is about this "inner uncertainty," or "indifference" that we write. Vital Christian doctrines are not subjects for either uncertainty or indifference, and yet, one has but to read some of the most current and popular theological literature to see that, so far as the content of the Christian faith is concerned, uncertainty and indifference is rife on every hand.

The eternal deity of our Lord, the very cornerstone of the Christian faith, is subject to every degree of "interpretation."

His Virgin Birth—accept it or reject it as you see fit—for it is not an important doctrine.

The record of His miracles—probably natural phenomena which seemed to excited disciples, or overly zealous recorders, to be something they really never were.

Our Lord's death on the cross—"for" sinners, yes—but not in the Scriptural sense but more as an example for us to follow.

His resurrection—not "bodily" but in a "spiritual" sense only.

His return in glory—*passee*.

It is high time that the Christian accept as the basis of his faith the clearly-stated doctrines of the Scripture and that he be frankly intolerant of those who "interpret" or explain away these doctrines so that their supernatural content is no longer present, and the divinely inspired record of these events and doctrines is no longer accurate or authoritative.

In no sense is this a plea for a heresy-hunt. But, it is a plea that those who call themselves Christians shall, by God's grace and help, divest themselves of both uncertainty and indifference.



No one more quickly than the man in the pew recognizes such a state of affairs. He may be lulled into a sense of false security for a while, but, what he needs, and what he has the right to hear, is the voice of God speaking through his Word and His servants, and when God gets His man God speaks through him so that there is no uncertainty regarding Christian truth, nor is there indifference to clear deviations from that truth.

The basic reason for the tolerance of error is a low regard for both the inspiration and the authority of the Scriptures. Although the Confession of Faith states explicitly that the Scriptures are "immediately inspired by God, and by his singular care and providence kept pure in all ages," that is *not* the doctrine of inspiration widely held today. Out of this change there has come inner uncertainty and indifference. The man who absconds with a penny from the till finds it necessary to be very tolerant of the man who removes a dollar.

What is the answer? This is not to be found in blind accusations but rather in a sober reflection. Am I tolerant because of some uncertainty in my own faith? Am I indifferent because the basic facts of Christian truth seem of minor importance?

The answer, for the sake of our spiritual power, and for the sake of our own testimony to others, is to be found in a prayerful faith which cries out, "Lord, I believe, help thou my unbelief."  
—L. N. B.

## Out Doing Rome

In our judgment there is a definite place for an organization which can speak for the churches on matters of mutual cooperative concern.

The National Council of Churches has been set up for this specific purpose. But, as we study the official report of that body, having to do with the actions of the General Board at its recent meeting in Chicago, we are forced to the conclusion that this group's concept of the mission of the Church is utterly foreign to that of historic Presbyterianism.

We note that of the 240 members of the Board only 105 attended. That in itself shows something radically wrong, for a Board of that importance should be made up of those willing to attend.

Furthermore, we find in their claim of "acting as the common voice of the Council's 30 constituent churches," an assumption of authority and finality on debatable matters which sounds more like Rome than Protestant America.

On what authority, and based on what information, do they take action opposing permanent universal military training? We personally hope such will never be necessary in America, but we are certainly prepared to take the judgment of competent government officials, armed with information open to them alone, rather than those who presume to speak in the name of the Church while lacking the authorization for and information necessary to such a decision.

This official report lists eleven separate actions, one adopting a budget of \$10,502,160 and all of the others having to do with political and social affairs. *Not one* has to do with spiritual matters. Not one with the primary work of the Church—winning souls to Christ and training them in the Word and things of the Spirit.

We do not question that some of the social changes suggested are needed. But, we see here another tragic illustration of trying to build a house without a foundation—of trying to make non-Christians act like Christians. Also, this is a concrete illustration of using the name of the Church to bring about legislation.

If the National Council showed a commensurate zeal for changing the hearts of men we believe they would go much further in accomplishing their social, economic and political changes. But, to us this report epitomizes the program of theological liberalism—reform rather than redemption.

To many good men the National Council is sacrosanct and therefore should not be criticized. But, we believe one of the inherent duties and rights of the Protestant faith is to protest where such protest is needed.

As now constituted, we see little hope of a change until there emerges within the National Council a new leadership with a different concept of the Church, her message and her mission.  
—L. N. B.

*Naturally you have enough bad habits. Why acquire another — such as the use of Alcohol?*

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# THE CHURCH

By Gordon H. Clark, Ph.D.

When the Confession speaks of the catholic church, it does not mean the Roman church. In fact, the Roman church is not catholic. Catholic means universal and "the catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ, the head thereof . . ." The word church itself (ecclesia) is derived from the verb to call or to call out. The catholic church then is the aggregate of all whom God has called out or predestinated to eternal life.

The invisible church, or more accurately a part of it, becomes the visible church as those who confess Christ, together with their children, are organized into congregations. In the last article it was maintained that civil government ought not to coerce Baptist congregations to renounce their independence. Definition of Baptist belief and practice by civil magistrates is to be deplored and opposed. At the same time we believe that the New Testament (e.g. Acts 15) prescribes an ecclesiastical organization wider than the local congregation. Therefore we are Presbyterians. But the Baptists, we gladly admit, are more nearly right than some ultra devout persons who think there should be no ecclesiastical organization whatever. One's blind spot must be of unusual size to miss all the various organizational, disciplinary, judicial, and administrative prescriptions of the Bible.

Although as Presbyterians we believe that there should be an ecclesiastical organization wider than the local congregation, it does not follow that the visible church ought to be formed into a single organization. Every attempt by the proponents of ecumenical union to support their views by exegesis has been a notable failure. And a study of history shows clearly that the scandal of Christendom is not the multiplicity of small denominations, but the corruption of one big denomination. Those persons who value organizational union over doctrinal and moral purity can readily achieve satisfaction. Let them repent of the schism of Luther and Calvin, and return to Rome.

But all who believe that Luther and Calvin effected not a schism but a reformation place a greater stress on doctrinal purity than on organization—even good organization, not to speak of bureaucratic centralization. And in addition we are far from admitting that all organizations which call themselves Christian, are necessarily Christian. "The purest churches under heaven are subject both to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan."

One difference, no doubt the chief difference, between a church of Christ and a synagogue of Satan is that the former has no other head but the Lord Jesus Christ. Whether or not a given organization has Christ as head is not to be decided merely by a formal claim. "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven." It is possible for a group to have a fine doctrinal statement and pay no attention to it. When the ministers of a denomination repeatedly deny essential elements of the gospel, attack the Virgin Birth and the substitutionary atonement, when they are more interested in admitting Red China to the United Nations than in the physical return of Christ to earth, and when over a period of years the denomination makes no effort to remove such men from its rolls, then, despite any historic profession, it is naive to believe that Christ is acknowledged as head. The test is obedience to Christ's commands, not empty ordination vows.

"There is no other head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be the head thereof; but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God" (sec. vi).

Would that Luther and Calvin, who defied the Councils of their day, were alive now to defy the Councils of our day.

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## "THE BOOKS" or "THE BOOK OF BOOKS"

By Mark Fakkema

*"To the Fire with the Books"*

A new type of educational literature is clamoring for public recognition these days. It is freely offered by educationists posing as authorities. And public officials—yielding to the pressure of lobbyists—are allowing their good names to be used in its distribution. This educational literature that is being foisted upon an unsuspecting public goes by the name of "new education." It is not new in study content. It is new in that it minimizes school content and tends to identify education with methodology. It is not *what* one learns but *how* one learns that counts. This new education is characterized by an utter lack of moral discipline and by an absence of intellectual content. This implies that modern education is in process of losing itself. For what have we left if education is robbed of moral discipline and intellectual content?

In age-honored, time-tested education, pupils were told what they *should do* and what they



should not do. Today *should* has been replaced by *would*. Instead of training "a child in the way he *should* go," "the books" tell us that we must train the child in the way he *would* go. However bad children's conduct may be, teachers and parents must never tell them that they are bad—they must never reprimand them. To so treat them would give them a *guilty feeling*. And guilt makes for frustration. Thus conceived education does not check evil; it encourages evil. Instead of making children moral, they are made immoral. But this isn't all. Without the sense of guilt, repentance is robbed of all significance . . . and the sinner's conversion loses all meaning. Such is the diabolical trend of modern education. (Note, by robbing our youth from the sense of guilt, it renders them immune to the Gospel call. Surely, there is no deliverance from sin apart from a humble confession of personal guilt.)

A tree is known by its fruits. What are the fruits of the education of "the books"? The age level of criminals is decreasing. The number of juvenile delinquents is increasing. Ignorance of fundamentals stalks across the land. In trying not to frustrate the pupils, the teachers are becoming frustrated if not frantic. By not punishing their children, parents are punishing themselves beyond endurance. Many a mother has followed "the books" and followed a trail of tears and tragedy, of regret and remorse. Blessed the parent who repents before he finds his own flesh and blood beyond the pale of repentance. *The Toronto Evening Telegram* relates the experience of a mother who learned her lesson before it was too late. In telling of her conversion she wrote:

"I read everything I could; I was firmly resolved never to be so lacking in restraint as to strike my child. I'd be infinitely patient. Explain and reason was my guiding light. It was a heart-breaking, nerve-wracking, miserable first six years I spent with my son. In the books I could always find an explanation for his pure stinkiness; always I was to blame, never he. Somewhere along the line he had been frustrated or thwarted—by me, of course.

"Never was a more lowly worm when I turned. I realized I had a selfish, inconsiderate, bossy, quarrelsome monster. I took the buckle off my husband's old leather belt and cut it shorter, showed it to my son, told him what to expect. He laughed in my face . . . and got his first strapping. For the first month he got it about every other day. Now a year later, about once every two months. I can entertain once more without fear of a tantrum. At the table he eats instead of running around to 'express himself'. He comes when I call, no longer calls me 'Stupid', takes off his hat when he comes in, behaves in street cars. His school report is better. He and I are happier, we like each other

better, peace reigns. Long live the strap. To the fire with the books."

How thankful we should be that we live in a country where we can educate our children in schools founded upon the Truth of God. Instead of educating our children by "the books", we may educate them by the Book of books.

—The Christian Teacher.

## ANGLERS

(By the Editor of *The Testament for Fishers of Men*)

### Lesson No. 99

#### HINDRANCES

Of all Christian service, personal evangelism is the one Satan most desires to hinder. We know this because of the many clever, subtle, grievous obstacles he contrives to place in the path of a personal worker. We rarely see or hear the word "abatis" in these modern times; but in ancient wars the abatis was a most effective "weapon." Dictionary says it was "an obstacle of trees with bent or sharpened branches directed toward the enemy, and now often interlaced with barbed wire." Later, barbed wire entanglements were widely used, as in Korea, for instance; it is almost impossible for foot soldiers to get through them. At any rate they greatly impede the progress of an attacking regiment. Then there was the famous Maginot Line of concrete fortresses stretched along the border line between France and Germany. These are hold-backs, discouragers, road-blocks, and in spiritual warfare the devil's own devices. Many a Christian soldier has encountered them and turned back. Some turn back merely coming in sight of them.

Perhaps one of the most effective hindrances is Unbelief. Satan uses that one right in the beginning. If he was a golfer it would be his "club" with which he drives from the tee. He wants to make a long shot which will extend far into the effort. It is his big shot of "Doubt." The would-be fisher of men is suddenly fired by the challenge to "speak to that person - Are you a Christian? Do you know Jesus Christ as your personal Saviour? Will you accept Him and be saved? He died on Calvary for you - and for me. I have accepted Him, because I know I am a sinner and without Him I would be eternally lost. It was the wisest thing I ever did and I cannot begin to tell you what deep satisfaction it gives me. Life is different - and so much happier, for I know that I am safe - safe for eternity; and you can have that same satisfaction; it is just as much for you as it is for me. Take Him, my friend. Give me your hand. May I pray with you?" These are simple statements. It should not be difficult to say them.

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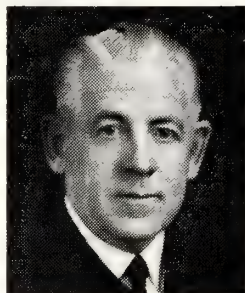
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Yet somehow the tongue cleaves to the roof of the mouth and is dumb. Why? Doubt has glued it there. "This person might be offended." Abatis. "This person is a hardened sinner—beyond all hope of redemption; Hebrews 7:25 surely cannot apply in this case." Abatis. This person may think I am fanatical—may be laughing up his sleeve at me." Abatis. "I may feel foolish; after all, I have no skill at this sort of thing." Abatis. Unbelief is at the bottom of all this timorousness. A good church goer, a Sunday school teacher, a church officer, might be shocked if he was accused of unbelief in the Gospel. Yet right there in his Bible he finds such statements as these, and he has read and heard them over and over again—many times: "I came not to call the righteous, but sinners, to repentance." (Mk. 2:17) "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24) "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

(Heb. 7:25) "Behold, the Lord's hand is not shortened, that it cannot save." (Isaiah 59:1) Paul said, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." (Rom. 1:16)

Let's ask God for a "shot" of faith that will go down into our feet and work out through our hearts and tongues.

## HELPS TO UNDERSTANDING SCRIPTURE READINGS IN DAY BY DAY

Rev. Clinton C. Baker

Sun., March 27, John 14:22-29.

Jesus is about to leave His disciples and go to the Father (vv.25,28,29). How would He have the disciples accept this fact (v.28)? Did Christ promise to come again to them (v.18)? Would He come alone (v.23)? How could this be done (v.26)? Notice the Trinity here: Father, Son and Holy Spirit—each distinct, yet one. What difference should the Holy Spirit make when He enters the believer's life (v.27)? What functions does He perform (v.26)? What has He meant to me as a comforter? as a teacher? Is v. 27 characteristic of my life? If it is not, read vv.23-24 for the reason why. In what measure do I love Christ and keep His word?

Mon., March 28, Acts 2:36-42.

Peter concludes his sermon and urges the people to make a decision. What type of response does he find (vv.37,41)? What accounts for this response? (See Acts 2:1-4) Notice the steps the multitudes took as they became Christians: they were convicted of sin, recognized their need (v.37); they repented of their sin, turned from their old way of life (vv.38,40); they accepted Christ as Savior, received the gift (were born of) the Holy Spirit (v.38); they were baptized (v.41). In v.42 notice the four things that helped them grow spiritually: instruction in doctrine, fellowship of Christians, the Lord's Supper, prayer. In accepting Christ, have I turned from my old way of living? What helps to Christian growth am I omitting?

Tues., March 29, Acts 16:25-34.

Read vv.19-24 and picture the circumstances in which Paul and Silas found themselves. How great was their discomfort (vv.23-24)? how helpless their situation (v.24)? Notice their attitude at such a time (v.25). How do you account for this? As you read vv.26-34 notice how God used this situation to further His cause. Who was it that asked how he might be saved (vv.27,29,30)? What was the outcome of his question (vv.33,34)? Who else had the opportunity to hear the Gospel because of the



apostles' predicament (v.32)? Do you think that Paul and Silas would have had these opportunities if they had become discouraged, or doubted God's guidance, or complained of their difficulties? Are God's purposes thwarted by the way I react to difficult circumstances?

*Wed., March 30, I Cor. 11:23-29.*

Observe the debauchery that characterized the Communion Services of these Corinthian Christians (vv.20-21). In vv.23-26 how does Paul bring out the importance of the Lord's Supper? Who instituted it? What is its purpose? How central in the Christian message is the event the Lord's Supper brings to mind? What happens to the force of the Christian message if the cross is omitted? What warning does Paul give his readers in vv.27-28? What should a person look for in examining himself in preparation for Communion (v.28)? How should the message of the cross guide one's self-examination? Do I honestly search myself in the light of the cross before partaking of the Lord's Supper?

*Thurs., March 31, Hebrews 9:11-20.*

In God's covenants (agreements) with men, He has always required that a blood sacrifice be made to cover man's sin. What sacrifice did He require in the first covenant (vv.18-20)? What sacrifice has He required in the New Covenant (vv.11-14)? How effectual was the blood of an animal upon the believer (10:4)? What was the relation of the animal sacrifices to the sacrifice of Christ (9:23; 10:1)? Wherein is the new "arrangement" with God superior to the old (vv.12-14)? How should a person's life on earth be changed when he accepts Christ's sacrifice (v.14)? How does it affect his eternal destiny (v.15)? What effect has Christ's sacrifice had on my life?

*Fri., April 1, I Corinthians 10:16-21.*

Paul is warning his readers against compromising their faith by offering food to idols. Meditate upon the sacredness which Paul attaches to the Lord's Supper (vv.16-17). When we partake of the bread and the wine, we "participate" in the flesh and blood of Christ (v.16). Is Paul here speaking of the physical or spiritual body of Christ? When a person offers food to an idol, to whom is he actually sacrificing (vv.19-21)? Can there be any compromise between Christ and Satan (v.21)? Is there some idol in my life to which I am trying to sacrifice at the same time I worship Christ? Can I do both?

*Sat., April 2, Luke 22:24-30.*

Notice that it was at the last Supper that this dispute broke out (vv.14-23). How had Jesus looked upon this last hour with His disciples (vv.15-16)? What would v.24 have done to you if you had been in His place? Notice Jesus reaction in vv.25-30. Is there any sign of anger, impatience, or self-pity? To what lengths does He go to teach and correct His disciples

in vv.25-27? Though their proud self-interest must have hurt Him deeply, notice that Jesus does praise them for their faithfulness and promises great reward (vv.28-30). How does this passage reveal Christ's love for His disciples? List at least three ways you can apply this passage to your own life.

## LETTERS

In a letter from Rev. Stephen Sloop, our missionary in Paracatu, E. de Minas, Brazil, he expresses appreciation of the *Journal* in the following paragraph:

"The editorials are up-to-date and challenging—truly prophetic at times—not sectional nor sectarian. Dr. Clark's doctrinal expositions are most edifying; Mr. Smith's 'Anglers' is timely and indispensable to our 'Forward With Christ' campaign. The new section, 'Helps to Day by Day' are essential from the standpoint of those who desire a Biblical family worship. The Sabbath School lessons, Young People's Department and Women's Work, as well as Church News, are all quite helpful and interesting.

"I am deeply indebted to you who prayerfully and courageously bring to our remembrance 'these things, though we know them and are established in the truth'".

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Lesson for April 3

# *The Cross And Christian Discipleship*

**Background Scripture:** *Matthew 21:1-11; Luke 9:23, 24; John 12:20-26 II Corinthians 5:14-19; Galatians 2:20, 21; 6:14-17.*

**Devotional Reading:** *Luke 9:23-27.*

In I Corinthians 1:18-24 Paul gives us a good starting-point for the approach to our lesson: "For the preaching of the cross is to them that perish foolishness but unto us which are saved it is the power of God" . . . "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks (Gentiles) foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." In these verses we see how central and how vital Paul considered the word of the Cross. It is the dividing line between the saved and the lost. To accept by faith the atoning sacrifice of Christ on the cross is to find salvation and peace; to reject it is to perish.

The Jews were expecting a Messiah Who would be crowned, not crucified. The cross was to them a "scandle." They had to readjust their thinking as to the nature and work of their Messiah. If they had read their Old Testament with understanding they would have seen all this. After His death and resurrection the apostles and others tried to get them to see this and quoted the Old Testament. It was difficult for Peter and the rest of them to see this themselves. Remember what Peter said when Jesus told of His coming death; This shall not be unto thee. They saw it all clearly, however, after His death and resurrection, for the Holy Spirit took all these things and showed them unto them. But the Cross continued to be a stumbling-block to many of the Jews, and is today.

The Greeks, or Gentiles, were seeking salvation through human wisdom and philosophy. They had many great philosophers and thinkers, like Socrates, Plato, and Aristotle. They were "feeling after God, if haply, they might find Him." To them, the story of a Redeemer, a Savior, Who died for sin and sinners, was foolishness. They were willing to accept the teachings of Christ and study them, or perhaps compare them with the teachings of some of their great thinkers and teachers, but to imagine salvation through a Savior, especially a Savior dying on a cross; a Savior Who died and rose again from the dead, was entirely foreign to their way of thinking; so they were inclined to laugh at the whole story.

There were those, however, among both Jews and Gentiles, who believed the Gospel; who

saw the glorious truth of Christ crucified as the only way of salvation, and a glorious way. To these people the Gospel became the power of God unto salvation, and also the wisdom of God. They saw both of these things in this Plan for the Redemption of mankind.

We have the same division today. Men are grouped in two classes; the saved and the lost, and the dividing line is the Cross of Christ. We still have those who stumble and those who deride. The Jews as a whole belong to the class of unbelievers who either make the Cross a stumbling-block, or a laughing matter. They are still trying to do the impossible—work out their salvation through the deeds of the Law. Some still look for a Messiah; many have become skeptics or infidels. There are others who are trying by their wisdom to find a way to salvation but refuse the only true way—the Way of the Cross which leads home. Thank God, there are still multitudes who Come to the Cross and cling to it as they say, Nothing in my hand I bring; Simply to Thy cross I cling!

*I. A Selection for the Children:*  
*Matthew 21:1-11.*

This is the story of The Triumphal Entry, and is called, Honoring the Lord Jesus. This is a beautiful story and should by all means be studied, but I believe that the children as well as the grown people ought to be taught the message of the Cross and Christian Discipleship. I have never been able to understand why we cannot tell the children the *whole Gospel*. I believe they would be able to understand even better, perhaps, than some grown people.

As bearing upon our lesson, and part of the Background Scripture, it might be well to point



out that in all probability there were some at least in the crowd shouting, Hosanna, who were ready to cry, Crucify, just a few days later. It may have been an entirely different multitude; I do not know; but I do know that a crowd of people are likely to shout one thing one day, and another, and far different thing, the next day. Just in my lifetime I have seen two or three men in the United States who were almost idols one day, and scapegoats, the next. Yes, a crowd of people can be very fickle.

## *II. The Challenge of the Cross:*

Luke 9:23,24.

Peter had made his great Confession of Faith in Jesus as the Christ, the Son of the Living God. Jesus then began to tell them of His approaching death and resurrection. This was abhorrent to Peter, and he remonstrated, This shall never be to thee. Jesus had to severely rebuke the very disciple whom He had just praised.

Then Jesus proceeds to tell them that, not only is there a cross for Him, but there is a cross for each of them, too. He reveals what might be called, The Challenge of the Cross: If any man will come after me, let him deny himself, and take up his cross daily, and follow me. One of the old divines expressed it this way: "When you go on a journey you have to do three things; Say farewell to those you leave behind; pack your baggage; travel." The "cross" is something we take up voluntarily. David Livingstone took up Africa as his "cross": Booth took up the poor people of the slums of London as his. What can you and I "take up" for the sake of Him Who took up the cross of Calvary for us?

## *III. The Magnetism of the Cross:*

John 12:20-33 (I wish to extend to 33)

There were some Greeks who wished to "see Jesus." Did they come to see some great Philosopher, or Teacher? At any rate, Jesus soon revealed to them the true nature of His coming. He told them very plainly that He must "fall into the ground and die" before He could bring forth fruit. This must have sounded as strange to them as it had to Peter. How could He be "glorified" in any such way as this? I wish to go on to the 32 and 33 verses, for in these Jesus tells how such a death would bring forth fruit. "I, if I be lifted up from the earth, will draw all men unto Me." In the next verse He tells what that "lifting up" was: "This He said, signifying what death He should die." The drawing power of the Gospel is found in the Cross—in His sacrificial death—not His Teaching, or His Miracles, or even His Life, although all of these attract us to Him. This has been the experience of the Church in all ages. The preaching of the Cross, the Blood, the Redeeming Grace of Christ, has been the Great Magnet

to draw men out of sin and into holiness of life. Hard and stubborn hearts are softened when Jesus is seen on the cross, "bearing our sins in His own body on the tree."

## *IV. The Demand of the Cross Demands our All:* II Corinthians 5:14-19.

"He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." The death of Christ calls for a complete surrender to Him; nothing short of that will suffice: "I'll live for Him Who died for me," is the natural response and the necessary response to such a sacrifice. If any man is in Christ he is a new creature; old things have passed away; all things have become new; a new Life, a new Vision, a new Mission in the world.

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

## *V. The Personality of the Cross:*

"Christ liveth in me":

Galatians 2:20,21.

Crucified with Him; living in and through Him; for He did not stay on the cross; the cross is empty, and so is the tomb; we worship and serve a LIVING CHRIST. I like to think of the words, Who loved me, and gave Himself for me. John 3:16 is like a telescope which takes in the whole world; this verse is like a microscope which looks at me personally; looks into my very soul. What a tremendous truth is revealed in these two verses! I believe that when it is firmly grasped it will revolutionize a man's life, as it did the life of Paul.

## *VI. The Glory of the Cross:*

Galatians 6:14-17.

The "Shameful" Cross has become a Shining, Glorious Cross. The emblem of suffering and shame has become the emblem of sacrifice and love and power. It is the symbol of our separation from the world, and our consecration to our Blessed Lord and Master. The Lord bore in His body the marks of the Cross. He showed them His hands, His feet, His side; all pierced and broken for us. These were the marks of the Lord Jesus. Do we "bear the marks of Jesus", as Paul did? Do we, like the apostle, glory in His Cross, and all it means to and for us?

---

"Temperance" is a word with a dual meaning. The liquor industry seeks diligently to kidnap this word in advocating moderation. Webster's Unabridged Dictionary (1950) defines *Temperance*: "Moderation; particularly habitual moderation in regard to the indulgence of the natural appetites and passions; . . . specifically, total abstinence from intoxicating liquors."

# Sharing In Youth Work Around The World

Hymn: "O Love Divine, That Stooped To Share"

Prayer

Scripture: II Corinthians 8:1-9 and Acts 11:27-30

Hymn: "More Love To Thee, O Christ"

Offering (If you are receiving a special offering for the financial objective, you may want to postpone the taking of the offering until after the program. Be sure to have a prayer of dedication for the contribution your group makes, even if it is automatically paid through your budget.)

Hymn: "Lead On, O King Eternal"

## PROGRAM LEADER:

We come to the discussion of another of the financial objectives for 1955. This gift is divided into two parts, but both parts have to do with youth work around the world. As we make our gifts, we are actually sharing in Christian work among young people in other lands. If we could always keep before us the personal aspect of our giving, it would be far more meaningful to us.

Our speakers will discuss the two phases of youth work with which our objectives are concerned and will describe briefly the specific projects which our gifts will help to support.

## FIRST SPEAKER:

The first part of our financial objective has to do with Christian Student Work. We will do well to recognize the importance of this kind of service and the need for it. Probably all of us have heard of boys and girls, even in our own land, who have returned from college with their Christian faith shattered and their spiritual life in ruins. Unfortunately, much of the teaching in our colleges and universities is likely to undermine the faith of the students unless they are well grounded in their beliefs. Also, there are unwholesome influences on many college campuses which tend to break down high moral and spiritual standards of the students. All of this proves the need for real Christian influence and fellowship among college students. If this is true in this country which is supposed to be Christian, how much more will it be true in lands where Christianity is in the minority? If Christian student work is important in the United States, it is even more important in other places where the Christians are so few and where opposition to them is so great.

The student work portion of our gift will be used to support the work of Rev. Valdo Galland of Uruguay. Mr. Galland has the tremendous job of working among the Christian students on the entire continent of South America. He averages making a plane trip every two weeks. He has twenty different countries to visit. On these visits he helps groups of Christian students to become organized, and, of course, he lends courage and inspiration which they so much need. The other phase of Mr. Galland's work is to organize conferences for Christian students. A number have already been held, and more are projected for the future.

As we send our money for the support of this work, let us also pray very earnestly that this young minister may be used of the Lord and that the students of South America may grow in faith and Christian zeal.

## SECOND SPEAKER:

The second part of our financial objective has to do with youth work in a more general sense, but it too is for youth work in other lands. We hardly ever come to the place where we could not use more money than we have. This is the case with the church and with our youth work. There are always worthy things we could do if we had a little more money. While all of this is quite true, it is also a fact that our American churches are relatively rich, and our youth organizations are rich. In our youth work we do have enough money to do all the essential things and some things which are not so essential. There is always enough money to buy our program materials, to provide heat and light for our meeting places, and to buy a bit of food when we want to have a social function. It may come as a shock to some of us that there are places in the world where Christian young people do not have enough money to provide the essentials, not to speak of the extras.

There is a fund called "World Youth Projects" which is divided according to need among Christian young people all over the world. The money is used to provide for such things as study materials and transportation to Christian conferences, etc. It is possible to choose specific projects and lands to which contributions are made, but the gift from our church will go into "undesignated funds," which means that it will be used wherever and whenever there is a real need.



# Church News



*Chase, Jones, Crow, Tucker*

## LOUISVILLE SEMINARY FELLOWSHIP AWARDS

Four graduating seniors of Louisville Presbyterian Theological Seminary have been awarded fellowships for further graduate study. Dr. Frank H. Caldwell made the announcement at the Seminary Chapel on March 1. Each fellowship provides financial aid in the amount of \$500.

Douglas Carroll Chase, of Tonawanda, N. Y., has been awarded the Fielding Lewis Walker Fellowship in the field of doctrinal theology.

Conrad Gilbert Crow, of Mullens, W. Va., has been awarded the Bradford Noyes Fellowship, given for the year 1955 preferably to a student from West Virginia.

Thomas Laird Jones, of St. Petersburg, Fla., has been awarded the Olof Anderson Memorial Fellowship given on recommendation of faculty members in practical theology on the basis of general excellence of scholarship, personality, and promise of usefulness in the ministry.

Thornton Wilson Tucker, of Laurel, Mississippi, has been awarded the Class of 1941 Fellowship given on recommendation of faculty members in the biblical field on the basis of general excellence of scholarship, personality, and promise of usefulness in the ministry.

## FAREWELL BANQUET TO BILLY GRAHAM

Montreat — A farewell banquet to Dr. Billy Graham on his departure to Scotland was held March 7 by the Mountain Retreat Association and Montreat College.

Held at 7 p.m. at Assembly Inn, the banquet was presided over by Dr. J. Rupert McGregor,

Montreat President. More than 300 guests were present to pay respects to the famed evangelist.

Greetings from the State of North Carolina were brought by State Treasurer Edwin Gill. Hilda Plecker, college Student Christian Association President, expressed greetings from the Montreat student body; Dr. James A. Jones, president-elect of Union Theological Seminary, Richmond, Va., pronounced the benediction; and Dr. C. Grier Davis, pastor of the First Presbyterian Church of Asheville, asked the blessing. Music was presented by the Montreat College vocal group.

State and national officials, educators, journalists, Graham team members and other friends of Dr. Graham were on hand to honor the evangelist and his family.

College presidents who were present include: Dr. John R. Cunningham, Davidson College; Dr. Arthur N. Bannerman, Warren Wilson College; Dr. G. L. Bushey, Asheville-Biltmore College; Dr. Fletcher Nelson, Lees-McRae College; Dr. Paul A. Reid, Western Carolina College; Dr. Hoyt Blackwell, Mars Hill College; and Dr. Jones.

## Seventh Reformed Ministerial Institute To Be Held May 17 - 20, 1955

The Alumni Association of Westminster Seminary will conduct a seventh Reformed Ministerial Institute on the campus of Westminster Seminary, Philadelphia, Pennsylvania May 17-20, 1955.

Three professors of Westminster Seminary will be on the Institute faculty this year: Dr. C. Van Til, Professor of Apologetics, Dr. Ned B. Stonehouse, Professor of New Testament, and Dr. Edward J. Young, Professor of Old Testament.

Each of these professors will conduct a four hour course, one lecture each day of the Institute. Dr. Van Til will lecture on, "The Historical Development of the Doctrine of Common Grace"—a study of the doctrine in its historical formulation up to, and including the present discussion of it. Dr. Stonehouse will conduct studies in the Revelation of John entitled "Perspective and Themes in the Revelation of John. An exegetical study in the Old Testament will be conducted by Dr. Edward J. Young on Isaiah's Vision of the Future—Isaiah 2:2-4.

Two preaching clinics will be held, the first on Tuesday evening and the second on Thursday afternoon. Recorded sermons of varying types will be heard and criticized. Two discussion periods will be held, one on Wednesday evening and the other on Thursday evening. The two questions to be discussed under designated leaders, will be, "The Church and Birth

Control" and "How is the Lord's Table to be Restricted." Tuesday afternoons will be open to permit ministers to study or engage in other activities. The Institute will close on Friday noon to allow ample time for ministers to return to their congregations.

The Institute is designed as a refresher course for ministers. It is designed to bring ministers up to date in current trends in theology, and methods in the ecclesiastical world, and to refresh them in Biblical studies so basic in the study of, and the preaching of the Word of God. The Alumni Association endeavors to conduct these Institutes at a minimum cost. The same low cost will be charged this year, \$12.00 plus a \$3.00 registration fee. Send all inquiries, or registrations to the Rev. Elmer Dortzbach, 164 Garfield St., Franklin Square, L. I., New York.

### THE NEW HYMN BOOK

THE HYMNBOOK will be published October 17, 1955. This new hymnal is the joint project of five denominations in the Presbyterian-Reformed tradition: Presbyterian Church in the U. S. A., United Presbyterian Church, Presbyterian Church in the U. S., Reformed Church in America and Associate Reformed Presbyterian Church.

The HYMNBOOK is being produced in order to supply a suitable book for use by churches in these denominations. It will contain some 600 hymns, psalms, choral responses and other selections, with a special section of responsive readings. Careful attention has been given to the music of the hymns, with musical and technical revision in order to make them more "singable" by the average church congregation.

Price for Clothbound Edition: Single copies - \$1.75 each. Five or more - \$1.50 each.

The Presbyterian College board of trustees named three PC alumni to receive honorary degrees and reelected two of its officers at the regular winter board meeting on March 1.

Chosen to receive honorary degrees at the June commencement exercises were: the Rev. Cliff Hill McLeod of Sumter; and the Rev. Clarence E. Piephoff of College Park, Ga., both honorary doctor of divinity degrees; and G. Creighton Frampton of Charleston, honorary doctor of laws degree.

The Rev. William B. Ward of Spartanburg was reelected chairman of the Presbyterian College board of trustees, and J. F. Jacobs, Sr., of Clinton was reelected secretary-treasurer. Selected to be the new vice-chairman was the Rev. Harry K. Holland of Marietta, Ga., who succeeds George B. Hoyt of Atlanta in this position.

Clinton, S. C. — Dr. Marshall W. Brown, president of Presbyterian College, has been re-appointed to represent South Carolina on the executive committee of the Southern Regional Education Board for 1955.

The announcement came today from Governor Frank G. Clement of Tennessee, board chairman, who made the appointment.

Governor Clement said he named President Brown for another term on the executive committee with the previous concurrence of South Carolina Governor George Bell Timmerman.

### Dr. Bonnell Goes To Scotland

*Announcement made by Dr. John Sutherland Bonnell, minister of The Fifth Avenue Presbyterian Church, Fifth Avenue and Fifty-fifth Street, New York, on Saturday, March 12, 1955.*

Dr. Bonnell said: "I have received an urgent invitation from the Executive Committee of the ALL-SCOTLAND Crusade to fly to Scotland and participate for one week in the Crusade with Dr. Billy Graham. As a major responsibility I am asked to address meetings of ministers of all denominations in Glasgow, Edinburgh and other cities. Dr. Graham himself has heartily joined in this invitation.

"In addition to the Presbyterian churches of Scotland, five other denominations are joined in this Crusade, including the Episcopalian, the Methodist, the Baptist, the Congregational and the Church of Christ.

"I expect to leave by plane on the evening of March 21st returning in time for the Sunday morning service of March 27th."

On Thursday evening, March 10th, the Session of the Fifth Avenue Presbyterian Church passed a resolution which Dr. Bonnell will take with him to Scotland assuring the Committee of the ALL-SCOTLAND Crusade of the warm-hearted interest and prayers of the Session and people of the Fifth Avenue Presbyterian Church.

"It is my conviction," said Dr. Bonnell, "that the meetings in Scotland will eclipse in both interest and results the great Crusade in London last year, and that Billy Graham is a man raised up of God for an international ministry of world-wide importance."

### CARILLON FOR HIGHLAND PARK

Dallas, Texas — Highland Park Presbyterian Church in Dallas, Texas, the largest church in the Assembly, is receiving an electric carillon—a donation of three Dallas men in memory of their parents, Dr. and Mrs. Dero Eugene Seay.

Charles E. Seay, George B. Seay, and John McReynolds Seay have presented the carillon, which is to be installed in the next 45 days.



## DR. BROOKS McLANE RESIGNS

Kingsville, Texas — The resignation of Dr. S. Brooks McLane from the presidency of the Texas-Mexican Industrial Institute of Kingsville, effective July 1, has been accepted by the Board of Trustees of the Institute. Announcement of the action, taken in Austin last week, was made here the last day of February.

Dr. McLane, who joined the faculty of the school in January, 1914, and has been its president since 1923, asked that his resignation be accepted due to ill health. A serious illness in the late fall has left Dr. McLane without sufficient strength, he explains, to carry on in his position.

Tex-Mex, as the Institute is known in Texas, was established by the Synod of Texas of the Presbyterian Church, U. S., in 1910, just four years before its future president joined the staff. With the exception of the period of from 1915 through 1918, when Dr. McLane was attending Louisville Presbyterian Theological Seminary in Kentucky, and serving as YMCA secretary with the U. S. Army, he has been with the Kingsville school ever since.

## JULIAN F. EVINS

Whereas, God in His infinite wisdom has called unto Himself his good and faithful servant, our friend and fellow worker, Julian F. Evins, who departed this life on February 20th, 1955, we, the Session of Marion Presbyterian Church, wish to pay tribute to the life labors of our departed brother. He served this church as a deacon seven years, as an elder fourteen years, as superintendent of Sunday School ten years and as Clerk of Session for 9 years. He was a devoted worker in all activities of the church.

Therefore, be it resolved, that we express our thanks to God for the devoted life and labors of our departed brother, and that we extend to his loved ones our sympathy, and commend them to God's sustaining grace, that a copy of this resolution be recorded in our records of Session, a copy sent to the family, a copy to the Stated Clerk of Presbytery and copies to the *Christian Observer* and the *Southern Presbyterian Journal* for publication.

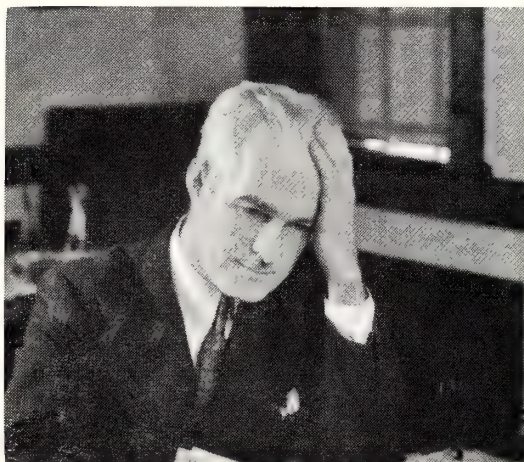
By order of the Session.

David S. Lee, Clerk.

## WORLD MISSION RECEIPTS

Budget for 1955 .....	\$3,050,000.00
Receipts to date .....	158,622.78
Percentage of annual budget received for 1955 .....	5.2%
Balance needed for 1955 .....	2,891,377.22

## ANNUITIES HELP SOLVE YOUR INCOME TAX PROBLEMS



## On your gift to Missions a better income for you

While the main purpose of annuity gifts to our Board is to help in the work of the church, the government, in the 1954 income tax law, has offered additional tax relief which makes annuity gifts even more attractive from the standpoint of income to the givers.

In most cases, the taxable portion of the income from such annuities is, under the new law, only about half as much as previously.

In addition to the relief on income, a substantial part of the original annuity gift is also deductible as a contribution in the year in which the gift is made.

These are only two of the ways in which such a gift to the cause of Foreign Missions can also prove financially advantageous to the giver. Other advantages include a worthwhile, non-fluctuating income, and safety of both income and principal.

We will be glad to supply full details about our 50-year-old annuity gift plan on request.

Address



CURRY E. HEARN, TREASURER

**BOARD OF WORLD MISSIONS**

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"70 Foreign Missions a Share"

## AWARDS IN COMPETITIVE SCHOLARSHIP CONTEST—1955

- 1 4-year \$2,000 Lila Frances McGeachy, 221 West End Ave., Statesville, N.C.
- 2 4-year \$1,600 Blanche DeBusk Helm, Hot Springs, Va.
- 3 4-year \$1,200 Aubrey Neblett Brown III, 3213 Brook Rd., Richmond, Va.
- 4 4-year \$1,000 Barbara Pou Varner, 317 Oglethorpe Way, Thomaston, Ga.
- 5 1-year \$500 Robert Douglas Pickle, 2404 E. 5th Ave., Knoxville, Tenn.
- 6 1-year \$400 Jean Wilson Travis, 801 S.W. 34, Oklahoma City, Okla.
- 7 1-year \$300 Nancy Ann Mitchell, 720 Evans Ave., San Antonio 9, Texas.
- 8 1-year \$300 Walter Herbert O'Briant, 1008 Lindsey St., Reidsville, N. C.
- 9 1-year \$300 Margaret Tucker Hart, 929 Banner St., N.W., Camden, Ark.
- 10 1-year \$200 Frances Elaine Donelson, 1422 Adrian Lane, Montgomery, Ala.
- 11 1-year \$200 Carraleigh Ann Singletary, 71 Rock Creek Drive, Greenville, S. C.
- 12 1-year \$200 Anne Nicholas McClung, 212 Stratford Place, Danville, Va.
- 13 1-year \$100 George Alexander McCall, Jr., 202 S. Waco St., Weatherford, Texas.
- 14 1-year \$100 Ruth Carol Scheerer, 713 Cooktown Rd., Ruston, La.
- 15 1-year \$100 James Lycurgus Livingston McCall, 202 S. Waco St., Weatherford, Texas.
- 16 1-year \$100 Charles Henson Barron, Jr., Seneca, S. C.
- 17 1-year \$100 Alice Little Copeland, 4836 R.C.P., Birmingham, Ala.
- 18 1-year \$100 Mary Clayton Bryan, 110 Fairfax Drive, Huntington, W. Va.
- 19 1-year \$100 Mary Amelia Poole, APCM Lubondai, Tshimbulu, Congo Belge, Africa.
- 20 1-year \$100 Ellen Campbell Logan, 4600 Franklin Road, Nashville 4, Tenn.

**HONORABLE MENTION** (No award, unless some scholarship is refused; then the contestants below are all moved up one place, and Honorable Mention list is drawn on in order.)

- 21 Margaret Mary Davis, P.O. Box 829, Marion, Va.
- 22 Jane Leighton Bailey, 507 Concord St., Davidson, N. C.
- 23 Margaret Duncan Alexander, 2012 E. 7th St., Charlotte 4, N. C.
- 24 Betty Rae Sims, 913 Laurel Rd., Charleston, W. Va.

- 25 Beverly Jean Collier, 2319 Bay St., Charlotte 5, N. C.
- 26 George Wilson Ramsey, 540 Cloverhurst Ave., Athens, Ga.
- 27 Elizabeth Logan Roberts, Box 166, Elkins, W. Va.
- 28 Annette Teague, 501 Academy St., Laurens, S. C.
- 29 (Mr.) Leslie Webster Read, 308 Riggs St., West Monroe, La.
- 30 Marysue Neill, 219 E. Jefferson, Greenwood, Miss.

### MISS MILLER PRESENTED TO QUEEN

London — A Presbyterian beauty from Atlanta, Georgia, Miss Julia Meador Miller, today was one of thirteen Americans presented to Queen Elizabeth at Buckingham Palace. The 1,000 young ladies to be so honored were to be presented at Palace teas on Wednesday and Thursday afternoons.

After application and careful identification the American girls and those from other lands were nominated by their ambassadors and the names were approved by Buckingham Palace.

According to rigid training received from Mrs. Winthrop Aldrich, wife of the U. S. Ambassador at the American Embassy, each girl made a curtsy before the Queen, who was awaiting them in the white and gold ballroom of the palace. She then curtsied to the Duke of Edinburgh, who was standing to one side of the Queen. Other members of the royal family stood to one side and rear of the Queen and the Duke.

Miss Miller is the daughter of Brig. Gen. and Mrs. Troup Miller, Jr. With her family she has spent the past two years in Europe where her father is in command of the Air Force Base at Burtonwood, England.

She is a third generation Presbyterian with membership in Alexandria, Virginia. Her paternal grandparents are Gen. and Mrs. Troup Miller, Sr., of Atlanta, members of North Avenue Presbyterian Church where Gen. Miller for the past eight years has led a continuous and very fruitful program of visitation evangelism.



### Competitive Scholarships Available

Write:

**Dean Price H. Gwynn, Jr.  
Flora Macdonald  
College  
Red Springs, N. Carolina**



## Birth Announcements

Nashville, Tenn. — The Rev. and Mrs. John G. Viser, of our West Brazil Mission, announce the birth of a daughter, Alice O'Neal, in Anapolis, Brazil, February 8.

Dr. and Mrs. David J. Seel of our Korea Mission announce the birth of a daughter, Jennifer, on February 16, in Chunju, Korea.

## BOOKS

QUEEN OF THE DARK CHAMBER. Christiana Tsai. Moody Press. \$2.50.

"Stone walls do not a prison make, nor iron bars a cage." The bird sings sweetest in the darkest night. Here is an uplifting book for discouraged Christians and a challenge to unsaved adults. The radiant testimony of Mrs. Tsai brought forth fruit in the most unlikely situations. She won many of her own family and witnessed to her Saviour no matter how much ridicule, nor the pressure to recant. You will be fascinated by this autobiography laid partly in old China and in the Sino-Japanese War.

—E. C. S.

## A HEART TO HEART TALK

By PAUL ROOD

Reviewed by Dr. O. E. Sanden, St. Paul Minn.

It is impossible to read this 16 page booklet by the beloved Evangelist Dr. Paul W. Rood and not feel the warm heart throb of the message. Here is a great volume on salvation by grace, packed into a handy, pocket size tract. The format is appealing, the language clear and to the point. The tone is earnest and the challenge is unavoidable. Over forty years Dr. Rood preached this Gospel from coast to coast and abroad, constantly winning souls to the Master. It was his secret ambition, so it was said, to win a million souls to Christ. How far he succeeded before infirmity silenced his voice I do not know, but I would be inclined to think that his ministry set in motion the forces that will win a million souls. Dr. Rood, through physical weakness, has lost the use of his marvelous voice, which so wondrously wooed multitudes to the Savior. But he speaks through the printed word. You can help enlarge his ministry and your own by availing yourself of this excellent tract and distributing it among the spiritually needy. I call upon my friends to seriously regard this as an opportunity to set soul winning agencies into motion. Unfortunately, there are tracts we cannot well recommend; I have no hesitation in recommending this one heartily. It is the finest thing I have come across of late.

Moody Press. Each 5c; Doz., 55c; 100, \$4.00.

CHRISTIANITY RIGHTLY SO CALLED. Samuel G. Craig. The Presbyterian and Reformed Publishing Co. \$2.25.

The fundamental objective of this book is to distinguish between Christianity and its counterfeits in a manner understandable by the man in the pew as well as the man in the pulpit. The author's method is essentially expository rather than apologetic. While the author does not claim to present his case as a neutral in the conflict for or against Christianity as he understands it, he does write with remarkable objectivity.

Dr. Craig served for many years as editor of *The Presbyterian*. During that time he came to see that nothing is doing more to make matters confused and confusing in the field of religious discussion than the fact that those engaged in it have radically different conceptions of what Christianity is. He writes, "Men of equal honesty and ability, it may be, come to no agreement because they argue with different conceptions of Christianity in mind. This book is an attempt, however inadequate, to do something to remedy the situation. It seeks to show that whatever may be thought of the truth or value of Christianity, there is no good reason why men should be in doubt as to what its essential features are." He is supremely interested in the question, "What is Christianity?" Dr. Craig believes that Christianity has a specific content of its own—factual, doctrinal and ethical—that was given once and for all by Christ and His apostles and that only as this content is retained at least in substance, do we have what is rightly called Christianity.

Dr. Craig comes to grips with such subjects as: "Definitions of Christianity," "Christianity and History," "The Essential Content of Christianity," "Christianity and the Supernatural," "Christianity and the Bible," "The Truth and Finality of Christianity," and other allied subjects.

This clear and cogent statement of what Christianity really is can be read with profit and delight by intelligent laymen as well as trained theologians. Few books of recent years are as sane, scholarly and timely. Here is a volume that is worthy of careful study. The reading of it will be a rewarding experience.

—J. R. R.

## THE CHRISTIAN FAITH ACCORDING TO THE SHORTER CATECHISM

By William Childs Robinson, D.D.

Booklet, 44 pages and cover, 25c per copy, \$2.50 per dozen, or \$20.00 per 100 copies, postpaid.

# CHIPS OF INTEREST

*Gathered Here and There*

By Htims Edaw

## **Antidote for Juvenile Delinquency**

Mrs. Jeanette Burr, of Denver, Colo., noting the present day drift of neglected children in a tenement district, started Bible teaching with the flannelgraph in one of the homes where she gathered a dozen children. The attendance rapidly grew until the hall floor and stairway had to be utilized for seating, and an additional room in the house was opened for the overflow, Mrs. Burr's daughter, Elaine, taking an extra class. Attendance continued to grow until 100 children came and they had to move out on a tennis court. Denver's judge of the Juvenile Court was attracted by the unusual movement and offered the use of one of the city's auditoriums, where the attendance has grown to 320—all children from 7 up to 14 years old. Buses are provided by the city for bringing and returning home the children living at a distance.

This is going after the "Delinquency Weed" at the roots.

\* \* \*

It is utterly impossible for FAITH to overdraw its account in God's Bank.

\* \* \*

## **A Chinese Proverb on a Needle Point Rug**

If there is righteousness in the heart, there will be beauty in the character.

If there is beauty in the character, there will be harmony in the family home.

If there is harmony in the home, there will be order in the nation.

When there is order in the nation, there will be peace in the World.

\* \* \*

A radio announcer states there are in the human body 60 lbs. of Muscles and 1½ lbs. of Brains. Then he added, "Maybe that's what's the matter with the world."

\* \* \*

People are funny. We accept without question the statement that there are now under observation over three billion stars and many thousands of them are known by name; but seeing a sign reading "Fresh Paint" we will touch to see if it is true - and find it is.

\* \* \*

I have held many things in my hands, and lost them all. But what I have placed in God's hands I still possess. (Martin Luther)

## **School Board and Superintendent With Backbone**

A science teacher in a Junior High School in Springfield, Mo., was charged with "teaching atheism" last month and was dismissed.

The charge arose from an incident in an eighth-grade class. The question of religion came up and one of the pupils asked the teacher whether he believed in God. The teacher reportedly answered, "Frankly, I don't."

The teacher later told his students that if they were interested in discussing the subject he would do so after school. Authorities said that about 25 youngsters turned up for the discussion after school, and the teacher openly restated his dis-belief, allegedly saying that he didn't believe in "God, heaven, or hell."

The pupils told their parents, and thereupon the Superintendent of Schools was bombarded with letters and telephone calls in complaint. After consulting with the local Board of Education he promptly dismissed the atheistic teacher.

"There isn't any place for atheists or agnostics in the public school system," the Superintendent declared.

—Evangel.

\* \* \*

God is looking for men who are big enough to be small enough to use.

\* \* \*

Many a man expects to be buried from the church who does nothing about keeping it open until he gets there.

\* \* \*

## **Evangelist Arrested in Argentine**

Evangelist Tommy Hicks has been released after two weeks of confinement at a hotel in Buenos Aires. The evangelist opened a campaign in January at the Atlanta Stadium in Buenos Aires, the same place where he had his record-breaking revival meeting last May. After about a week of meetings the crowds were numbering from five to eight thousand. Then one of the Ministers of Government ordered the meetings closed down. The evangelist was held in hotel arrest by the Argentine police for two weeks. He was released on February 4 and forbidden to hold further meetings. —Exchange.

\* \* \*

He who cannot forgive others breaks the bridge over which he himself must pass.



APR 1 1955

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
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L. U. N. C.  
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MARCH 30, 1955

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## EDITORIALS

### What Will A True Revival Do?

An increased interest in religion is not revival; it can be associated with the beginnings of a spiritual awakening but the effect of revival is entirely different and it is something for which we should earnestly pray.

It should be noted that there are those within the Christian Church who even depreciate the thought of a mighty out-pouring of God's Holy Spirit bringing a change in the world in our time, feeling that the world is rushing towards destruction at such a rate that revival cannot come.

The reply to this pessimism is the simple fact that it is still God's will that men be saved. The ultimate judgment of God on an unrepentant world is a certainty, but let us never forget that *"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."*

The Christian's chief duty is therefore to extend every possible effort towards the winning of men to Christ, whether in his own community or across the sea. There is also every reason to believe that we may yet see in our own generation a mighty work of God in the saving of souls.

What will be the evidences of such a work?

The history of spiritual awakenings is deeply significant. There is great evidence of the *power of the Holy Spirit in convicting men of sin*. There has never been a revival which has not

been characterized by an overpowering sense of sin and of the need of Christ's redeeming work.

In many revivals, while usually centering in the leadership of some consecrated and spiritually endowed individual, there is the phenomenon of the Holy Spirit working in the hearts of many people at unrelated places and under differing circumstances. It is this work of *conviction of sin* on the part of God's Spirit which is something we should pray for and, in faith, look for.

Another evidence of genuine revival is the *concern of Christians for the unsaved*. This expresses itself in earnest prayer and it has its outward manifestation in letting this concern make men go and speak to those who need Christ. The psychological effect of such personal work brings a blessing to those taking the message and a like blessing to those who realize for the first time that some one else loves them enough to talk to them about matters of the gravest importance. More often than we dream of, the man or woman next to us has experienced the thought: *"I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul."* Revival will shake us out of our lethargy and impel us to witness for Him.

A further evidence of revival will be a new *emphasis on righteous living*. When God's Holy Spirit takes possession of one's life we are given a new set of values. We also see sin for what it is. We also realize, often for the first time, that we have a grave responsibility in the conduct of our personal lives—a responsibility which looks God-ward and at the same time man-ward. Our liberty in Christ will constrain us to a way of living which takes into consideration our influence on others.

In addition, true revival is accompanied by a *genuine desire to serve others*: their spiritual



needs first, but also their material well being. Out of the great revivals of the past have come those evidences of Christian compassion which have taken concrete form in hospitals, orphanages, homes for the aged and at the same time renewed pleas for social justice and true freedom.

Another characteristic of a heaven-sent revival is a new *spirit of love among Christian brethren* and a mutual concern for those who do not know the Lord.

Finally, revival is always characterized by a *genuine interest in God's Word*. Study of the Bible becomes a joyous experience and its pages shine into the heart and mind as the Holy Spirit takes the things of God and makes them clear and real to His children. The Bible becomes, for the individual, and for the Church, the guide and stay of daily living; a lamp for the road and a sign-post on the way.

All of these rich blessings God can give to us today. It has been said that a revival cannot be worked up, but, it can be prayed down. It is our firm conviction that God will send a stirring in the hearts of men across the world such as we have never experienced before. He can use the new media of communications and He can also use the age-old technique of one Spirit-filled Christian speaking a word for Him in the power of the Holy Spirit.

The need for just such a demonstration of the power and work of Almighty God certainly is evident for all to see. Whether this need is to be met depends, in some measure, and probably in large measure, on the willingness of God's people to pour out their hearts to God in prayer—and then to pay the *personal cost of such a revival in their own lives*.

**BUT, IT WILL BE THE MOST GLORIOUS THING WHICH COULD HAPPEN TO US, AND TO THE WORLD.**

*"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."*

Brothers; friends in Christ: Let us unite in praying for a heaven-sent revival. It will bring blessings untold.

—L. N. B.

## Does Man Have a Claim for Forgiveness on God?

Or,

## Is God Sovereign, Free, and Gracious in Saving Sinners?

In the midst of good statements on justification by grace, one regretfully finds in a recent book by Dr. Paul Tillich the affirmation that, "Forgiving love is the only way of fulfilling the intrinsic claim of every being, namely its claim to be reaccepted into the unity to which it belongs. Creative justice demands that this claim be accepted."

This startling position involves sundry Biblical doctrines: It blurs the Bible line between Creator and creature in the direction of the Orphic myth implying something like divine or Dionysiac elements in man that necessitates saving. It results in a denial of the Bible's teaching of endless punishment.

It particularly disturbs the utter graciousness of God's free and sovereign dealing with sinners. Tillich does not affirm a moral worthiness, but he does an ontological worth or value or claim. In contrast Thomas Boston in the Fourfold State of Man finds that even when the sinner comes to Christ's door begging mercy, "he comes as a proud beggar standing on Personal worth," until the Spirit brings conviction and the sinner "sees himself entirely unworthy," and Christ comes to him naked of all worth and engrafts him into the true vine.

Among Calvin's essential principles is that our salvation depends on the mercy of God, and that when we are facing the Divine tribunal we must embrace the Divine mercy alone and turning our eyes from ourselves fix them solely on Christ, Institutes IV.i.12; III.xi.3. According to his Catechism, there is no worthiness in us why God should either show His power to help us, or use His merciful goodness to save us, In his Hymn to My Redeemer, Calvin sings of all that Christ did undergo

"For my poor worthless sake."

In the Dedication to King Francis, the analogy of the faith requires us to divest ourselves of all ground of glorying that God alone may be eminently glorious and that we may glory in Him.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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So seriously did Calvin regard the fall that he speaks at times of the image of God being obliterated in man, and at other times of it not being "utterly annihilated and effaced in him" but so corrupted that what remains is but horrible deformity, Institutes II.ii.5; III.ii.12; I.xv.4. Following which, Calvinism affirmed total depravity at Dort, *penitus obliterated* of the Divine image in the Scots' Confession.

Treating of regeneration, Paul says that God is the author of our spiritual life from its commencement to its end, that man has not even the smallest particle in which he can glory for all is of God, and that all of our salvation is gratuitous because the beginning of all good is from the second creation which we obtain in Christ, Eph 2.10, Institutes II.iii.6.

Writing of our reconciliation by Christ's death, Calvin says that God would not lose what remains of the good He placed in man by creation, despite the fact that He is properly incensed against our sin and guilt. "Notwithstanding we have brought death upon ourselves, yet He had created us for life. Thus by a pure and gratuitous love towards us, He is excited to receive us into favour." And because He first loves us, therefore He reconciles us to Himself in Christ. II.xvi.3.

If one go back with Calvin to Ephesians one, together with such similar passages in I Peter I and II Tim. 1.9, he finds that Calvin affirms no claim of man on God either as to moral worth or as to ontological value. God chose us before we were in existence, that is, when we had neither moral nor ontological worth. His electing love was graciously bestowed upon us according to His own good pleasure. In adopting us God is not reconciled by us by any personal worth, says Calvin. He chose us in Christ that we should be holy and without blame before Him—as we are graciously clothed with the righteousness of the Beloved imputed to us and received by faith alone. The Name of Christ excludes all merit that the whole glory of our salvation should be ascribed undividedly to God alone. SOLI DEO GLORIA! —WCR.

## Results of Survey by Follow-Up Department of 1954 Greater London Crusade Announced

Glasgow, March 1, 1955 - SPECIAL - Mr. Lorne Sanny, a member of the Billy Graham Evangelistic Team, and Director of Follow-Up for the 1954 Greater London Crusade, made available this week the results of the nine month survey of the recorded decisions for Christ which occurred during the Crusade in London last year.

Mr. Sanny pointed out that "The results of the survey as indicated in the completed sta-

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tistics have been obtained from replies which have come into our office from more than 2,500 London area ministers."

The results of the survey follow in itemized order.

1. The total number of persons who made a recorded decision for Christ during the Crusade, and who were enrolled in the follow-up programme of the Crusade, was 34,661.

2. The total number of persons reported on in replies from the various ministers to whom they were referred was 26,572, or 76.5% of the total. Of this number, 23,595 were reported to have been contacted by the ministers, while 2,977 admittedly had not been contacted by the ministers.

3. Of those persons contacted by the ministers, a total of 20,350 were reported to be regularly attending Church, and an additional 2,209 were reported as intending to attend Church regularly, giving a total of 22,559, or 96% who are either attending Church regularly, or intending to do so. A total of 1,036, or 4%, indicated that they were not attending Church, and did not intend to do so.

4. In a total of 18,216 instances, or 77% of the total replies, the ministers indicated that they agreed with the nature of the decision as indicated on the card sent to them. In 1,601 instances, or 7% of the total, the ministers indicated that they disagreed with the nature of the decision. In the remaining 3,778 instances, or 16% of the total, no comment was made by the ministers on this particular point.

Under this heading it may be noted that the decisions as recorded indicated that in approximately 75% of the instances, the individual was making his first commitment to Jesus Christ for his salvation; further that in approximately 60% of the instances, the individuals had not previously been a member of any Church.

In announcing the result of the survey, Mr. Sanny also pointed out that "A great many of the decisions were made by individuals living well outside the Greater London area. It has been most difficult to maintain a close link with ministers removed such a distance from the office, and this in part accounts for the fact that we do not have a minister's report on approximately 24% of the individuals who made decisions during the Greater London Crusade of 1954."



# The Civil Magistrate

By Gordon H. Clark, Ph.D.

Godless people outside the Church of Christ, if by chance and by mistake they ever should read the previous articles on effectual calling, saving faith, assurance, and so on, would consider the topics trivial, or even nonsense, and the reading tedious. But in this age few of them would dismiss the problems of civil government as unimportant. When Dictator Franco and the Roman church attempt to force American military and civilian personnel to beg permission of a Roman bishop in order to marry one another, even a full fledged secularist develops an interest in the relation of church to state. Many non-Christians are also interested in the moral problem of war and pacifism. On these two subjects the Westminster Confession has something to say.

Any conclusion relative to church and state, war and peace, and capital punishment depends on some theory of the nature of civil authority. By what right does a government exist? Those who reject divine revelation base the state either on naked power and brutality, or on some sort of social contract, or on a natural development from the family. Elsewhere I have argued in detail that the latter two reduce to the first; with the result that secularism eventuates in dictatorship and totalitarian rule. It is only in the Hebrew-Christian revelation, e.g. in the account of King Ahab and Naboth's vineyard, that the rightful power of government is limited.

"God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers" (sec. 1).

Here the Confession, summarizing the Biblical position, gives the origin of the state and settles the discussion on pacifism and capital punishment. Even Christian pacifists, who in spite of their lovely character we believe to have misunderstood the Bible, do not claim that the Old Testament forbids all war. But neither does the New Testament. Christ said, "Render unto Caesar the things that are Caesar's." Christ knew that Caesar had an army; he did not refuse to pay taxes to Rome on the ground that some of the tribute would be used to support that army. Yet in the United States today some people think it a Christian duty to refuse to follow Christ's teaching and example. They would rather go to jail than to pay one penny to support the military. Of course, in Christ's

statement war is not explicitly mentioned—it is an inference, howbeit a justifiable inference, we believe. But the New Testament provides more than an inference. In Rom. 13:4 the power of the sword is explicitly assigned to civil government. This disposes of pacifism and the objection to capital punishment. If the courts and the juries of our land were not so adverse to capital punishment, it is likely that brutal crimes would be fewer; and if the relatively juster governments of the west had been willing to wage war against international criminals, the lives of twenty million Chinese, Koreans, and Russians might have been saved. And the United States would have been in a much safer position today.

The relation of church to state is another lively issue at the present time. Where the Roman church controls the government, Protestants suffer oppression and physical persecution. Their churches are bombed and their ministers are murdered. The Greek church, a part of the World Council, has caused the arrest and is prosecuting two Protestants for distributing New Testaments. In our own land the Romanists are constantly attempting to divert public funds to their own purposes. A while back they were advocating an ambassador to the Vatican, and will probably push it again when they see an opportunity. In New Mexico, that is, in the United States, Protestant Indians have been denied by court order the right to hold Protestant prayer meetings even in their own homes (cf. United Evangelical Action, Feb. 1, 1954, p.18). And bills have been introduced into Congress to honor the Virgin Mary by issuing commemorative stamps for the Marian year.

Unfortunately there are also Protestants who want a close tie-in of church and state. Some of the large denominations support lobbies for socialistic legislation. But what is worse, there are those who want the state to define the articles of religion. For example, the North Rocky Mount Baptist church, in North Carolina, by majority vote, withdrew from the Southern Baptist Convention. As to the issues involved and the wisdom of their withdrawal, I have nothing to say. It is their legal right to withdraw that is the important point. The minority went to court and the court awarded them the property. The judge claimed that he did not rule on religious beliefs. But the court defined what a Church is, and held that a Baptist church could not withdraw from the Convention and be independent. Now, certainly, the definition of the Church is a religious belief on which denominations differ. The Baptist, contrary to the Presbyterians, have always held to independency and have claimed that there is no ecclesiastical authority superior to the local congregation. But the news reports

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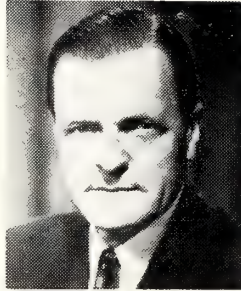
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say that the North Carolina supreme court has made it illegal for Baptists to conduct their affairs in accordance with Baptist doctrine. In spite of the fact that the minority has won a legal case in favor of the Southern Baptist Convention, we wonder whether the Convention in good conscience can accept the verdict. Will they insist on retaining the local property at the cost of having their beliefs on the nature of the Church settled by the civil government?

It is also interesting to note that the socialistic *Christian Century* hails the decision of the court. This radical periodical wants uniformity and ecumenicity enforced by civil decree when possible. The ecumaniacs generally favor centralization of power; they want to control property; they do not object to state churches, or even to the Greek persecution of evangelicals. It would seem that the separation of church and state is a last remnant of Romanism that proves hard to part with.

### THE POSTAL DEPARTMENT TAKES A HAND IN A VITAL MATTER

"A growing volume of unwanted lewd and obscene matter is being sent through the mails into American homes, and the Post Office Department is intensifying its 'Clean-Up-The-Mails' efforts to stop this offense against common decency," Postmaster General Arthur E. Summerfield said today.

"Risqué snapshots, pornographic magazines and books, and lascivious slides, 'party' films, and records are being widely offered for sale as shown by a 73 per cent increase in the last six months in cases dealing with indecent materials sent through the mails.

"This is a serious and nation-wide problem of public morality which affects all our citizens. In our common interest this misuse and prostitution of the mails should be stopped by a

sensible preventive program of the Post Office Department, acting for the people as directed by the law enacted by Congress.

"We know from experience that any enlightened effort of this kind—no matter how intelligently administered—is occasionally open to attack and ridicule which is frequently deliberately inspired by those who make money from the sale of lewd materials. Sometimes we are criticized because our purposes are not fully understood by the very people we are seeking to protect from pornographic material.

"In other instances our efforts to keep the mails clean produce an almost inevitable cry of 'censorship' by certain groups who confuse license with liberty. Their viewpoint, while sincere, seems to suggest an abysmal ignorance of the nature of the problem and the threat it imposes to the moral fiber of the nation.

"We are not concerned with bureaucratic snooping. No issues of abridgments of the freedom of speech or of the press are involved.

"We are not arbitrary censors of literary efforts nor of works of art, either ancient or modern.

"What we are vitally concerned about is the great mass of unwanted pornographic material being offered for delivery through the mails into the homes of American citizens.

"We know the great majority of adult Americans want this obscene material—which they have not asked for—kept out of their homes and away from their children, whether it is generated at home or mailed into this country from abroad. This vile stream of commercialized obscenity persists because there is money in it and we must be alert lest the greed of the individuals and 'sham' publishing concerns who sell it damages the moral standards of our young people.

"Many criminal, educational, and religious authorities see a definite connection between this disgraceful upsurge in obscenity and the startling growth of juvenile delinquency in the nation.

"Other experts believe this increase in lewd and lascivious material is reflected in the sickening growth of criminal assaults on girls and women.

"While the Post Office Department has no authority to prosecute mailers who offend against common decency, we are required—by law—to refuse to carry obscene material through the mails.

"Fortunately the power to exclude pornographic material from the mails is a highly effective preventive measure in that it usually



shuts down the most practical and economical distribution method available.

"The criterion used in ruling on 'mailability' is the ordinary standard of common decency of average representative citizens. Let me quote a recent ruling on obscene books which illustrates the reasoning used:

"The word obscene is not uncommon and is used in English and American speech and writings as the symbol of indecent, smutty, lewd, or salacious reference to the parts of the human or animal body, or to their functions, or the excrement therefrom.

"It is of course true that the ears of some may be so accustomed to words which are ordinarily regarded as obscene that they take no offense at them, but the law is not tempered to the hardened minority of society.

"The statute forbidding the importation of obscene books is not designed to fit the concept of morality throughout the world, nor for all time past and all the future, but it is designed to fit the normal American concept in the age in which we live.

"It is no legitimate argument that because there are social groups composed of moral delinquents in this or other countries that their language shall be received as legal tender along with the speech of the great masses who trade ideas and information in the honest money of decency."

"Citizens who wish to help the Post Office Department in its 'Clean-Up-The-Mails' campaign can do so by delivering, to their local Postmaster, any material received through the mails which they consider obscene. Postmasters throughout the country are being instructed to forward such material here to Washington to the Office of the Solicitor, the chief legal officer of the Post Office Department, for proper action."

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This is one of the greatest institutions in the world. The resourcefulness and power of its General Manager, S.D.Satan, is only second to that of God Almighty, Creator of the Universe. We are making no charge for the advertising space given above, because we are accompanying it with this warning: Beware! Hindrances, Inc. can rob you of the most precious privilege of your life, that of winning souls to Jesus Christ. Failing to properly appraise the paralyzing power of Satan's hindrances may result in stifling every truly Christian aspiration. Sophocles, in *Antigone*, said, "Whom Jupiter would destroy he first drives mad", but Satan has improved upon that; whose usefulness to God he would destroy he diverts with *entertainment*, or absorption in business or in some hobby. Satan doesn't make mad; he pleases; there are some folks so happy natured it would be difficult even for Satan to make mad, so he chooses the easier way by making them think they are having a good time. When a Christian is aroused by Christ's clear command to be a witness to His saving and keeping power, whether he hears it in a sermon or by reading Acts 1:8, there is apt to come to his mind some acquaintance whom he has good reason to know is a lost sinner. Then he begins to question himself: "Is it possible that I might go to him and talk to him about his soul's salvation?" The Holy Spirit is prompting him to go; but instantly another voice whispers, "It's possible, but beloved you would be sticking your neck out. Even if that brother should be polite enough to listen to you, he would be laughing in his sleeve at you; in his sleeve he would be saying, 'This is one of these goody goodys come to preach to me. Little does he know how ridiculous he is making himself—it is to laugh'. You don't have to subject yourself to humiliation like that, do you?"

If Satan sees that this does not stop you, his next strategy is postponement. "Think it over some more; you do not have to act on impulse, it's childish; no need to hurry, there's plenty of time; you are not prepared for it anyway, you might do more harm than good." It is strange that any intelligent person would

fall for that argument—as though Satan cared if you “did more harm than good!” Why nothing would please him better than for you to do more harm than good. Yet that suggestion sometimes holds us back. I think we might safely decide that every suggestion for postponement in this matter *for any reason* is of the devil. And another safe conclusion I believe is this: Whenever you are moved to speak to a lost soul, seeking to win him to Christ, you may be sure the Holy Spirit is dealing with you, and you needn't be afraid to walk right into any situation when He prompts it; He will see you through. He has doubtless already prepared the way for you, for He can (and does) work in both places. At the same time He is telling

you to “Go,” He is also working in the heart of the prospect. The Spirit said to Philip, “Go near and join thyself to this chariot.” The man in that chariot was probably the last person Philip would have selected to talk to about Jesus Christ, but “Philip ran thither” and found a man groping through the prophecy of Isaiah concerning Jesus, earnestly desiring the very help that Philip could give him. The man was saved. (See Acts 8:26-40).

Got any rivers you think are uncrossable;  
Got any mountains you can't tunnel through?  
God specializes in things thought impossible:  
He does the things others cannot do.

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## SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

### LESSON FOR APRIL 10

# *Our Assurance Of Eternal Life*

**Background Scripture:** *Mark 16:1-7; John 11:25-27; 14:1, 2; 1 Corinthians 15.*

**Devotional Reading:** *Revelation 22:1-7.*

In chapter 21 of Revelation there is given us the vision of the Holy City, New Jerusalem, coming down from God out of heaven, and a voice is heard which says, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself will be with them, and be their God. Paradise Lost, in Genesis, has become Paradise Regained in Revelation. The former things—tears, death, sorrow, crying, pain—are now passed away. Sin is removed,

and with sin gone there is restored the beautiful relationship which existed before the Fall of man, between God and man. The City of God is pictured here, not as a great kingdom built up by men, but as coming down from God out of heaven. It is on the earth, but it is a heavenly kingdom.

Our Devotional Reading, Revelation 22:1-7, contains a description of our Eternal Home. Notice some of the figures used to describe it: (1) River of water of Life. This is a much used figure in the Bible. Turn to Ezekiel 47 and you will find a lengthy description of this River which comes from the Throne and the Altar. The river at first is only ankle deep, but it broadens and deepens until it becomes a mighty stream. Everywhere the stream went there was life; healing and food, the two things which men need to make and keep them alive. The same thought is seen in this vision in Revelation; the nations will be healed, and the nations will be fed; the curse is removed and there is perfect fellowship again between man and his Creator and Redeemer. (2) The Tree of Life. This is also seen in the vision in

Ezekiel and in the Garden of Eden, in Genesis, where the tree of Life is in the midst of the Garden. (3) No night there; the Lord God giveth them light. (4) They shall reign for ever and ever. We are made kings and priests unto God. (5) His servants shall serve Him. There will be wonderful things for us to do. I love sometimes to try to imagine what some of these duties will be! Under these beautiful figures and symbols John, through the inspiration of the Holy Spirit, is giving us a marvelous and vivid picture of our Eternal Home. The curse of sin has been entirely removed; Light takes the place of darkness; Life reigns instead of death. We are exalted to places of authority in the service of our King. Eternal Life is ours.

This Eternal Life comes through Christ. The gift of God is eternal life through Jesus Christ, our Lord, Who said, I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. How do we have the assurance that this is no mere fanciful dream, but a blessed reality? How can we know that we have eternal life? The selec-



tions of our study today give us some of the reasons for such a Living Hope.

*I. First Reason: Jesus Rose from the Dead:*  
Mark 16:1-7.

This, of course, is just one of the many accounts of His Resurrection. The resurrection of Jesus guarantees our resurrection, and also our eternal life, for by His resurrection He conquered death for Himself and for us; He is the first-fruits. The empty tomb; the risen Christ: these the women found when they came to anoint a dead body. There could be no assurance of eternal life if He had remained under the power of death, but it was not possible for the Holy One to see corruption, or remain in the tomb; no tomb could hold the Prince of Glory. There would be no Gospel—no “Good News”—for us to proclaim if He had not risen. Our Hope would have died and been buried with Him. The Resurrection completes the story which we have to tell. A dead Savior, whose body was in a tomb would be the saddest news the world ever heard.

So the glorious fact, described for us in these verses from Mark, gives a foundation for our faith which can never be shaken. A Living, Reigning Savior, Who is coming again in clouds of glory, is a guarantee of our own resurrection, and of our possessing eternal life. He Who said, I give unto them eternal life, has proved both His authority and ability by conquering death and the grave.

*II. Second Reason: “I am the resurrection and the life,” John 11: 25-27.*

This amazing statement of Jesus is one of the great “I AM’S” of the Gospel of John. Let us look at it.

These words were spoken to Martha, who had met Jesus and said to Him rather reproachfully, we gather, “Lord, if thou hadst been here, my brother had not died.” Jesus said to her, Thy brother shall rise again. Martha said, I know he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believeth thou this? If we accept Him by faith we are united to Him. If He lives, we live. To die spiritually is to be separated from God, but if we are His, we can never be separated from Him. (See Romans 8:38,39). Our physical death—the separation of our body from our spirit—does not separate us from Christ. The words of our Catechism are splendid at this point: “The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, and *their bodies, being still united to Christ, do rest in their*

graves till the resurrection.” Do we really *believe* this truth which was spoken to Martha that day when she spoke to Jesus with her broken heart? He soon proved that He had the right to say these words by raising her brother from the grave.

*III. Third Reason: “I go to prepare a place for you”: John 14:2.*

He has gone to prepare a place for us to live; to live forever. It must be a wonderful place, for He has been gone nearly 2,000 years, and all this time He has been preparing it for us, and preparing us for it. Jesus had told the disciples that he was going away. They were troubled and sorrowful; very naturally. He speaks these words in John 14 to cure their troubled hearts, and they have cured thousands of troubled hearts since that day. He tells them of His Father’s House, the many mansions, and also that He is coming back to receive them unto Himself, that where He is, they may be also.

He has to answer some further questions. Thomas asks, How can we know the way? And he replied, I am the way, the truth, and the life; no man cometh unto the Father but by me. Then Philip said, Lord, show us the Father. He tells Philip, He that hath seen me hath seen the Father. Our Third Reason, then, rests on the promise of One Who is God as well as man. This is solid ground.

*IV. Some Other Reasons:*  
I Corinthians 15.

We recognize this as the “Great Classic on the Resurrection.” Paul sums up in his logical way some of the reasons for our Christian hope.

*1. The Fact of the Resurrection; 1-11.*

Two foundation facts are stated by Paul; facts which he believed and preached; facts which are at the basis of all our Hope, and constitute “The Gospel.” He states both very simply. The first is that “Christ died for our sins”; the second, “He rose again the third day.” Both facts are “according to the Scriptures.” Then he begins to elaborate the second of these great facts. It is verified by the testimony of many competent witnesses: Cephas; the Twelve; Five Hundred Brethren; James; all the apostles; Paul himself. These witnesses, many of them alive when he wrote, could vouch for the truth of the Resurrection.

*2. The Vital Importance of the Resurrection; 12-34.*

Some have tried to discount the importance of the Resurrection; others disbelieve it. Paul shows that if it is not true, then the whole Gospel is a worthless thing. If the teaching of the Sadducees—that there is no resurrection—is true, then all their preaching was vain, they were false witnesses, their faith was vain, for

they were still in their sins. The whole Gospel stands or falls with the Resurrection of Christ. If it is not true, then those who had fallen asleep in Christ have perished, and those who were alive and suffering for the sake of Christ, were of all men most pitiable. It would be well for those who belittle the importance of the Resurrection to ponder these solemn words of the apostle. The fact of the Resurrection is just as important today as it was when he wrote to the Corinthians. We have no Gospel to preach if Jesus Christ did not rise from the dead.

In verse twenty he dismisses all these doubts and dismal reflections and exclaims exultingly, BUT now is Christ risen from the dead and become the firstfruits of them that are asleep. He goes on to tell us more of the results of this blessed fact. In the first Adam all men died, for death passed upon all men, for all have sinned; in the second Adam all are made

alive. There is also order in the resurrection: Christ, the Firstfruits; then they that are Christ's at His coming. Then comes the end when He shall have put all things under His feet. Death is conquered, and the kingdom delivered over unto the Father. He looks down through the future to the glorious consummation of the plan of Salvation.

3. *The Nature of the Resurrection:* 35-53.

"Some man will say, How?" We might reply, Is there anything too hard for God? Paul gives some illustrations from Nature.

4. *The Victory of the Resurrection:* 53-57.

5. *The Inspiration of the Resurrection:* Verse 58.

It inspires to be steadfast and immovable, always abounding in the work of the Lord. The man who believes this glorious doctrine need never be discouraged.

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YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

YOUTH PROGRAM FOR APRIL 10

## *Victory Over Sin*

Hymn: "In The Cross Of Christ I Glory."

Prayer

Scripture: I Corinthians 15:3-8, 12-22, 55-57.

Hymn: "The Head That Once Was Crowned With Thorns"

Offering

Hymn: "Ye Servants Of God, Your Master Proclaim"

PROGRAM LEADER:

I am sure that all of us realize that Easter means far more than the many sentimental traditions which have grown up around it. Easter means more than new spring clothes, flowers, colored eggs, and hot cross buns. The name "Easter" itself is borrowed from paganism. There is even more to Easter than the fact of Christ's resurrection. The real meaning of Easter is to be found in the significance of the resurrection. The resurrection was not just a mighty miracle, it is a miracle which has profound significance.

The Christians in the early church realized what Christ's being raised from the dead meant to their own lives. They understood the significance of the resurrection, and that was the secret of their power. Wherever Christians have emphasized the resurrection and its meaning they have had spiritual power, and wherever they have ignored it they have been weak and decadent.

We know that Easter has to do with the resurrection of Christ, but have we ever thought much about what that resurrection means to us? Do we know why Christ's being raised from the dead is significant to us? Do we know what difference it makes in our lives? The purpose of this program is to refresh our understanding of the resurrection and its spiritual meaning.

FIRST SPEAKER:

We certainly cannot appreciate the meaning of the resurrection until we understand clearly why it was that Christ died. We take death as one of humanity's inescapable evils, but Christ is the Son of God. Until He took on human nature He was by nature immortal. There is a sense in which Christ did not have to die, but He willingly took on human nature which is subject to death. Our Scripture reading made it clear that death has come into human life because of sin. "The wages of sin is death." "The soul that sinneth, it shall die." Christ announced that He came to give life, so you can imagine the disappointment of His followers when they saw Him hanged on the cross. They had hoped that He would conquer death for all men even as He had raised certain individuals from the dead, so they were very dis-illusioned when they realized that Christ Himself had not escaped death. They had forgotten some of the other things He had taught them: "Except a



corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." They had forgotten that the only way to answer for sin was to die for it. Christ answered for our sins that He might overcome the power of sin and win a victory over death. There was no short-cut to victory for our Lord. We ought always to keep fresh in our minds the fact that Christ's humiliation and death were necessary to make satisfaction for our sins.

#### SECOND SPEAKER:

Once Christ had dealt with the burden of our sin by offering Himself on the cross as a sacrifice for it, it was time to win the victory over sin and over the death which is sin's result. On the third day after the dead body of Christ was laid in the tomb His followers found that He had broken the bonds of death and was alive. This fact is a marvelous miracle in itself, but even more wonderful is the spiritual victory which the resurrection signifies. Death, humanity's greatest enemy, had been defeated for the first time. There were other times when people had been miraculously called back from death for a time, but death had always been the final victor. With the resurrection of Christ, the chain was broken. If the power of death was broken, then the power of sin was broken too, because sin is the cause of death. The resurrection was a victory over both the cause and the effect, over both sin and death.

#### THIRD SPEAKER:

We should not say that the resurrection WAS a victory, because it still IS a victory. In our Scripture reading we heard these words, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." The victory over sin and death which was won by Christ at the resurrection belongs to us, if we believe in Him. The Bible says, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." Also He is spoken of as the One "who was delivered for our offenses, and was raised again for our justification." The real, personal significance of Easter and the resurrection is that we ourselves have victory over sin and death, if we have committed our lives in faith to Christ.

### HELPS FOR UNDERSTANDING SCRIPTURE READING IN DAY BY DAY

Clinton C. Baker

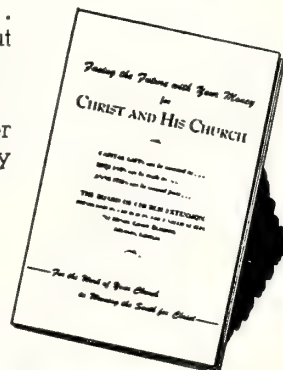
Sun., April 3, John 6:51-59.

Read through the passage and observe what Jesus says about His flesh and blood. How did the Jews react to these statements (vv.41-42,52)?

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the disciples (vv.60,66)? What was lacking in the lives of Jesus' listeners that accounts for their failure to understand the spiritual meaning of His words? How does a person eat Christ's flesh? Compare John 6:53-54 with John 3:36. Notice that the results mentioned in these verses are the same, but that the conditions are expressed in different words. What does John 6:53-54 add to the idea of faith as the means of salvation? Is it simply mental assent? We receive eternal life when we reach out in faith and make the life of Christ a part of our very beings. Is there any other way to obtain eternal life (6:53)? Do I have it?

Mon., April 4, Mark 8:31-38.

Peter has just recognized the truth Jesus has tried to teach His disciples from the first (8:29). What new teaching does He introduce in v.31? Did all of what he predicted come true? even the resurrection? How would Peter's rebuke place him on the side of Satan (vv.32-33)? How was he thwarting God's plan for Christ? What condition does Christ lay down for those who would follow Him (v.34)? What arguments does He use (vv.35-37)? Are these arguments logical? Do I believe them? Am I willing to let

go of my desires for personal pleasure and greatness? What will the ultimate result of a self-centered life be (v.38)?

*Tues., April 5, John 12:27-33.*

What thoughts seem to pass through Christ's mind in v.27 as he contemplates the cross? What evidence is there of His complete submission to the Father's will (vv.27-28,32-33)? How would Christ have His death affect the Father (v.28)? How will it affect mankind (v.31)? This world in rebellion against God will be judged and its ruler dethroned (v.31). How will this glorify the Father's name (v.28)? How will Christ draw all men to Himself (v.32)? Do all men respond to His love? All men will be drawn to Him in judgment to answer for the way they have responded to his demonstration of love on the cross (vv.31-32). Do I live in view of the fact that there will be such a day?

*Wed., April 6, John 13:21-30.*

Try to remember all the various experiences Jesus has been through with the twelve disciples. What impact must Jesus' statement in v.21 have made on them? Did Christ give a clear, understandable answer to John's question (vv.25-26)? Why, then, were the disciples so blind to Judas' plans (vv.28,29)? Did any of the disciples have any inkling of Judas' true nature? What responsibility did he have among the twelve (v.29)? Contrast the insight Christ had of Judas' heart to that the disciples possessed. Do I keep company with earnest Christians, yet harbor feelings of treachery toward Christ? Though I fool Christians, I never fool Christ.

*Thurs., April 7, John 14:25-31.*

What explanation does Christ give for His statement that the disciples should rejoice at His going (v.28)? What would it mean to Christ to return to the Father? What would it mean to the disciples? Would they have any reason to be afraid (v.27)? The Father, who is greater than the Son (v.28) will send the Holy Spirit to the disciples (v.26). Could God the Father work more effectively with the disciples through the bodily presence of Jesus or through the indwelling of the Holy Spirit in their hearts (v.26)? Would they still experience Christ's presence (vv.27-28)? Which would be better for the Church today—Christ's bodily presence or the presence of the Holy Spirit? Am I as eager for the fullness of the Spirit as I would be for the nearness of Christ's presence if He were here in the flesh?

*Fri., April 8, Mark 10:28-34.*

Suppose you, like Peter, had forsaken everything to follow Christ (v.28) and then He had spoken to you the words of vv.33-34. Would v.32 describe your reaction? Yet, does Christ seem to have everything under control and be

certain of the outcome of His mission (vv.29-31)? Were each of His predictions accurate (vv.33-34)? Does this give added ground for believing the promises of vv.29-30? Notice the degree of reward promised (v.30). How would this encourage Peter? How might v.31 admonish him? Are the rewards God promises a very real stimulus to me (10:30)? Am I guilty of working simply for the reward (10:31)?

*Sat., April 9, John 12:23-28.*

How does Christ exemplify in v.27 the precepts He teaches in vv.24-25? In what specific ways did Christ die to self with its own ambitions, desires and will? In what specific ways do I need to die to self? Would Christ have borne fruit for God if He had not been willing to go to the cross? What is going to be necessary in my life if I am to bear fruit for God (vv.24-25)? Was Christ's principal desire to glorify Himself or the Father (v.28)? What is my main desire? What does Christ promise to those who are willing to follow Him all the way (vv.25-26)? To what extent am I following Him?

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## **Women's Work**

### **YOU AND THE WEEK OF SPIRITUAL ENRICHMENT**

Next Sunday, April 3, marks the beginning of pre-Easter Week and the Week of Spiritual Enrichment for the Women of the Church.

Definite plans have been given for the week and most local leaders have made arrangements for a spiritual and significant week for all women of the church, but unless the individuals enter prayerfully into the week, seeking those things that will feed the inner life, the significance will be lost.

Are you prepared to enter into the week of April 3-10 wholeheartedly to seek those things that will make for your own spiritual growth, such as:

The daily use of the leaflet "For Personal Use" which develops the theme "Personal Christian Living" and suggests Bible reading, meditation, prayer, special books for personal reading, for enrichment, and service which the Christian might render to others?

Some spiritually enriching book for personal reading, such as: "More Than We Are" by Bro; or "Light of Christ" by Underhill; or "Time to Spare" by Steere?

Some service to another person each day during the week which will cause us to go beyond our accustomed areas of outreach in showing His love to other people?



These and other means which an individual Christian will think of to enrich her own life in addition to the services which might be planned in the local church to which every woman will want to go and share in during this week, will make the pre-Easter Week one of profit for life enrichment and will lead to added power in our witness for Him through the days of this year that are to follow.

### THE 1955 BIRTHDAY OBJECTIVE

The Yodogawa Christian Hospital,  
Osaka, Japan

#### *What the Gift Will Do*

The 1955 Birthday gift from the Women of the Church will help to make possible the second unit of the Yodogawa Christian Hospital in Japan, our first Medical hospital in that mission. The first unit of a 20-bed hospital with basic departments (X-ray laboratory, pharmacy, surgery, etc.) and a small out-patient department, has been authorized and financed through our Board of World Missions from Program of Progress Funds. There is urgent need for this second unit, enlarging the ministry of the hospital to 60 beds, 200 out-patient department, and other phases of service.

#### *The Urgent Need*

One of the most pressing reasons for this hospital is the need for charity medical care by that large proportion of the population who, while not covered by health insurance, cannot themselves pay for the medical care they so desperately need.

The Osaka-Kobe area is itself an appropriate location for our Mission's medical project. It is the second largest population center in Japan, having approximately five million people within a twenty-mile radius of our hospital site. It is roughly near the center of our Mission's field of work, being only about twelve hours by boat from the farthest point.

The Program of Progress Funds were sufficient only for the first unit. The Japan Mission in presenting their appeal to the women for the 1955 Birthday Offering, wrote as follows:

"The Mission has realized from the start that the success of this project depends a great deal on whether an economical unit of 60 beds can be quickly reached, but it felt that the receptiveness of the Japanese and urgency of the need demanded that we go ahead with what funds we had in the faith that God through our Church would provide additional funds as we need them.

"By 1955 we will be needing this second unit and we have no other prospect for this money.

### WANTED:

Grade School and High School teachers who are consecrated Christians and would like to teach in a Christian School. Also young ladies who are graduating from college this spring who would be interested in teaching in a Christian School. Also, a young man to direct Youth Program in the Church and in Christian School, including gym classes, sports, and games, as well as Christian activities. Write Rev. W. E. Hill, West End Christian School, 1600 Atlantic Street, Hopewell, Virginia.



### Competitive Scholarships Available

Write:

Dean Price H. Gwynn, Jr.  
Flora Macdonald  
College  
Red Springs, N. Carolina

We believe the Women of the Church will want to have this vital share in the pioneer medical project of our Church in Japan."

### RELEASED POWER FOR TODAY

By Thomas H. McDill, Jr.

In his book, RELEASED POWER FOR TODAY, Dr. McDill has given us a most unusual presentation of many of the problems the majority of us face at some time during our lives—problems such as those of anxiety, fear, hatred, loneliness, doubt, guilt, and other overwhelming emotions. He leads us into a study of these experiences and shows how we can best solve these problems both for ourselves and in our efforts to help other people.

Since the book was written primarily for use in the regular meetings of the Women of the Church, it is divided into twelve chapters, each dealing with one particular problem. The same general pattern is followed in each chapter. First, An Actual Experience is presented, a real conversation between two women being given. From this conversation, we see what one woman's problem is and how the other one tries to help her.

Next follows a Discussion of the Subject. Here Dr. McGill does several things. (1) He discusses the situation itself using actual parts of the conversation given to point out how the words and actions of the person really reveal her problem of which she herself may or may

not be aware. (2) He goes behind the scenes into a study of the life of the person showing what might have caused the problem. (3) He gives a parallel experience from the Bible itself and shows how the two experiences are alike. We come thus to see how very modern our Bible is—even the oldest parts of the Old Testament—and how it can be used in helping us to meet our own personal problems. (4) Dr. McDill discusses further the actual experience, telling us exactly what is wrong and how the problem can be solved. He leads us to see the errors one woman made in trying to help another or the correct methods used, as the case may be.

In Part III of each study, the author gives us a Summary of Principles. Here we find dependable psychological and spiritual principles for dealing with ourselves and with other people.

These studies are most interesting and furnish excellent material for the general programs of the Women of the Church. There is always the woman who will attend the meetings, but who would never pick up a book of this kind to read it for herself. When programs of this type are presented, she begins to see herself in the situations and may be led to seek the help she needs.

—Mary Wilds, Anderson, S. C.

## MINUTE MESSAGE ON STEWARDSHIP

### *The Stewardship of Evangelism.*

God has always used the natural gifts of men and women dedicated to Him to reach other men and women for Him. On one occasion Jesus appointed seventy people and sent them out to go two by two into homes and tell other people about "The Kingdom of God." Those people when sent out, were told to pray, and we find that they returned with great joy to tell of the power that worked through them as they obeyed the command of Jesus to go.

### IT TOOK TIME

Yet, no man has any more time than any other, for no day has more than twenty-four hours in it, but some people use more wisely the time that they have than others. Doubtless the seventy whom Jesus used had to turn aside from some things they had before included in their schedule in order to do the work of Christ. Of us it will be required that we make time to do God's work, even at the cost of putting aside some things we are accustomed to do—Go ye—and bring them in.

### IT TOOK TELLING

The seventy were sent to tell others. The women on the resurrection morning were told,

"Go and tell." It is ours to tell others what Jesus means to us; yet how many of us say, "My life is my witness, I cannot talk to others about Christ." There is evidence that some of the seventy must have felt as we do—they were so overjoyed at their experience. The fact is they courageously went, and we must do likewise if others are to know of His love.

### IT TOOK TACT

How to approach the ones to whom we go is an honest question in the mind of many. We feel we do not know how, therefore we do not go. Take a look at the seventy; they had no more opportunity for training than have we, but they had what was necessary to do the task God wanted them to do, and God never asks us to do a task without being willing to give us all the equipment we need for the doing of it as He wants it done.

What was behind the time, the telling, the tact of the seventy ordinary men whom Jesus used? Was it not that they had been with Jesus and went under the inspiration of His Spirit? Is not this the secret we must discover—that we must hear Jesus speak, and that we must talk with Him, and then go directly from Him, under the influence of His Spirit of Power, to those who need to hear about Him?

## HARSH FACTS ON JUVENILE DELINQUENCY

The United States has some nineteen million boys and girls between the ages of ten and eighteen, and more than a million of them are in some sort of trouble with the police each year. About 435,000 were actually brought to court last year.

What is worse, the number of delinquents has increased each year since 1948. The number of juveniles brought to court has doubled in thirteen years. Unless we are able to reverse the present trend, by 1960 more than a million and a half youngsters will be in trouble with the law each year—partially due to the 40 per cent increase in juvenile population expected by that time.

These harsh facts were reported by Richard Clendenen, executive director of the Senate Subcommittee on Juvenile Delinquency. He said, moreover, that one-half of the adult criminals begin their careers in crime as juvenile delinquents. A large percentage of seriously delinquent boys have had no real father figure in their lives. Only a small portion of delinquent children need institutional care. Most delinquents do not regularly attend church or belong to "character-building" organizations such as the Boy Scouts.

Mr. Clendenen further stated that the majority of boys and girls who come into court



for delinquency are between fifteen and seventeen years of age. However, nine-tenths of these children were having marked difficulty adjusting to normal social life before they were eleven years old, and almost half were giving noticeable signs of becoming delinquent at eight or younger.

It appears that juvenile delinquency presents a challenge to Christian workers in every age group of the Sunday School to reach the children with the life-transforming gospel of the Saviour's grace. The longer we delay and the older the children become, the harder it is to win them for Christ.

—Evangel.

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## What Is Wrong?

By A. C. Bridges, Organist  
First Presbyterian Church  
Cleburne, Texas

What has happened to our Presbyterians since the days when our Scottish forefathers carried their Bible in one hand and their Psalter or Hymnbook in the other hand? Although there is *little* familiarity with the content of the Bible, one is also amazed at the lack of familiarity of Presbyterians with their own hymnody. The singing in many of our churches is weak enough, but when they sing, they evidently pay no attention to the words or tunes either.

Recently, in a recreation program after church on a Sabbath evening, I played a line from twenty-five old popular tunes, many of them not now familiar, and asked six young people to identify the names of these. Hardly any were missed. Then I played a line from twenty-five hymns found in the Presbyterian Hymnal or The Hymnal for Christian Worship used by our Church. Most of these young people are choir members, and not one had ten correct in this contest.

Perhaps this is typical of any group of Presbyterians throughout our Church. One realizes that our present church hymnal may not be the best, but should we not put it to use until we have a better one? The Hymnal for Christian Worship is excellent. Perhaps one of the reasons for the lack of familiarity with our Church Hymnals is because that through the years Presbyterians have given way to a cheap book, particularly on Sunday evenings, and have neglected the great treasury found in our hymnal. We have been guilty of wanting to "whoop it up" by singing a low class of hymns rather than learning the great hymns of the Church found in our own hymnal.

I am not sure what the answer to this problem is, but I feel that if we are ever to learn these great hymns, raise the standard of our Church's music, and learn to worship God

through the praise of the Psalter and Hymnal, we should begin to use our own hymnals, not only on Sunday morning, but on Sunday evening, at the Mid-Week service, and at all church gatherings.

I am an organist and am occasionally guilty of watching the congregation to see how our people sing. Sometimes while singing the familiar hymns, I am appalled to see the congregation standing either without the hymnal open or else just looking at the book. Occasionally we have complaints such as, "I don't know anything we sing." Why not, we have been using the same hymnal for twenty-five years. However, do these same people sing even when the familiar one is announced?

The fault is not confined to the worshipper sitting in the pew. How many ministers when selecting their hymns for the worship service look through the hymnal week after week and select only those hymns which they are sure will be familiar to all, thus confining their hymnody in a year's time to not more than twenty-five hymns.

It is good to know that our Church is soon to publish a new hymnal and particularly that it is to contain Psalms which were sadly neglected in our last hymnal. However, one wonders if we should not *use* the ones we have now. Perhaps the new hymnal will bring about a revival of hymn-singing, but we need to begin *now*.

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## Church News

THE ALEX. R. BATCHELOR  
MEMORIAL FUND

On the 8th of January, 1955, Dr. Alex. R. Batchelor, Secretary of the Division of Negro Work, died and his soul returned to God who gave it.

At its meeting on February 10, the Board of Church Extension took action to establish "The Alex. R. Batchelor Memorial Fund" for the education of Negro ministers.

Dr. Batchelor was elected Secretary of the Committee on Negro Work in 1947. His coming into this work made a real difference in that which the Presbyterian Church, U. S., was doing among Negro people. His work was such that he could stand before God and he had no need to be ashamed of what God had done through him.

In the words of Dr. J. McDowell Richards, Chairman of the Board of Church Extension, we sense the import of the work which was done through this man of the Division of Negro Work: "We are still too close to events of the

recent past to evaluate Dr. Batchelor's work with full understanding of its meaning or of its far-reaching consequences. Only eternity will reveal its true significance, but we believe that Dr. Vernon S. Broyles (former Executive Secretary of the Board of Church Extension) is right in saying that no work of a more permanent and significant nature has been done in the Church of our day. Certainly far more has already been accomplished than most of us dreamed was possible even a few short years ago. Largely through the vision, the planning, and the patient, persistent efforts of this man the whole attitude of our Assembly has been transformed and a new spirit animates its ministry to Negroes. A broad and effective strategy for Negro Work has been developed, our Negro ministers and congregations have been given a new sense of dignity and of hope, Stillman College has been revitalized, and the conscience of our people as a whole has been stirred. The success of the Negro Work Campaign for two million dollars has opened the way for the creation of a worthy four-year college at Tuscaloosa and for the erection of many needed church buildings. Surveys conducted across the length and breadth of our Assembly have revealed the need and opportunity for the organization of new Negro churches, the support of white congregations, presbyteries, and synods has been secured, new and able Negro ministers have been enlisted. Everywhere the work goes forward. Alex. Batchelor has laid well the foundation upon which a great structure may be built. It is for us to carry on the work."

Because of the new broad program which our Church is developing for its Negro Work, a number of our young people are being challenged to accept the call to the ministry. Stillman College with its developing program is helping a number of the young men under its care to see the need and respond to the call of the ministry. Several of these young men are now ready to enter seminaries. They will need financial help to complete their studies and enable them to develop into the strong ministers that Dr. Batchelor so urgently pointed out as the need in our Negro Work today.

"The Alex. R. Batchelor Memorial Fund," which will be used to aid these young men in their training for the ministry, is one of the fine ways in which the Church can help to keep the spirit and memory of this man of God alive.

Gifts to "The Alex. R. Batchelor Memorial Fund" should be sent and made payable to the Division of Negro Work, 341-B Ponce de Leon Avenue, N.E., Atlanta 5, Georgia. Please mark specifically "The Alex. R. Batchelor Memorial Fund" so that your gift will be properly credited. Contributions are deductible from income tax as allowed by law.

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## Another Congo Missionary

Nashville, Tenn. — The Rev. and Mrs. Howard D. Cameron, two new missionaries appointed to serve in our Congo mission, announce the arrival of a son, Jonathan Mark, in Brussels, on February 28. The Rev. and Mrs. Cameron are in Belgium for preparatory study prior to taking up their duties in Africa.

## PRESBYTERIAN JUNIOR COLLEGE

Maxton, N. C. — An alumnus of Presbyterian Junior College, Amos H. Paul, has received a special award from G. P. Putnam's Sons, the New York publishing house, for his first historical novel, "Outback," which deals with the period between 1850 and 1886 in the Cape Fear area. Mr. Paul graduated from Presbyterian Junior College in 1931 and studied English under Professor R. G. Matheson. Later he attended the University of North Carolina for one year.

\* \* \*

Three students at Presbyterian Junior College, Larry Winston King, Morrisville, North Caro-



lina; William Norman Matheson, Cheraw, South Carolina; and Theodore Samuel Johnson, Abbottsburg, North Carolina, have attained qualifications for membership in Phi Theta Kappa Honorary Scholastic Fraternity, by ranking in marks in the upper five per cent of their class, by having a B average, and by having demonstrated themselves constructive and responsible citizens. The initiation is expected at an early date.

\* \* \*

The Flora Macdonald Glee Club gave a concert at Presbyterian Junior College on Tuesday night, under the direction of Lawrence Skinner, with a large attendance of Presbyterian Junior College students and Maxton residents. The program was sponsored by the Woman's Civic Club of Maxton, of which Miss Annie Neil McEachin is president and Mrs. W. A. Webb is chairman of the fine arts. Following the musical program the young ladies of the glee club, the members of the Woman's Civic Club, and the faculty and students of Presbyterian Junior College enjoyed a social hour as guests of the club.

## 28 SOUTHERN BOYS SELECTED TO COMPETE FOR DAVIDSON SCHOLARSHIP

Davidson — Prof. Bradley D. Thompson, secretary of the Baker Scholarship Committee at Davidson College, has announced that 28 high school students from eight states have been selected as finalists to compete for the Baker and Union Carbide Scholarships at Davidson College the week end of March 24-26.

Of this number, selected from 175 applications, approximately six Baker Scholarships and two Union Carbide Scholarships will be awarded.

Awarded annually to incoming freshmen, the Baker Scholarships cover up to full expenses for four years. The Union Carbide Scholarships cover the full tuition fee and books.

Both scholarships are awarded on a nationwide basis by a selected group of colleges chosen by the George F. Baker Trust Company and the Union Carbide and Carbon Corporation. They are among the most desired awards in the nation.

During the week end of March 24-26, the finalists will take further tests, have personal interviews, and visit the campus. The finalists were chosen on the basis of tests, character references, and high school records.

In addition, three or four Honor Scholarships established at the college as memorials by friends and alumni will be awarded to incoming freshmen.

## *List of Baker - Union Carbide Scholarship Finalists*

David Irving Blanchard, son of Mr. and Mrs. R. Irving Blanchard, 905 W. Church St., Deland, Fla.

Richmond Wiley Bourne, Jr., son of Mr. and Mrs. R. W. Bourne, Washington Rd., Spartanburg, S. C.

William Laurens Walker, III, son of Dr. and Mrs. W. Laurens Walker, Cedar Spring, Spartanburg, S. C.

Aubrey Neblett Brown, III, son of Mr. and Mrs. Aubrey N. Brown, Jr., 3213 Brook Rd., Richmond, Va.

Vernon S. Broyles, III, son of Dr. and Mrs. Vernon S. Broyles, Jr., 38 The Prado, N.E., Atlanta, Ga.

Francis Wingfield Langston, son of Mr. and Mrs. C. E. Langston, Jr., 4066 Peachtree Dunwoody Rd., Atlanta, Ga.

Richard Fretwell Brubaker, son of Mrs. L. H. Brubaker, 259 Belvedere Dr., Macon, Ga.

James William Byrd, son of Mr. and Mrs. W. K. Byrd, No. 4, Mount Olive, N. C.

James McBride Dabbs, Jr., son of Mr. and Mrs. James M. Dabbs, R.F.D. No. 1, Mayesville, N. C.

Benjamin Bernard Dunlap, Jr., son of Mr. and Mrs. B. B. Dunlap, 1802 Catawba Ave., Columbia, S. C.

John Anderson Wells, son of Mr. and Mrs. John Anderson Wells, 2531 Canterbury Rd., Columbia, S. C.

Henry Glasgow Elkins, Jr., son of Henry Glasgow Elkins, 2370 Fairway Dr., Winston-Salem, N. C.

Joseph Champion Goodman, son of Mrs. E. C. Goodman, Route No. 2, Winston-Salem.

Thomas Henry Gainer, Jr., son of Mr. and Mrs. Thomas Henry Gainer, 902 Second Plaza, Panama City, Fla.

John Roderick Heller, III, son of Dr. and Mrs. John R. Heller, Jr., 3913 Dannel Lane, Kensington, Md. (Bethesda Chevy Chase High School)

John Wells Kuykendall, son of Mr. and Mrs. James Bell Kuykendall, Nations Ford Rd., Charlotte, N. C.

George Helme Sutcliffe, son of Mr. and Mrs. G. H. Sutcliffe, Route No. 2, Charlotte; The McCallie School, Chattanooga, Tenn.

William Stanley Wilson, son of Mr. and Mrs. Norman W. Wilson, 1607 Terrace St., Staunton, Va.

Samuel Robert Lathan, son of Mrs. S. R. Lathan, 134 West End St., Chester, S. C.

Henry Madison Samuels, son of Mr. and Mrs. M. L. Samuels, 118 Pinckney St., Chester, S. C.

Spencer J. McCallie, III, son of Dr. and Mrs. Spencer J. McCallie, Jr., The McCallie School, Chattanooga, Tenn.

William Terry Thompson, son of Mr. and Mrs. W. T. Thompson, 107 Marlboro Ave., Chattanooga, Tenn. (The McCallie School)

Walter Herbert O'Briant, son of Mr. and Mrs. Ira D. O'Briant, 1008 Lindsey St., Reidsville, N. C.

Tom Slade Rand, son of Dr. and Mrs. Cecil Holmes Rand, Fremont, N. C. - Episcopal High School, Alexandria, Va.

John Pickens Reeder, Jr., son of J. P. Reeder, 125 N. Spring St., Concord (Woodberry Forest)

James Douglas Wilson, son of Mr. and Mrs. T. H. Wilson, 120 Powe St., Morganton, N. C. (Woodberry Forest)

Edward Ira Stevens, son of Mr. and Mrs. F. D. Stevens, 1133 Westcott St., Syracuse, N. Y.

John Lampros Toumaras, son of Mr. and Mrs. Lampros P. Toumaras, 108 Brooks St., Burlington, N. C.

## THE MEXICO MISSION

Mexico City — A discussion and planning session designed to improve coordination of work in Mexico of the Presbyterian U. S. and U. S. A. missions was held here yesterday. Taking part in the meeting were members of the Ad Interim Committee of the Mexico Mission of the Presbyterian Church, U. S., and the Executive Committee of the Mexico Mission of the Presbyterian Church, U. S. A.

The Rev. Theodore R. Finley of the U. S. A. mission, and director of a Bible School among the Maya Indians in Yucatan State was named chairman for the one-day meeting. The Rev. Clarence M. Bassett of the U. S. mission was named secretary. He is a professor at the Presbyterian Seminary (jointly maintained by the two missions and the National Presbyterian Church) in Mexico City, and is from Austin, Texas.

Means of improving the coordination of the missionary activities of the two churches in this country, and methods for bettering cooperation with the Presbyterian Church of Mexico were discussed. Edson Johnson, treasurer of the Southern Church's mission, states:

"There was a very fine spirit of cooperation at this meeting. So much so that it was agreed that another such meeting will be held in 1956."

Also attending, in addition to the members of the missions' committees, were G. L. Westcott, member of the Board of World Missions of the Presbyterian Church, U. S., and vice-president of the Smith Manufacturing Company of Dalton, Ga.; and the Rev. Richard R. Baird, Field Representative in the Latin American area for the Presbyterian Church, U. S. A., and a resident in Berkeley, Calif.

## PRESBYTERIAN WOMEN'S RADIO PROGRAMS

The Protestant Radio Center has just completed a series of radio programs especially for women entitled "Power Within." These programs are dramatic presentations of life experiences of women based on the 1955 general program booklet "Released Power for Today." These are a part of a larger series entitled "Church Women Today." Each program is a unit in itself. The Protestant Radio Center will provide the tapes for these programs to any radio station that will give fifteen minutes of time per week, beginning any time and continuing through June 12 for broadcasting these programs.

The following stations have accepted and will be carrying the "Church Women Today" series from March 20 through June 12. Wherever a local community has not a station carrying the series according to the following listings, Presbyterian women are requested to ask the manager of a local station or the program manager of the local station to schedule this series, beginning as early as possible and continue through June 12.

<i>Alabama</i>		<i>North Carolina</i>	
Alexander City	WRFS	Asheboro	WGWR
Clanton	WKLF	Brevard	WPNE
<i>Arkansas</i>		Durham	WDNC
Camden	KAMD	Elizabeth City	WGAI
Paragould	KDRS	Elkin	WIFM
<i>Florida</i>		Gastonia	WLTC
Jacksonville	WJAX	Goldsboro	WGBR
Orlando	WDBO	Greensboro	WBIG
Pensacola	WEAR	Henderson	WHNC
<i>Georgia</i>		Lexington	WBUY
Augusta	WGAC	Marion	WMFR
Atlanta	WAGA	Morganton	WMNC
Albany	WGPA	Morehead City	WMBL
Brunswick	WGIG	Rocky Mount	WPAQ
Cedartown	WGAA	Tarboro	WCPS
Columbus	WRBL	Tryon	WTYN
Cornelia	WCON	Washington	WHED
Dalton	WBLJ	Waynesville	WHCC
Elberton	WSGC	<i>South Carolina</i>	
Griffin	WHIE	Columbia	WIS
Jessup	WBGR	Greenville	WFBC
LaGrange	WTRP	Rock Hill	WTYC
Marietta	WFOM	Rock Hill	WRHI
Newman	WCOH	Sumter	WFIG
Rome	WLAQ	<i>Tennessee</i>	
Valdosta	WGAJ	Bristol	WOPI-FM
Waycross	WAYX	Jackson	WTJS
<i>Kentucky</i>		Johnson City	WJHL
Elizabethtown	WIEL	Kingsport	WKPT
Louisville	WAVE	Nashville	WSM



### Mississippi

### Texas

Columbus	WACR	Bonham	KFYN
Jackson	WRBC	Port Arthur	KPAC
Kosciusko	WKDZ	Sherman	KTAN
McComb	WAOF	Virginia	
Tupelo	WTUP	Orange	WJMA
Vicksburg	WCBC	West Virginia	
Yazoo City	WAZF	Logan	WLOG-FM

Where a local station is carrying this series, Presbyterian women are urged to publicize them and enlist the listening interest of Protestant women in all the churches of the local community. This service will be one of spiritual helpfulness—for the experiences are sure to find parallels in the listening audience and suggest a way out of the problems people face today.

## The New Dormitory

Clinton, S. C. — Presbyterian College started work Tuesday on its new \$233,660 dormitory.

And Contractor W. E. Baker & Son of Whitmire thus began a race with time to have the building completed for the start of PC's 75th session next September.

Informal ground-breaking ceremonies saw Presbyterian President Marshall W. Brown and the building committee of the Board of Trustees officially launch the project. P. S. Bailey of Clinton, chairman of the building committee, shoveled the first earth in the company of trustees J. Ferdinand Jacobs, Sr., and Robert M. Vance, both of Clinton, and J. C. Todd, Sr., of Laurens.

## Young Deacon Ordained

Spring Garden, Ala. — August 9th, 1954, Mr. Raleigh Hugh Burns was ordained a deacon in the Carmel Presbyterian Church of Spring Garden, Ala., the youngest to be ordained in this church.

March 13th, 1955, this young man made known to the Congregation at the evening service his intentions of becoming and preparing himself for the Lord's Ministry. This is the first person in the entire history of this Church (more than 125 years) to offer himself to His Cause. The lineage of this young man traces back to the founding of this Church.

Robert H. Savage, Clerk of Session.

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THE SOUTHERN PRESBYTERIAN JOURNAL

Weaverville, N. C.

## Recommend The Journal To Friends

## "FINE! SEND ME FIVE THOUSAND"

What a busy pastor did for Worldwide Bible Reading in the city of Elizabeth, N. J.

By William Crunkilton

The morning mail had just come, and the minister sat at his desk, looking it over. The second-class matter got the attention it deserved, and then a quick glance through the rest: one from the big department store downtown ("Must get a check off to them"). Then another letter . . . It was a letter from the American Bible Society. Once again they were making available the neat Bible bookmarks with suggested readings from Thanksgiving through Christmas.

The pastor made a mental notation to order a hundred or so, as he had been doing each year; then he read further. He found they would furnish them for public libraries too. A phone call to the local librarian, an immediate appointment, a quick trip down town to the main library; and soon he was talking with Mrs. Margaret Whaley, the librarian.

First an introduction; then the subject was presented. One of the markers under discussion was given to her; a further word of encouragement, and she immediately said, "Fine; send me five thousand and I'll have one put in every book going out."

This was a response unlooked for! With such encouragement at the outset, the pastor looked around a bit to find further outlets. Speaking with a principal in one of the public schools of Elizabeth, the school official told him that he was not sure he could use them there, "But let me have a hundred to send out to the local Kiwanis chapter."

Next, a trip to the chamber of commerce, where Mr. Adrian O. Murray, the director, said he would be happy to take one thousand at once.

A stop at Swift's Dry Cleaners, where the owner said he would like to have five hundred to start with and could use more later on.

Thus it went that busy afternoon. A partner in a highly respected financial institution took a hundred for personally supervised distribution; Mr. Young of the personnel department of General Motors took five hundred for the employees in the plant; a church that had not planned to order any asked for a thousand; an Esso pensioner who is now a Baptist minister asked for a thousand to distribute to his fellow annuitants.

Stopping at the YMCA and talking with big Bill Kormann, membership and social secretary in the senior division, the pastor learned that he had already ordered his supply—he had taken about two hundred to furnish the men in the dormitory, with a few left over to place in the lobby. A bit hopefully the itinerating

pastor asked, "Had you thought about one going out in each letter?"—and in a split second Bill came back with, "Send me nineteen hundred." Later in a phone call he ruefully admitted he should have asked for another hundred, for "We ran short in the junior division."

Around the corner was the YWCA. They, too, had placed their order for the markers; and when the visitor suggested, "How about putting one in each letter going out," the director, Miss Elizabeth Beglin, at once responded with, "Give me another thousand."

So it went. The real-estate manager wanted two hundred for his mailing list; the radio repairman took a sheaf of them; and the secretary of the American Legion took a bundle of eight hundred.

The public schools! Was it worth while to make the effort in metropolitan New Jersey? A quiet talk with Dr. Harry J. Adams, superintendent of schools in Elizabeth, was encouraging. Said Dr. Adams, "Go home and write a letter to the board of education and enclose twelve of these bookmarks, so each board member can have one in hand when your letter is read." This was done. Their action was unanimously in the affirmative. Eight thousand of the bookmarks were thus distributed throughout the public schools in the city.

When they were all added up, it was discovered that a total of twenty-four thousand Bible bookmarks had been distributed by this one minister alone. He did not give too much time to it, simply fitting it into his pastoral duties in the local Christian and Missionary Alliance Church. What was accomplished rather easily in Elizabeth, New Jersey can be done by other men in other cities!

Who can estimate the value of the new Bible reading stimulated by the distribution of these Bible bookmarks from the American Bible Society?

All this happened in the fall of 1953. Last year (1954) the Society asked the minister if he could stretch his figure up to 40,000. Twenty thousand more were sent. Two weeks later the Bible House telephone rang again. The minister asked rather apprehensively if he could have still another 20,000; the 40,000 were all gone. His new order was filled. Two days before Thanksgiving Day the last list was given out—total 53,000!

## BOOKS

THE UNCHANGING COMMISSION. David H. Adeney. Inter-Varsity Press. \$1.50.

The author is a former missionary to China and now the Inter-Varsity Christian Fellowship

foreign mission secretary. He writes as an authority on world missions. He is able to speak convincingly when he tells us about the contemporary missionary situation.

Mr. Adeney holds that the lack of missionary vision springs from a failure to take seriously our obligations as citizens in the kingdom of God. He tells us that the foreign policy of the kingdom of heaven is clearly stated by Paul in his letter to the Ephesians. "Ye are no more strangers and foreigners but fellow citizens of the saints, and of the household of God." As a result of this, the manifold wisdom of God should be made known throughout all the world. We are fellow workers with Christians in other lands and must press forward with them to complete the task committed to the church by our Risen Lord. He writes: "This individual responsibility cannot be delegated to others and so it becomes the sacred duty to every believer to discover God's plan for his life. This naturally calls for a faithful witness at home today, a constant, prayerful interest in the needs of the unevangelized world and a willingness for the future to go wherever the Lord shall point. This may seem obvious, but the fact remains that a real zeal for world evangelization is to be found in the lives of only a few. Missionary vision will come through a study of God's Word and a prayerful consideration of the world's needs today. For those who desire to have a part in fulfilling our Lord's purpose for mankind, realizing the amazing privilege of being laborers together with God, the following chapters are written."

The author concludes this splendid work with a chapter on "The Missionary Goal." Here he writes: "This glorious appearing of our Lord Jesus is indeed the goal of all true missionary work. Only then will the Church which is His Body be completed. The servant of the Lord must ever keep this vision before him for it is the living hope which inspires the missionary in all his labors. From earth's most remote corner in that day shall gather a great multitude which no man can number to sing the song of the Lamb. The Saviour is building His church in preparation for that day. . . . In view of the Saviour's clear statement that 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come' it is surely not unreasonable to believe that there is a vital connection between the failure of the Church to complete the task of world evangelization and the delay in our Lord's return." The closing plea is for a decision to be made that involves nothing less than a life fully controlled by the Holy Spirit. Here is a book that carries a great message for students who are wrestling with the problem of the investment of their lives for Christ.

—J. R. R.



APR 8 1955

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

APRIL 6, 1955

## *Sun of The Morning*

*Sun of the morning, Thou eternal Flame  
Who came to illumine the shrouded earth—  
Born poor, lived dutifully, died in shame  
That mortal man, through Thee, might have rebirth,  
Hail to Thee, most worthy in all the world!  
Not as the crowds in Jerusalem cried,  
But then to turn with furious hatred hurled,  
Nor as men, now, intone with pomp and pride.  
No, none of these can ever signify  
The import of Thy sacrificial death.  
Only a contrite heart can glorify  
The meaning of Thy resurrection's breath.  
O Wonderful Creator of mankind,  
Let Thy pure Light shine in the darkened mind.*

—R. ROSS PARKHILL

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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## EDITORIALS

### The Glasgow Campaign NEWSMAN TO WRITE ARTICLES FOR JOURNAL

Glasgow, Scotland, March 22, 1955.

Dear Dr. Dendy:

Have just received your note and was glad to hear from you again. You know, Southern country boys so far from home get a little lonesome and we're always glad to hear from those we consider homefolks.

I will certainly make it a point to get a story off for you each week while I am here, and appreciate the opportunity.

The meetings began only last night and little has shown up in the way of individual testimonies, but I have asked Lorne Sanny to keep me posted on news of that nature. There is no doubt in my mind that the most heartwarming news of any crusade comes through the lips of people who have had the chains of sin unshackled and see for the first time the wonderful truths of Christ.

What a wonderful thing it is that God is doing in this bustling little country of Scotland. Church leaders say that the country is united as never before in history as the people have come together in one accord to pray for a moving of the spirit of God. And in answer to the prayers of Christian people He is moving in a marvelous way.

I think you will be thrilled as I was to read Bill's remarks on the day of dedication. The people gathered sacrifices, and Solomon prayed that God might be pleased with the preparations

and the building of the temple. The people waited to see if God would answer and the Scriptures said that "fire came and consumed the sacrifices."

This was the day of dedication for the All-Scotland Crusade. All preparations had been made. The beautiful hall called Kelvin had been prepared. Prayers had gone up to God. The people had been prepared by wireless, television and the press. The people could see and follow with their prayers. Now they stood with bated breath and waited for the fire to fall and for the bones to come to life. Now they waited for the fire of God. Without the power of the Holy Spirit, all the preparations would be "sounding brass and a tinkling cymbal."

Billy, who gains more humility with every ounce of greatness, said:

"Today I want to humble myself in your presence as best I can. I want to dedicate myself to Christ afresh. We as a team will offer ourselves to Him and to you. We promise that we will give all that we have—physically, morally and spiritually. We promise to become channels that God may flow through us. We promise to dedicate ourselves to this task. We promise by God's grace to try at this time to proclaim His message—to preach Christ and Him crucified as the only hope of the world in which we live.

"We stand and pray that the fire from Heaven will fall and that the wind will scatter it across Scotland and that all Scotland will be aflame and the impact will be made on the world that desperately needs Christ."

At the first meeting last night he preached the Word, in all its simplicity. A five-year-old could understand and the grownups drank hungrily of the Bible truths—all are sinners; the wages of sin is death; the blood of Jesus Christ



is the only answer for sin; commit your life to Him and live for Him seven days a week; stand unashamed and say "I will."

There was no pleading at the invitation. Little or no emotion was evident. He simply asked the people to come and confess Christ before men. It took the reserved Scots a few minutes to get started, but Billy just stood there and waited. Then they started—two ladies, a mother and her daughters, a little fair-haired boy with one of his long socks down around his ankles, 'teen-agers holding hands, elderly parents, tears coursing down their cheeks.

The fire had fallen. It was in the hearts of the transformed people who stood there. I'm afraid that most of my friends in the press missed it. They were looking for the power in the eyes of Billy.

Tell Dr. Bell that he must come over here and see this. Harringay is small by comparison. It needs the analysis he gives so expertly. Give my best to your wife and Mr. Smith. Pray for us.

Yours in Christ,

George Burnham

## The CHRISTIAN BEACON And The COMMUNISTS Attack Billy Graham

This *Journal*, along with millions of individual Christians, has rejoiced in the work God has been doing through His servant, Evangelist Billy Graham. We have rejoiced because of the content of the message; because of the clarity with which this message is preached; because of the complete dependence which is exercised on the Word of God as the Sword of the Spirit; and, the marked evidences of the power and presence of God's Holy Spirit in Mr. Graham's work, and the tens of thousands of souls which have been won to a saving knowledge of Christ and whose lives, as a result, have been transformed.

During his ministry, it is inevitable that Mr. Graham should have made some mistakes. He has also made enemies. Among his bitterest opponents are to be found the Communists, the extreme Liberals, and those Fundamentalists associated with Dr. Carl McIntire and the *Christian Beacon*.

Over the years, the *Christian Beacon* has repeatedly attacked Mr. Graham. The latest chap-

ter in these attacks is to be found in the March 17th issue, about half of the paper being taken up with various accusations against Mr. Graham's message and his methods.

The very obvious reason for these attacks is Mr. Graham's willingness to preach the Gospel to *all who will hear*. This runs completely counter to the philosophy of "complete separation," held and practiced by the American Council and its adherents. Also, Mr. Graham sends the converts into the church of their choice. (According to the American Council, converts should go to American Council churches only.)

It is revealing to note that the *Christian Beacon* criticizes Mr. Graham's recent meeting in Madison Square Garden because liberal Churchmen were invited and were present. At that meeting Mr. Graham's theme was: All men are sinners—the wages of sin is death—Christ died for our sins—accept Him and find forgiveness of sin and rest to your soul. This Gospel was clearly and forcefully preached and about 1500 people came forward quietly to either accept Christ as Saviour or to re-dedicate their lives. We just thank God for every liberal Churchman, every unsaved person, and yes, for the Communists who were at that meeting.

We have before us copies of two Communist papers published in East Berlin, containing attacks on Mr. Graham which are so vile that we do not care to print them.

However, because of this renewed attack on Mr. Graham on the part of the *Christian Beacon*, we are printing below a letter which we wrote to Dr. Carl McIntire nearly three years ago. It is significant that at that time the *same attacks* were being made on Mr. Graham by the *same group*.

—L. N. B.

Asheville, N. C.  
October 29th, 1952

Rev. Carl McIntire, D.D., Editor,  
The CHRISTIAN BEACON,  
Collingswood, N. J.

My dear Mr. McIntire:

Having noticed your persistent and unrelenting attacks on Billy Graham and his work and now having read your issue of October 23rd in which you and your associates continue this campaign of trying to tear down a Christian brother to justify and elevate your own position, I hereby express my own utter revulsion at your attitude and make this protest, futile tho it may be.

The Southern Presbyterian Journal, a Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints, published every Wednesday by The Southern Presbyterian Journal, Inc., in Weaverville, N. C.

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I yield to no man in my loyalty to the essential doctrines of Christianity and I am willing to stand up and be counted for my faith and for my convictions and to suffer any consequences of such a stand. But I abhor and deplore that which you are doing in the name of the defense of the faith.

You and your associates cannot say one word against the Gospel which Mr. Graham preaches for it is the Gospel of Jesus Christ, without quirks and without reservations.

You and your associates cannot accuse him of compromising or trimming his messages, for wherever he goes he preaches such doctrines as the vicarious blood atonement, the utterly lost state of the unregenerate, the new birth, Heaven, Hell and even the second coming of Christ, and he preaches these truths as the Church has held them historically through the years.

You and your associates cannot accuse him of an unloving spirit for he is a living example of humility, love and willingness to be misunderstood, that he may win men to Christ. You and your associates made yourself ridiculous by saying he compromised in his discussion with Dr. Sockman on the "Town Meeting of the Air" in January 1951. Because Mr. Graham treated Dr. Sockman as one gentleman should have treated another did not involve a compromise and millions who heard that discussion that night felt the power and the presence of God's Holy Spirit in Mr. Graham's prepared remarks and in his answers to the questions put to him.

Certainly you will admit that the greatest need in the world today is a revival WITHIN the Church. No one needs revival more than the Liberals and Modernists. That God has given Mr. Graham entree to many such should be a source of thanksgiving and a stimulus to Evangelicals to pray for him in that ministry. But, because this violates your idea of "separation", you unrelentingly attack him and that BECAUSE HE GLADLY PREACHES TO SOME WHO NEED THE GOSPEL MOST.

If he shuts himself off from the opportunity by such a ministry he would lose one of his greatest privileges and challenges. In many cases, Liberals and Modernists may cooperate because of the pressure of public opinion. But in these days when so many have lost their message, or never had one, it is a miracle of God's grace that these men are HEARING the Gospel preached as God enables Mr. Graham to preach it, and then are seeing demonstrated the power of such preaching in our modern world.

You and your associates apparently have no thankfulness for the tens of thousands who have accepted Christ in Mr. Graham's meetings. You do not rejoice that among the Liberals there are ministers who have had their ministry completely

transformed by what they have seen and heard while at the same time preaching the Gospel which alone can save.

I am convinced that if our Lord were here today you would condemn Him for consorting with and preaching to publicans and sinners. But He would also preach to Liberals and Modernists, denouncing sin and unbelief wherever He found it, loving the sinner while hating his sin.

No doubt Mr. Graham has made mistakes. Unquestionably he has at times been misrepresented and misquoted. All of these things will happen as long as he is exercising a public ministry. He needs our prayers, not the picking of flaws and looking for any and every opportunity to hamper and hurt his work. Certainly he has the right to expect the prayerful backing of Christians.

Mr. Graham longs that the Church might be revived and made the impression on the contemporary world order that it should. When he speaks of a "spiritual ecumenicity" he is not speaking of the ecumenical movement accomplished by compromise or watering down of Christian truth. Rather he is preaching his heart out that all of the Church might see and hear that there is but one Gospel—The Gospel we find in the Word of God and that it alone can save the individual and, through the individual, society. Such a vision is not a compromise, rather it is Christian statesmanship at its best. That God has given him an unparalleled opportunity to preach to all sections of the visible Church should be a source of thanksgiving to God, not of bitter denunciation.

With all my heart I believe in the plenary inspiration of the Scriptures. Mr. Graham does the same and the power of his ministry stems from his complete reliance on the use of the Word of God as the Sword of the Spirit. His work is a living testimony to the power of the Word and a constant rebuke to those who think they can handle the Bible in any other way.

One wonders if you know what you are doing. One of your followers recently presented a list of accusations against Mr. Graham and his work which are the product of either a diseased mind or of one who has sold himself to deliberate lying. Another prominent Fundamentalist leader is reported to have said he will "get Graham if it is the last thing I do." This week I have had two letters from men who read the "Beacon" but also have attended Mr. Graham's meetings and who listen to him each Sunday on the "Hour of Decision". They, along with thousands of others feel that it is tragic that some who make the loudest claim to being "Fundamentalists" should JOIN HANDS WITH THE GODLESS in denouncing a man God is so greatly using.

Our Lord's words are worthy of study: "Forbid him not, for he that is not against us is for us".

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Moses' words to Joshua are also good for us today: "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them".

If you print this letter, I insist that it be printed in full.

Sincerely yours,  
L. Nelson Bell

## EDITORIALS

### Our Glorious Future

*"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."*  
II Cor. 4:18.

The only people in the world who have the right to smile, to laugh, to be happy, to walk with a spring in the step and a song in the heart are Christians.

Only the Christian has true hope, confidence and assurance. Why? Because he knows where he will be ten million years from now.

We believe too little is said today of the glories God has in store for His own. Thoughts of Heaven should be a source of inspiration for Christian living in this world. They also are an incentive to win others to a like glorious hope.

During these days when our thoughts are directed to the resurrection of our Lord we need to remember the true significance of that stupendous event. While the cross of Christ, with all of its implications, is the central event of all history, the resurrection of our Lord is the crowning evidence of His redemptive work and, on that resurrection we base our certain hope of immortality. Without the resurrection Christ's death would have become the symbol of a lost cause; because of His resurrection we know that we shall live with Him forever.

Because of the resurrection Christian faith and eternal life become inexorably linked in one.

The Christian's future is glorious; glorious because of the surroundings and also glorious because of the companionship.

First of all, we will have *glorified bodies*. Years ago Arthur Brisbane told the story of the funeral of the cocoon.

First it was a repulsive caterpillar, then it crawled out on the twig of a tree and died and the little animals of the forest found the cocoon and decided to have a funeral for it.

But, while they were having the funeral a beautiful butterfly was flitting over their heads. The same life which had existed in the caterpillar, and which had been dormant in the

cocoon was now in this radiant butterfly. It now had a *glorified body*.

What our glorified bodies will be like is a mystery we shall some day joyously discover. It will be beyond human description for it will be fashioned after His glorious body.

The characteristics of our Lord's resurrection are interesting, and, they may be significant. He had *scars* from wounds received in the days of His flesh. At first it was not recognized, but it was a *real* body and *He* ate and drank in the presence of His disciples. (*"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom"*). Also, His resurrection body could be handled and felt. (*"Behold my hands and feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have"*). But, that precious resurrection body passed through closed doors at will. Later, John was given a vision of the risen Christ and it was so glorious that he wrote: *"And when I saw him, I fell at his feet as dead."*

There are other characteristics of our resurrection bodies: no sin, no pain, no sorrow, no tears, no physical exhaustion, no want, no sickness, no human limitations.

The Christian's hope also includes *glorious surroundings*. *"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."*

The Bible, describing Heaven in terms we humans can understand, tells of streets of gold, gates of pearl, light from the presence of God Himself,—a place of endless day and without shadow of night. We are told that it is "built by God," that it is "eternal in the heavens," and that it is a "kingdom which cannot be moved."

Also, Heaven will be a place of *glorious companionship*. Our Lord will be there: *"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."* And: *"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."*

Without a doubt the sweetest and most glorious thing about Heaven will be the companionship we will have with God and His eternal Son, Jesus Christ. Limited by our physical senses, handicapped by our sinful and imperfect lives, we can only dimly understand the wonder of being in His eternal presence forever. How true the words of the hymn will be:

*"When by His grace, I shall look on His face,  
THAT will be glory, be glory for me."*

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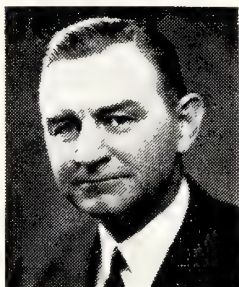
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But, in addition to this we shall also rejoice in the companionship of God's redeemed from all the ages—Abraham, Moses, David, Isaiah, John, Paul, St. Augustine, Martin Luther, Calvin, John Knox, David Livingston, Wesley,—our own loved ones who died in the Lord.

How can this glorious future be ours? Listen to the Apostle Paul: *"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."*

And again: *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."*

This glorious future with its glorified body, its glorious surroundings and its glorious companionship belong to all who have given their hearts to Christ, accepting Him as Savior and Lord.

Faith in the resurrection and work for the Lord go hand in hand:

*"But now is Christ risen from the dead, and become the first fruits of them that slept."*

*"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."*

—L. N. B.

## The Cup of Hemlock The Cross of Calvary The Torrent of Stones

The first was the lethal potion that brought Socrates to his death; the second the Tree on which they crucified the Lord of Glory; the third the means that brought Stephen to his martyrdom. The philosopher embraced death as a dear friend. The Saviour shrank from it as the last enemy. Empowered by the Spirit of Him Who had conquered death, the martyr met a foe whose sting was gone.

In Plato's *Phaedo*, Socrates reasons in the highest and most sublime fashion of the immortal soul. For him, the body is only an outer garment which prevents this soul from living according to its own essence. Here the soul which belongs to the eternal world is confined as in a strait jacket. Body and soul are radically different, they belong to contrasting worlds. Death is the great Liberator, loosing the chains and freeing the soul from the prison-house of the body. Socrates taught and lived this doctrine, and so died in complete composure. Death only completed his liberation to live in the world of eternal ideas. For him, whoever fears death loves this world of body and sense; and does not realize that death is the soul's great friend. Even in this life Plato soared to the world of ideas; and the destruction of the body only loosed the ropes for his final flight.

On the other hand, in the Synoptics and in Hebrews, when Jesus faces death He trembles and loses heart. There is nothing divine in death for Him. It is something dreadful. He does not want to be alone. He turns to the Father anew, for He is really afraid. He has nothing of the composure of Socrates. He offers up strong cryings and tears to Him Who is able to save Him from death, and is heard for His godly fear. He prays to the Father, with Whom all things are possible, to be spared death, Mark 14.36. Only if this greatest of all terrors is the will of the Father, does He submit to its horrors. Death is the enemy of God, for it means to be utterly forsaken. Thus He does not want to be alone and repeatedly calls for the disciples to watch and pray with Him. Those in the hands of death are thereby forsaken of God. They are in the hands of God's enemy. Jesus does not welcome death as a friend, but cries out against it in its terror, even as His apostles describe death as the last enemy, I Cor. 15.26, Rev. 20.14.

For the Bible, death itself is not beautiful. It is surrounded with the odor of decay, it is a curse brought on by man's sin. It is conquered only as sin is atoned for. Sin, death, and Satan are all enemies of God; but through the saving work of Christ, God is able to use the one as well as the other—despite their enmity. God forgives our sins, restrains Satan, and heals our bodies. Each such act is a partial resurrection, depending on the expiation and resurrection of Christ.

For the Bible, body and soul do not belong to two different, contrasted, worlds. God made the visible as well as the invisible. Consequently, the soul is not saved by the dissolution of the body. Paul does not place soul and body in opposition as does Plato; rather he speaks of the inner and the outer man. The man as God made him was corrupted and brought



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under the dominion of death by sin; but man as a whole was free, in principle, when God raised Christ up from the dead.

Christ conquered death for us by repairing to sin's domain and actually dying. He gave Himself in body and soul—He lay down His life the most precious gift of God—to atone for our sins—to reconcile us to God. And His Resurrection is a positive deed of God's almighty hand bringing back to life all of man which God had created and death had destroyed.

Accordingly, though the visage of Jesus was marred more than any man, the face of Stephen shone like an angel. Being filled with the Holy Spirit, Stephen's eye was focused upon the Son of Man Who had died for him, the Lord standing at the right hand of God. Because Christ is the answer for sin; therefore, He has the answer to death. The sting of death is sin; and the strength of sin is the law. But when Christ took the handwriting in ordinances that was against us out of the way by nailing it to His Cross; He became the end of the law for righteousness. He robbed death of its sting and snatched the victory from the grave. Thus the coming of the Spirit from the Son of Man enabled Stephen to preach with passion and die the death of the dauntless. The first Christian martyr died in this assurance: He that raised up Jesus our Lord from the dead will also raise up with Him the mortal body of His witness by the Spirit that dwells in him. The death of Jesus for Stephen and the presence of the living Lord with Stephen enabled the martyr to commit his forgiven and forgiving spirit to the Saviour Who had redeemed it.

Above the hail of deadly stones heaven opened for the martyr whose sins were all forgiven—washed in the blood most precious until not a spot remained.

Stealing the terror from the last enemy was the vision of the Conqueror of Death, the resurrected Son of Man standing at the right hand of God.

—W. C. R.

## Billy Graham's Popularity

By George E. Sokolsky

The fact is astounding that Billy Graham, the evangelist, could fill Madison Square Garden in New York with an estimated 5,000 standing on the street, on a cold wintry day, listening to a loud-speaker. Although about 25,000 people is not an enormous number in ratio to the total population of New York, it is larger than a prize-fight, a basketball game, or a political speech draws in this city.

The question must then arise: Why is Billy Graham so popular?

### He Talks Religion

The answer is quite simple: He talks religion. Too many clergymen, in their sermons these days, do not talk religion. They talk about everything else. They review books of temporary value; they review Broadway plays; they are amateur psychiatrists; they go in for social action; they turn the pulpit into a political forum. But they do not talk of man's relations to God and of the evil of sin and of the consequences of infractions of the moral law.

And except for the very few who possess extraordinary histrionic and forensic talents and the other few who do, exceptionally, devote themselves to the task of being God's messengers, their sermons become tiresome and are often trite, and the congregants find golf more amusing or give themselves a few hours to "Do It Yourself" occupations at home.

### Reaches Conscience

That is why Billy Graham draws such crowds. The man is not a great preacher, in the style, let us say, of Henry Ward Beecher, but he reaches the conscience of an era that seeks God all over again.

The clergy of all denominations might learn something from the phenomenon of Billy Graham, just as they might have learned something from Bishop Fulton Sheen or Norman Vincent Peale. I have heard Catholics criticize Bishop Sheen for being a showman, but he reaches men's minds and hearts and they understand what he says and they find comfort and guidance in his ministrations.

I once had quite a quarrel with a Protestant clergyman over Norman Vincent Peale. This clergyman arbitrarily insisted that Peale was not a Christian because he did not preach his particular brand. The clergyman, incidentally, preferred communism to Catholicism, although he abhorred both. So I made the point that Peale—this was before his astounding success as an author and on radio and television—could fill his church with people who would not go elsewhere.



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In our disturbed period, men and women turn to God for peace and comfort. They want to hear God's word. Call it escapism, if you please, but they are not escaping to voluptuousness and drunkenness. They are escaping from the unreality of fear of the atom to the reality, for them, of the life eternal. It is a wholesome response to the challenge of the confusions of our times. For many, who have been lost in the maze of argumentation and confusion, it opens a door to a new and rich experience.

### Not Public Forums

The churches of God are not public forums nor are they substitute pews for the couch of the psychoanalyst. The clergy are not important as editorial writers who read complex studies on social problems. There are others to perform such wonders. The following paragraph was issued by an important religious denomination:

"... There is growing up over against communism a fanatical negativism. Totally devoid of a constructive program of action, this negativism is in danger of leading the American mind into a spiritual vacuum. Our national house, cleansed of one demon, would invite by its very emptiness, the entrance of seven others. In the case of a national crisis this emptiness could, in the high sounding name of security, be occupied with ease by a Fascist tyranny."

What is the constructive program? I do not see it in the document. I do not see a statement of fundamental Christian doctrine such as Billy Graham preaches and such as his immense following craves. The clergy who fail to recognize that their function is a particular one, fail to meet the issue of our times which is how to bring God back into the home, back into the school and the workshop, back into the church.

I have come across clergymen who are Humanists. Man is the center of the universe. Man is everything. They avoid mention of God, but they capitalize science. That, of course, is their privilege, but what are they doing in the churches and synagogues?

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## The Lord's Supper

By Gordon H. Clark

As one might expect, the Westminster Confession in explaining the Lord's Supper emphasizes the distinction between the evangelical and the Romish views. The two most important points at which Romanism has departed from Scriptural teaching are its theory of transubstantiation and the derivative doctrine that the mass is actually an expiatory sacrifice.

Transubstantiation is the theory that the bread and wine, by the magic pronouncement of the priest, become in substance the very body and blood of Christ. Inasmuch as the sensible qualities (i.e. the color, taste, consistency, etc.) of the elements remain unchanged, Rome supports the theory of transubstantiation by an appeal to the philosophy of Aristotle in which a particular relationship between substance and accident is elaborated. Aristotle's philosophy is too subtle to be discussed here, and the Bible centered thinker can hardly make Aristotle his guide for the Lord's Supper. As a Scriptural basis for transubstantiation the Romanists teach that Christ's words, "This is my body," changed the bread into his body. And even the Lutherans, though they repudiate transubstantiation, take these words literally and insist that the verb *is* can have only one meaning. It requires no profound scholarship to see that this is not so. The verb *to be* in Scripture can and does take on figurative as well as literal meanings. When Christ said "I am the door," he surely did not mean that he was an oak panel three inches thick. Again, "I am the resurrection," does not mean literally that Jesus was Lazarus walking out of the tomb. In the book of Revelation the verb *to be* is frequently used in the sense of *to represent*. For example, "The seven stars are the angels of the seven churches, and the seven candlesticks . . . are the seven churches" (Rev. 1:20); "these are the two olive trees" (Rev. 11:4); and "the seven heads are seven mountains" (Rev. 17:9). Now, in the same sense in which the seven heads are or represent seven mountains, so the bread is or represents Christ's body. The one is the figure of the other.

What further makes transubstantiation abhorrent to those who abide by the Scriptures is the inference drawn from it. If the bread is literally Christ's body, and if the priest breaks the bread, then Christ's body is broken again and the sacrifice of the cross is repeated every time the mass is said. The Council of Trent (Twenty-second Session, chap. 2) asserted that "this sacrament is truly propitiatory . . . , for the Lord, appeased by the oblation thereof, . . . forgives even heinous crimes and sins. For the victim is one and the same." Against this view the Scriptures are particularly explicit. Hebrews 9:22-28 can hardly be misunderstood: "Nor yet that he should offer himself often





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... but now once in the end of the world ...  
So Christ was "just once (once for all) offered  
to bear the sins of many."

For these unscriptural theories imposed by  
the arbitrary authority of the Roman Church,  
a number of subsidiary objectionable practices  
follow. For once the rule of Scripture is by-  
passed, there is no restraining man's fertile im-  
agination. Hence the Roman church "reserves"  
some of the body and blood of Christ and car-  
ries them around in processions. Instead of  
celebrating the Lord's Supper as a common meal,  
it serves private masses. Contrary to the express  
command of Christ, it denies the cup to the  
laity; and it has even done away with the bread  
in favor of a glucose wafer. Then too, whereas  
Christ instituted the Lord's Supper after the  
regular Passover meal, the Roman church, again  
by an arbitrary act of authority, requires its  
people to fast from midnight until they receive  
the wafer in the morning.

But if the Roman church is so obviously not  
a Christian church, what shall be said of mod-  
ernistic churches? When ministers reject the sole  
authority of the Bible, where can they find the  
rules and practices of the Lord's Supper—or  
any any part of ecclesiastical administration—  
except in their own arbitrary imaginations? If  
it seems aesthetic to them, they will push the  
pulpit and its Bible over to one side, abolish  
the communion table, and put up an altar  
against the back wall. Now, it is easy to under-  
stand why they wish to remove the Bible from  
its place of central importance; but what do  
they put in its place? What are they asking the  
congregation to center attention upon? That  
piece of furniture they call an altar—what do  
they sacrifice upon it? Surely they do not hold  
to transubstantiation. Unfortunately they do  
not believe that even Christ's sacrifice on Cal-  
vary was satisfactory to his Father's justice. In  
fact, we might ask why such churches go through  
the motions of celebrating the Lord's Supper.  
What do they mean by it? Such questions, I fear,  
cannot be answered clearly because these peo-  
ple have no infallible rule of faith to direct  
them how they should glorify and enjoy God.

On the contrary, a confessional church, if it  
believes its Confession, knows what the sig-  
nificance of the sacraments is, understands why  
it administers them, and, instead of relying on  
vague answers, unguided imagination, or  
aesthetic taste, can give clear-cut, above-board  
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# “He Descended Into Hell”

## A Sermon on the Death of Christ

Acts 2:22-36

By Rev. G. Aiken Taylor, Ph.D.

No matter how they may disagree in other respects, virtually all Christians agree in one respect: the death and resurrection of Jesus Christ are the most important events in the Bible. Christians are also agreed about something else: the Bible, as a whole and in all of its parts, can be understood only in the light of the meaning of the death and resurrection of Jesus Christ. At the very heart of Christianity there stands, not an idea, not a set of principles, but a definite period of time in history; that period of time from the dawn of a certain Friday until the dawn of the following Sunday in the Passover Week of a certain year 2,000 years ago. And to this day, the meaning of Christianity cannot be separated from the meaning of what happened during those three days.

Now without any doubt Jesus Christ died on the Cross of Calvary. Without a doubt, also, so far as we are concerned, Jesus Christ rose from the dead the third day following His death. And, according to the preaching of the apostles and the witness of the entire New Testament, that death and that resurrection have essential significance for the salvation of men and women. For 2,000 years the Christian church has preached salvation through the death and resurrection of Jesus Christ. But Christians have not always fully understood, nor fully agreed upon the meaning of that Atonement. Just how the death and resurrection of Jesus Christ could for all time, guarantee salvation to sinners who believe, remains a great and holy mystery.

The New Testament says that in this Event Christ became the “propitiation for our sins.” Some theologians, seeking to explain the holy mystery, have spoken of Christ “paying a ransom for us.” Expressing it another way, the Westminster Confession speaks of Christ “satisfying divine justice, and reconciling us to God.” Christians have always believed that Christ, by His death and resurrection, did something for us that we could not do for ourselves: paying a debt that we could not pay, and somehow obeying the divine law which we could not obey. But Christian thinkers have never been able to explain the mystery without leaving it almost as mysterious as it was before they sought to explain it.

Upon another thing Christian thinkers have been agreed: that the sufferings of Christ were

an important part of the mystery, in some way separate and distinct from the fact of His death and resurrection. Somehow, we are told, He suffered because we were due to suffer, and because He suffered we are spared the suffering to which we otherwise were liable.

Christian theologians, wondering how all these things could be, have occasionally spoken of the death of Christ as of infinite value because it was an “infinite” death. They have said that the sufferings of Christ were infinitely efficacious because they were infinite sufferings. That is, because He was holy and perfect and good, suffering, for Him, was infinitely painful and, in some unspecified way, included all of the pain of our sufferings.

To those who somewhat inquisitively but reverently pointed out that despite all of His agony Christ actually lived a relatively short time on the Cross, and even less than the time of the thieves crucified with Him; in short, to those who have noticed that occasionally human beings have apparently been called on to suffer more physical pain than Jesus suffered, theologians have replied by saying that because Christ was perfect and sinless, suffering in some way hurt Him more, and was infinite in its effect. But that is not a very satisfying explanation.

What is the significance of the death of Christ? What, in short, was the Atonement? And what is the connection between Calvary, the empty tomb, and my spiritual welfare? These are the questions that we are seeking to answer here. I think the answer may be found in a phrase contained within the best-known affirmation of faith outside of Scripture: the Apostles’ Creed. In its early “baptismal formula,” the Christian church put into words a thought suggested by Peter in his sermon on the Day of Pentecost. Declared the early Church: “He descended into hell.”

Within that phrase lies the significance of the Atonement. It is not a phrase to be recited lightly. And it must not be misunderstood, as it evidently has been misunderstood by unthinking persons who have thought to remove it from the Creed, because they judged it “offensive.” It is rather a phrase that throbs with cosmic significance. What does it mean?

To begin with, a number of observations may be made of the curious way in which the Bible





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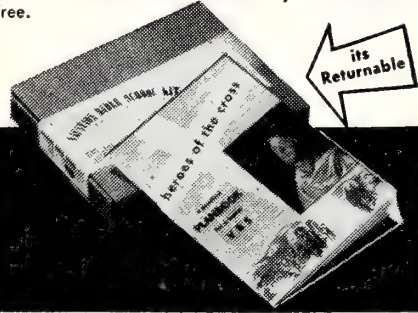
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refers to death. The Bible, and especially the New Testament, does not refer to death as we do. It seems, rather, to take a two-fold view of the meaning of death. The New Testament speaks of death as a future event for some people, as a past event for others. It speaks of death as a frightful event for some people, as a happy event for others. It even speaks of death, occasionally, as a past event for some who are still alive! The Apostle Paul rather curiously declares, "We are dead and our life is hid with Christ," and, in another place, he speaks of "bearing about in the body the dying of the Lord Jesus." Occasionally we find Paul referring to death not as death at all, but as "sleep."

When we search the Gospels we find that Paul certainly had good reason to speak of death as he did for Jesus spoke of death in the same way. On at least two occasions Jesus referred to one who was dead but whom He would shortly raise from the dead as being "asleep," and the record tells us that the people laughed at Him for thus speaking of death. And in one of the most beautiful passages in all the Bible the Lord uttered the strangest words to be found in all Scripture on the subject of death: "He that believeth on me, though he were dead, yet shall he live: and he that liveth and believeth on me, shall never die!" In Him, said Jesus, dead men would see life, and men who live shall not die! But men always have, and continue, from that day to this without exception, to die!

The answer to the riddle, of course, is that there are two kinds of death. The first involves the destruction of the body and is occasionally referred to in Scripture as "sleep." The second involves the destruction of the soul and is al-

ways referred to in Scripture as "Death." As the New Testament understands it, the death that we know is not *Death!*" Death—the kind the New Testament considers important—is something we have never seen. It is real, but its reality we must take on faith, because we know nothing about it. Death, as the New Testament understands it, is a dreadful thing, as opposed to "sleep" in the Lord which is beautiful and almost to be desired. Death is awful. It is everlastingly painful. It is utterly final. It is something to which all men are liable. It is something from which no man returns. But it is something the Christian confidently expects never to experience!

That Death which has religious significance as the Bible understands it, is not the destruction of the body, but the Death of the soul.

Now what about the death of Christ? The important thing which we have missed in most of our discussions of the death of Christ is that the Bible understands it to have been related to that Death which the Christian expects to escape. It is not the destruction of the body to which we refer when we speak of the Death of Christ, but the other, more terrible experience. Remember that the Apostle Paul spoke of Christ's resurrection as the first fruits from the dead. Christ is the first to be raised from the dead, and we place our hope of the Resurrection in the fact that He arose.

But Jesus Christ was *not* the first to rise from that experience we speak of as "death!" There are instances in the Old Testament of persons who were raised from the "dead." And Jesus Himself on more than one occasion raised persons from the "dead." These instances, of course, were of miracles performed by the power



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of God over human beings, whereas the resurrection of Christ was accomplished by His own power. But this difference is not sufficient to explain the magnitude of the benefits made available by the Event. Moreover the Bible gives us the history of at least two men who, we are told, did not die: Elijah and Enoch!

The thing which was important about the death of Christ, was not that His soul parted company with His body in the midst of severe physical suffering! We place the emphasis at the wrong place when we seek to find the significance of the Atonement in the physical death of Christ and the physical sufferings which preceded that death!

Christ died for our sins. But He did so in order that we might not have to pass through the experience which He underwent. He suffered in order that we might not have to suffer. He died in order that, as He said Himself, those who live and who believe on Him should never die! Now it seems obvious to me that this Death is not the one to which the Creed refers when it says "He was crucified, dead, and buried." There were three who were crucified, dead, and buried that awful day on Calvary's Hill. But one of those three died and later became the "first fruits" from the dead. For, in addition to being "crucified, dead, and buried," He "descended into hell!"

There was a difference in the death of Christ and that of believers who afterwards put their trust in Him. When we die, we expect to go immediately to be with the Lord. But when He died, He exclaimed, "My God, my God why hast thou forsaken me!" When we die we are received into the everlasting arms. When He died He took upon Himself the sins of the world and was rejected of His own Father. For He "descended into hell!"

Christ did what we were scheduled to do. He suffered what we were scheduled to suffer. But not with the finality to which we are liable: for He conquered the thing which could have killed us. He was not the first to go to the Serpent's lair, but He was the first to crush the head of the Serpent with His heel. He was not the first to survive the destruction of the body, but He was the first to survive Death. He came back alive from the place of Death; He came back a Victor from beyond the point of no return.

And what did His Death mean? Well, our understanding of the meaning of His Death does not begin when we ask why He had to die, but rather begins when we realize that He was the only one who could possibly have died . . . and live again! Our overwhelming wonder is not that He should have to die, but rather here was One who had the infinite power



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necessary to return from the point of no return; to come back victorious over sin and Death! Jesus Christ did His work of Atonement upon Calvary's Cross, yes. But He did not do His work of Atonement in the physical suffering which was shared by two others infinitely less worthy than He. He did it by taking upon Himself sin who knew no sin, suffering punishment who did not deserve to suffer, dying who was not liable to Death—and returning victorious!

Now we can see much more clearly how Christ's work of Atonement can have a very real effect upon our own spiritual condition. Because He died, we escape Death: because the life which is in Him, is now in us! He returned, as it were, without the smell of Death upon Him, in order that we might be "inoculated" with His Holy Spirit! Thus, as Paul says, "the life which I now live in the flesh I live in the Son of God who loved me and gave Himself for me." I live because "Christ liveth in me" and this Life of His is immune to Death, having conquered it! Christ Himself said that it was necessary that He should go away in order that we might receive Power. That Power which we receive makes us new creatures, living creatures, possessing that thing called eternal life, and destined never to die!

Eternal life is not something which we expect to acquire at some future date. By the grace of God it is our possession *now*, and that which we call death is not Death at all, but a simple transition to an infinitely better life because there was One who was willing to die in order that we should not have to die.

In the Atonement we have, indeed, the "mystery of godliness." We shall never, in this life, understand what occurred, but in humble gratitude for our redemption, "purchased by Christ," we believe that the Captain of our Salvation "descended into hell."

## **ANGLERS**

*( By the Editor of The Testament  
for Fishers of Men )*

### **Lesson No. 101**

#### **IRRESISTIBLE**

Irresistible is a very strong word. Its use is often an exaggeration. But in fishing for men there are two elements which can make personal work irresistible. They are love for Christ and fellow man (this would include prayer), and the faithful use of God's Word.

Anglers has just received account of an incident which fairly demonstrates this statement. It comes from Rev. David T. Lauderdale, pastor of the Associate Reformed Presbyterian Church of Lexington, Virginia, and we are glad to give our readers the benefit of it.

Dear ANGLERS:

There lived in our community a dear old man who was not a Christian. I visited him a number of times, read God's Word to him, prayed with him, urged him to accept Jesus Christ as his Saviour, but all seemingly to no avail. One day, after prayer, I went to his home. I said to him, "I know you believe the Bible, don't you?" He said, "Yes." "You believe the Lord Jesus, God's Son, died for you, don't you?" "Yes."

"Then, won't you accept Him as your Saviour?" "No." "Why not?" "People have wronged me." "Won't you forgive them?" "No." "Don't you know that Christ says there will be no forgiveness for you if you refuse to forgive others?" "Yes." "Don't you know that you must soon meet God?" "Yes." "And you know your soul is lost if you won't forgive?" "Yes." "Then won't you forgive?" "No, I will not."

It was heart-breaking to me. For a while I could think of nothing more to say. Then God in His grace, caused me to think of this: "Brother, the Lord Jesus never did you one wrong in all your life, did He?" "No." "He was lied about, mocked, cursed, beaten, spat upon, and nailed to the cross *for you*." "Yes." "And He died for you?" "Yes." "Then won't you forgive those who have wronged you, for Jesus' sake?" For sometime there was no answer, but there was evidently a struggle in his heart. I repeated, "Won't you forgive them for Jesus' sake?" Still there was silence. Again, with all the earnestness of my soul, I said, "*Won't you forgive them for Jesus' sake?*" And his joyous reply rang out: "I WILL!" I baptized him then and there, in his 82nd year, his name was added to the church roll, and before that day was gone he died.

"For Jesus' sake!" because of His unspeakable love for sinners like you and me; that is the appeal that stands out above all others. It will win souls when every other appeal fails. Use it.

\* \* \*

Rev. Mr. Lauderdale gives us permission to use his name as the author of this incident, and we are sending him a leather-bound copy of *The Testament For Fishers Of Men* in accordance with Anglers' proposition for any personal work item submitted and used in this column. The *Journal* has these testaments on sale, price \$3.25 postpaid, and a fisherman etching and autograph on the flyleaf if desired.

## HELPS FOR UNDERSTANDING SCRIPTURE READINGS IN DAY BY DAY

Clinton C. Baker

*Sun., April 10, Luke 24:1-7.*

Imagine that you, with the women, had come to know and love Christ, had watched Him die, and now discovered His empty tomb. Try to feel with them in each new discovery they make. Sense their surprise at finding the stone rolled away, their bewilderment at the absent body, their fear at the angel's appearance, their joy at discovering Christ risen. In what various ways did they react when they saw Him (Matthew 28:8-10)? What does the resurrection of Christ do to me? Does it move me to love or joy or worship? Does it give me a sense of mission? Or does it leave me cold? Suppose Christ had not risen (I Cor. 15:14). What chance of salvation would we have (I Cor. 15:14,17)? What hope for the resurrection of the body (I Cor. 15:18,20-22)? What opportunity for victory over sin (I Cor. 15:17)?

*Mon., April 11, Luke 22:34-46.*

My vile sin was to be placed upon Christ. From v.40 of this chapter and John 14:30 we might infer that His prayer in the garden was the result of a battle He was waging with Satan in relation to His obedience to the Father. Do you think it is possible for a mortal man to fathom the depth of the struggle that went on in the soul of Christ that night (vv.42-44)? But we can know this—that He came through victorious over the tempter and went to the cross. Notice the application of this passage in Hebrews 12:1-4. Do I grow discouraged at constant defeat by temptation. Am I looking to Jesus (Heb. 12:2) for victory, trusting His ability to help me because of the victory He won for Himself (Heb. 4:15-16)?

*Tues., April 12, Ephesians 2:1-10.*

Notice the great change that takes place when a sinner is turned to Christ. What changes

takes place as to the god he follows (vv.2,4-6)? How is his response to God's purposes altered (vv.2-3,9-10)? How is his relationship to sin changed (vv.3,10)? What is responsible for these changes (vv.4-10)? Notice the number of times the words "grace" and "mercy" are used. Notice, also, the completeness of the change, the utter newness, God brings into a life (vv.1,5). It is a change from death to life. What part do our own good works play in our salvation (vv.8,9)? What is expected of us after we are "born again" (v.10)? How "fresh" is my gratitude for the greatness of my salvation? How thorough is the change wrought in my life?

*Wed., April 13, Luke 23:1-5, 18-25.*

What was Pilate's testimony to Jesus' character (vv.4,22)? Study the charges the crowd brought against Christ (vv.2,5,22-23). How much falsehood was in them? How much truth? How does the release of Barabbas point up the mob's attitude toward Christ? What crimes had Barabbas committed (vv.18-19,25)? Think of the punishment the crowd demanded for Christ (vv.21,23). Read John 3:19-20 for an explanation of their behavior. Study Pilate. What was his basic sin? Think of John 3:16. God's love extended to the crowds, to Pilate, and even to me. How would I have reacted to the injustice and "small" self-interest that killed my son? Am I aware of how much my sin cost God?

*Thurs., April 14, Mark 13:9-14.*

In what ways is the treatment the disciples are to face similar to the treatment Christ Himself received? Notice in v. 9 one place where the disciples can expect to be beaten. Are false religious leaders often antagonistic to evangelical Christianity? What promise is made of God's presence when a disciple is called upon to testify for Him in difficult places (v.11)? What kind of reaction to the preaching of the Gospel can be expected (vv.12-13)? Does this reaction follow your testimony? Why? Do you know of any Christian whose testimony is received in this way? Why? In connection with v.13b read Romans 8:35-39. Is there any contradiction? Do I present a real Christian testimony? Do I rest serenely on the resources of God in the face of opposition to my testimony?

*Friday, April 15, Psalm 23.*

The opening phrase sets the theme. What difference does the fact that the Lord is his Shepherd make in the life of the author (v.1b)? What difference does it make in your life? Notice the various ways in which the Lord acts as the Psalmist's Shepherd (vv.2-6). What do you think it meant to him spiritually to be led by still waters? What reasons are given (v.4) for the fact that he would not be afraid even



in the valley of death? How sufficient did he find God's grace even when he was surrounded by enemies (v.5)? What two-fold confidence does the Psalmist express in v.6? Look back through vv. 2-6. How complete is the Lord's provision for His sheep? If you are in His fold, what possible cause can you have for worry?

*Saturday, April 16, Isaiah 40:18-31.*

Notice the questions of vv.18 and 25. To what does man compare God (vv.19-20)? List the specific facts that are presented in vv.22-24,26

in an attempt to correct man's concepts? How fundamental are these truths (v.21)? Are my ideas about God the product of Bible teaching or of my own imagination? Do I ever feel that God is not aware of my needs (v.27)? When I do, how am I comparing God to an idol? In vv.18-26 the author has spoken of God's tremendous power over the universe and over the lives of men. How does He use this power to benefit His children (28-31)? How do we obtain this strength (v.31)? How many truths about the nature of God can you find in this passage that are of personal help?

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## SABBATH SCHOOL LESSONS

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### **LESSON FOR APRIL 17**

# *Rehoboam, King of Judah*

**Background Scripture: II Chronicles 10:13; I Kings 12.**

**Devotional Reading: Proverbs 2:1-10.**

Solomon has been called, The Wise Fool. If this is an appropriate name for him, and I believe it is, Rehoboam, his son, might be called, The Foolish Fool. Solomon had asked God for wisdom, and he had been given wisdom, and God added riches and success. But Solomon did not continue in the path of wisdom. He did several very foolish and sinful things. He married a great many "outlandish" women, heathen women for the most part, who influenced him to desert the God of his father David. He undertook a tremendous Building Program, which cost an immense amount of money, and made virtual slaves out of thousands of workmen, and this, together with all the extravagant luxuries of his court, burdened the people with taxes, and caused a tremendous amount of dissatisfaction and unrest, and gave an opportunity for his "adversaries" to plot the ruin of the kingdom. The worst of his mistakes and sins was his departure from the true God. He even built a heathen house of worship not far from the beautiful Temple he had built for Jehovah. If Solomon had been an ignorant man there might have been some excuse for all these unwise and sinful acts, but he had been given wisdom from above, and it is hard to see how he could have been so foolish. We see men in our day, however, who do equally foolish things. I am afraid that our country has done a great many equally disastrous things. We seem to be selling our glorious heritage of freedom for a mess of pottage. This is often true in times of victory and prosperity. Seeds are sown which bear fruit in the years to come. To a conservative in the time of Solomon, and to us who are naturally conservative today, the outlook is dark.

Rehoboam, the son of Solomon, lacked his father's wisdom and ability, but inherited his folly. His mother was a heathen woman, an

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Ammonitess (see II Chronicles 12:13), and so, of course, he did not have any godly training in his childhood, and no real home. It is easy to explain the utter folly of his reign.

In our Devotional Reading there is a plea—and when we remember the circumstances—a rather pathetic plea, for "my son" to get wisdom: "If thou wilt receive my words . . . if thou criest after knowledge . . . if thou seekest for her as silver . . . then shalt thou understand the fear of the Lord, and find the knowledge of God." Rehoboam did not follow this sound advice of his father, but rather his evil example, and as we shall see, displayed a deplorable lack of good sense and understanding, and eventually turned away from God, after three years of following in the footsteps of David and Solomon, (in his better days). He copied the weaknesses and folly of Solomon, and did not have his wisdom.

### *I. His Foolish Answer: Chapter 10.*

Solomon died, and Rehoboam reigned in his stead. The people came together to Shechem to make him king. There was one obstacle in the way. The people had grown weary of the extravagance and heavy taxation of the brilliant reign of Solomon, and were in no mood to continue the path they were traveling. Even in

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the lifetime of Solomon there were signs of discontent and even rebellion. Various "adversaries" had raised their heads in different parts of the kingdom. The most dangerous of these was Jeroboam, the son of Nebat, who had been a wise and efficient officer under Solomon, but had fled to Egypt as a political refugee.

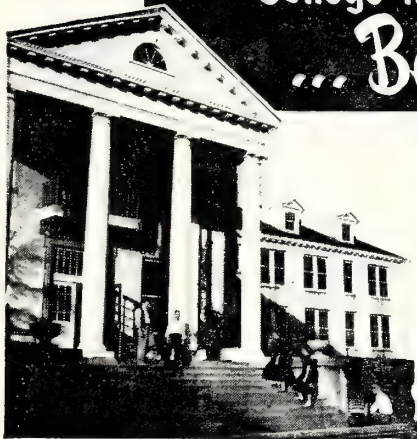
With this able leader as their spokesman, all Israel came to Shechem with some very definite demands that he "ease somewhat the grievous service of thy father." This was not an unreasonable demand, or request. The burden of taxation was too heavy to bear, and the virtual slavery of the workmen who were "drafted" for the building of the many "houses" and palaces, was extremely irritating. He put off his answer for three days.

He first asked counsel of the "old men" who had been with his father. They no doubt had been uneasy themselves at the way things were going, and they sensed the danger in the situation. The slogan of Solomon seemed to be, "Build, build, build; tax, tax, tax; spend, spend, spend." There may have been those in that day who thought that this meant prosperity; there are those in our day who seem to think the same way. These "old men" advised the young monarch to be kind and speak good words to the people, and they will be thy servants forever. This was splendid advice, but Rehoboam was not willing to take it, and so he turns to the young men who had been brought up with him. When we are not ready to accept good advice we often try to ease our consciences by

seeking counsel from others who will be more likely to agree with us. How important for a king or a president to have wise counsellors! Sometimes men are elected to rule who have had little experience. They may be good men, but they need wiser men to guide them. In our own country we see this happen, and many cases are found in the history of other nations. Queen Elizabeth was by no means an ideal queen, but she did surround herself with able counsellors, and England prospered during her reign. These younger companions of the king gave him the advice which, no doubt, he desired; "My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions."

Even a fool might have seen the outcome. The people, who already had an able leader in Jeroboam, answered with a great shout of wrath; "What portion have we in David? . . . every man to his tents, O Israel, and now David, see to thine own house." These words carry us back to the beginning of David's reign when at first he ruled over only two tribes, Judah and Benjamin. By a wise and conciliatory course David had succeeded in uniting the whole nation. There was always, however, a certain amount of jealousy and ill-will between the two sections, and while it was seemingly healed under David and Solomon, it was ready to break out again at the first opportunity. Here was the occasion, and the split became a permanent one, ten of the Northern tribes rebelling and choosing Jeroboam as their king, while only the two Southern ones remained loyal to David's house.





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I suppose that Rehoboam deeply regretted his foolish reply, but it was now too late. He might have said what was said under far different circumstances, "Of all sad words of tongue or pen; the saddest are these—it might have been." An attempt on his part to collect tribute was met by the stoning of the tax-collector. For a while Rehoboam thought of making war on the rebellious tribes, but God sent Shemaiah the man of God to tell him; "Ye shall not go up and fight against your brother." This time, he obeyed the command of God, and recalled his army.

### *II. His Few Good Years: 11:5-23.*

He very wisely built some cities for defense. He knew that the larger section of the nation had rebelled, and would most likely try to make the other two tribes follow them. When we have potential enemies, it is wise to be prepared. The spiritual and religious leaders flocked to his support, for the Temple was in Jerusalem, and there was the center of religious life. So many from the Northern tribes came to Jerusalem and strengthened him in his work. As we know, Jeroboam was wise enough to know this, and tried to offset it by making the golden calves for his part of the country. Rehoboam followed this good path for three years out of seventeen.

### *III. His Fourteen Years of Folly and Sin: Chapter 12.*

When he had established and strengthened himself he *forsook the Law of the Lord*. Perhaps it was fear—fear of losing the whole nation—and a realization of his foolish mistake at the beginning of his reign, that made him for three years, follow the right path. Like another later king, he thought it wise to "walk softly." Then, when he seems to have become more assured, he begins to turn away from God.

The result of his thus forsaking the Law is immediately apparent. Shishak, king of Egypt, came up against Jerusalem with a great army. The king and princes, thoroughly frightened, "humbled themselves" before the Lord, and the punishment was made lighter, and God's wrath restrained. Nevertheless they became the servants of Shishak, who despoiled the Holy City of its rich treasures. They carried away the "shields of gold" and Rehoboam had to substitute "shields of brass." Someone has imagined the feelings of the king as he would look upon these brass imitations; the symbols of his fading glory.

I think that we should stop here long enough to point out a lesson for the Church. We have our "Shields of Gold," precious doctrines that lie at the basis of Christianity; doctrines like the Inspiration of the Bible, the Virgin Birth, and Deity of our Savior, the Resurrection of the Body, Salvation by Grace, The Blood Atonement, The Presence and Power of the Holy Spirit, etc. In her fight against sin and Satan, we need our "Shields of Gold"; only with them can we quench the fiery darts of the wicked one. Are we going to allow the enemies of the Church—within or without—to take away these signs of our supernatural origin and strength and glory, and substitute "shields of brass"? Let us cling to the "Faith of our fathers"; the faith delivered unto the saints. When our "Shields of Gold" are stolen, our glory is gone.

"And he did evil, because he prepared not his heart to seek the Lord." His outward failure was but the fruit of his inward sinfulness. This explains his folly and failure. It will explain the folly and failure of any man.

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## *The New Life*

Hymn: "All Hail The Power Of Jesus' Name"  
Prayer

Scripture: II Corinthians 5:14-17 and  
Galatians 2:20.

Hymn: "O For A Thousand Tongues To  
Sing"

Offering

Hymn: "I Am Thine, O Lord"

### PROGRAM LEADER:

Last week we said that the real meaning of Easter is to be found in the resurrection, and the significance of the resurrection is the victory over sin and death which Christ won. The value of that victory is not merely negative (the defeat of two great spiritual enemies), it is a positive victory, because it issues in newness and fullness of life. When sin and death are defeated, spiritual life results from that defeat.

In the program last week we said that Christ's victory over sin and death is also our victory through faith in Him. "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Our reason tells us that if the victory is ours through faith, the resulting newness of life is also ours. Jesus Himself confirms our reason when He says, "Because I live, ye shall live also."

In this program we shall seek to find out how this newness of life is received in our lives and what difference it makes.

### FIRST SPEAKER:

One of the verses which was read to us from the fifth chapter of II Corinthians says that when a person is in Christ he is a new creation. The person who is in Christ has the new life of which we are speaking here. What does it mean to be "in Christ"? It means to lose our lives in His life. Jesus said that if we try to save our lives, we will lose them, but if we are willing to lose our lives in Him, we will find life eternal. When a drop of water stands by itself it soon evaporates. If that same drop of water loses itself in the ocean, its own identity is gone, but it has entered a much fuller and more enduring existence. When we, by faith, lose our lives in Christ, we give up some things that are distinctively our own, but we gain far more than we lose. We give up our sin and selfishness and receive in their place the love and righteousness of God.

Paul wrote to the Galatian Christians that since he had come to know Christ he was living

a life that was not his own. The same is true of every real Christian. When we give ourselves over to Christ, He lives in us, and the life which we have is the life of Christ in us. His death for sin becomes our death, and His resurrection is our resurrection. That is why we can say that His victory is ours. This is a great mystery to be sure, but we do not have to understand it fully in order to receive its blessings. All we have to do is to accept it by faith and lose our lives in Christ that He may live in us.

### SECOND SPEAKER:

When Christ lives in us, does it really make a difference? When we have this newness of life, is it visible to others? There certainly should be a noticeable difference. If there is no apparent change in us and in the way we live, then we may well wonder if the new life has ever begun in us. The Bible says, "Old things are passed away; behold, all things are become new."

There is good reason for the change in our way of living. Christ is in us. We are thinking new thoughts, Christ's thoughts. We have new attitudes and outlooks, Christ's attitudes and outlooks. We have new motives, Christ's motives. These new thoughts, attitudes, and motives are bound to make a real, visible difference in the way we live. It is a difference that others are able to see and that we ourselves can comprehend. The most glorious experience a person can know is the thrill of Christ living in him.

We must recognize that there are times of discouragement which come even to those in whom Christ very truly lives. There are times when our former nature, our sinful nature, is very much in evidence. Paul wrote to the Romans, "The good that I would, I do not, but the evil which I would not, that I do." This is an experience which comes to every Christian. At such times we must not give up in defeat, because the victory is ours through Christ who lives in us. We must rather commit ourselves anew to Him each day and each hour until every trace of our old sinful nature is gone and we are wholly His.

### INTRODUCE

### THE JOURNAL

### TO YOUR FRIENDS



# Church News

## Columbia Seminary Society of Missionary Inquiry Plans World Missions Conference

The Society of Missionary Inquiry of Columbia Theological Seminary, Decatur, Georgia, has announced plans for the Third World Missions Conference to be held April 22-24. The conference will be staged at Camp Smyrna near Conyers, Georgia, southeast of Atlanta.

Invitations to attend have been extended to over five hundred selected Senior High and College students from South Carolina, Georgia, Florida, Alabama, and Mississippi. The faculty and the student body, for the most part, of Columbia Seminary will attend.

Speakers included for the meeting are Dr. C. Darby Fulton, missionary statesman of the Presbyterian Church, Rev. Eugene L. Daniel, Candidate Secretary of the Board of World Missions of the Presbyterian Church, Reverend Ishmael Andrade, Brazilian graduate of Columbia Seminary at present studying at Louisville Presbyterian Seminary, and Dr. Julia Lake Kellersberger, noted missionary author.

The conference will include speakers, forums, hymn-sings, recreation, and personal conferences. Registration will begin Friday afternoon at 2:00 P. M. with the first meal served at 6:00 P. M. The conference will end following dinner on Sunday.

Registrations are being handled by Mr. Sherwood Harvard, Columbia Theological Seminary, Decatur, Georgia. Telephone: DEarborn-9147. Interested persons may contact him at this address. The registration fee is five dollars per person.

NOTE: This release is being sent to stated clerks, secretaries, youth advisers, synodical and presbyterial newspaper editors, and other persons who might be interested. It is our hope that you will give it the widest publicity in your presbytery and synod, and encourage the youth of your ecclesiastical sub-division to attend.

### BOARD OF WORLD MISSIONS

Nashville — Sixteen new missionaries were appointed here today by the Board of World Missions, meeting in bi-monthly session, the largest group to be accepted for evangelistic, medical and educational work in foreign fields in several months. Of the 16, eight will go to Korea, three to Congo, and two each to Mexico and Formosa. One has not yet been given a permanent assignment.

The Board also, during its three-day session, prepared its annual report to the General Assembly, and approved a lengthy report prepared by a special committee after a study of the recommendations of the General Assembly's Ad Interim Committee on World Missions, as presented to the 1954 General Assembly. This report was prepared at the request of the General Assembly, which sought the Board's analysis of the Ad Interim study. Drafting the Board's study were a committee under the chairmanship of Dr. Jas. A. Jones, and including Mrs. H. C. Bleckschmidt, Dr. Jas. E. Bear, Dr. H. E. Russell, and Dr. Wm. Elliott as ex-officio member.

In yet another action, the Board set up a committee and empowered it to select and purchase a site for a new Board of World Missions Building in Nashville. The committee was also told to proceed to have plans for the new building drawn up by an architect. Preliminary work has located two suitable sites, and the purchase price of either is expected to be in the neighborhood of \$50,000.

Special events occurring during the meeting included visits of men from three foreign countries. From Germany, Dr. W. C. Brueckmann, consul of the Federal Republic for the Southern area of the U. S., presented symbolic gifts expressing the gratitude of the West Germans for gifts of clothing and food sent by the Presbyterian Church, U. S., during the time of Germany's great need following the war. Presentation was made to Dr. C. Darby Fulton and Dr. Paul B. Freeland, secretary of the Department of Overseas Relief and Inter-Church Aid, which handled the relief program of the Church.

From Canada came the Rev. E. H. Johnson, Overseas Secretary of the Board of Missions for the Canadian Presbyterian Church; and from England, Dr. R. E. Fenn, Secretary of Overseas Missions for the Presbyterian Church of England. These men reported to the Board on observations of the work, problems and future of the Formosan missions of their and the Southern Presbyterian Churches. Reports were based on six weeks' stay in the island, ending in early March.

Dr. Fenn reported that there are more than 40,000 Presbyterians on the island now, with more than 400 churches. Amazing growth of the faith among the aborigines of the mountain area was also reported. Mr. Johnson described the difficult political situation in the island, but stated a belief that the island's future is much more secure as the result of America's firm stand.

A new step was taken by the Board in voting to begin a small subsidy to chaplains in the Republic of Korea armed forces. A total of \$2,400 was voted as an emergency and temporary

ary fund to support the chaplaincy work, just beginning in the Korean army.

In another action of great interest to missionaries on furlough, or planning to begin a furlough in the near future, the Board voted to increase furlough salary allowance by \$12.50 per month for each missionary. For a missionary couple this means a \$25 per month increase. The effective date was placed at April 1, 1955.

Approval was given by the Board to a request by the Korean mission for the Rev. E. H. Hamilton to be allowed to come up from Formosa to lead an evangelistic crusade in Korea. This crusade, a part of the Church-wide evangelistic emphasis and exchange, will take Mr. Hamilton to each of four main centers of missionary work in Korea for a week-long evangelistic effort in each. The Board voted to share the cost of this project with the Division of Evangelism, Board of Church Extension.

Official expressions of gratitude and appreciation were voted by the Board in taking note of the approaching retirement of Miss Alice J. McClelland, missionary to Mexico. Miss McClelland reached the official retirement age three years ago, and was granted three consecutive one-year extensions as allowed by Church and Board policy. Her retirement becomes effective June 1, after 47 years of outstanding service.

In still another action, the Missions Board named Dr. Harry Moffett, Dr. T. Watson Street, and Dr. William M. Elliott, Jr., as a committee to work with the Synod of Texas' Long-Range Planning Committee in studying the purposes and program of Tex-Mex and Pres-Mex institutions. The Synod of Texas has suggested that in the process of re-studying the purpose of these institutions which serve the Mexican-speaking youth of Texas and Mexico, that the Board of World Missions might find a means of using these schools for furthering the missionary work among the Mexicans.

### A Faithful Servant Called Home

San Luis Potosi, Mexico — Dr. James O. Shelby, 79, retired Presbyterian Church, U.S., missionary to this country, died today, closing more than half a century of ministry to and leadership of Mexican Christians. Dr. Shelby had been in ill health since December, 1953, when he suffered a stroke.

Since his appointment as a missionary in April, 1901, Dr. Shelby had served in a dozen Mexican mission stations, first in the cities in Northern Mexico near the Rio Grande, and later, when the Southern Presbyterian field was shifted to Southwest Mexico, in the country west of Mexico City. Among those which he served were Linares, Ciudad Victoria, Tula,

Mercedes, Morelia, Mexico City, Uruapan, Tixtla, Chilpancingo, Cuernavaca, Coyoacan, and San Luis Potosi.

### PRESBYTERIAN U. S. SERIES OF THE PROTESTANT HOUR

The Presbyterian U. S. Series of the Protestant Hour will return to the air Sunday, April 17, 1955, and will be heard for ten weeks. The speaker for the entire series will be Dr. John A. Redhead, Jr., Pastor of the First Presbyterian Church of Greensboro, North Carolina.

The general theme of Dr. Redhead's message is "Let God Help You." The first three subjects have been announced as "Let God Help You Find Strength for the Day," "Let God Help You Have Faith," and "Let God Help You Find Confidence in Yourself."

The Protestant Hour is heard over many stations at 8:30 A. M. (E.S.T.), 7:30 A. M. (C.S.T.) every Sunday. However, since the broadcast time does vary in some localities, it is suggested that the local newspaper or station be consulted for the correct hour in each locality.

### "Ecumenism, Bible Study and Liturgy"

Richmond, Va. — Union Theological Seminary announces the appointment of Dr. Suzanne de Dietrich as Guest Lecturer in Theology. Dr. de Dietrich is Resident Lecturer at the Ecumenical Institute, Celigny, Switzerland. Students at the Seminary and the General Assembly's Training School are privileged to attend her lectures on *The People of God* and *Images of the Church*. In addition to her responsibilities at the Seminary, Dr. de Dietrich will speak to church groups and conferences.

Ecumenism, Bible Study and liturgy (she is a member of the Liturgical Commission of the Reformed Church of France) have been her main fields of interest all through her life. She has written several books, articles, Bible study outlines in French which have been translated into many languages, however, only two of her books are in English, *BEHOLD THY KING*, and *REDISCOVERING THE BIBLE*.

## BAPTISM

By Rev. John Scott Johnson, Ph.D.

Fourth Printing, 27th thousand, 40 pages. Headings and subheadings make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low, \$3.00 will supply 25 families; \$10.00, 100 families.

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## BOOKS

**HAPPINESS THROUGH CREATIVE LIVING.** Preston Bradley. Hanover House. \$2.95.

The author of this book is a Unitarian minister. He draws large crowds and is considered a competent counsellor in human relations. It is an addition to the "self-help" literature that is coming off the press so voluminously these days. The main value of this volume is to show the best that Unitarians have to offer and how inadequate preaching is when divorced from the divine Saviour.

—J. R. R.

**MY SPIRITUAL DIARY.** Dale Evans Rogers. Fleming H. Revell Co. \$2.00.

This is an intimate accounting of one soul to its God. Writing in diary form, Dale Evans Rogers tells of the long hard road from defeat to ultimate victory. Here are glimpses into one of America's happiest homes. Here are also observations and comment on Billy Graham's campaign in England in which Dale and Roy Rogers played a prominent part.

**THE PERSON OF CHRIST.** G. C. Berkouwer. William B. Eerdmans Publishing Co. \$4.00.

By this time most of our readers are acquainted with some of the writings of this distinguished theologian from Holland. His former volumes have done much to strengthen believers in the Reformed Faith.

This volume deals with the whole subject of Christology. Dr. Berkouwer believes that the confession of the Church touching Jesus can never be a knowledge such that with it the Church can elevate itself above the world. He says: "It is precisely within the Church that people will have to remind themselves that this knowledge is a gift and a miracle which did not arise out of flesh and blood. This humility and this awareness of the origin of our confession that Jesus is the Christ do not exclude the testimony of the Church but on the contrary press the Church to it. 'He that hath not the Son of God hath not life.' This message in the Church often sounds like a proud threat to one who is a stranger to the life of grace but in reality it arises just as with John from the conviction that in Christ alone we have life."

The author believes that the Church is called upon to re-think its confession. If the Church wishes in the face of falsehood and denial to testify to the truth it will have to be more than ever convinced of the reliability of this message. He holds that the Church must know what it is about when it defends the ancient

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creeds and in this defense it will not be enough merely to extend a protective hand over the common property of tradition but it is to speak with the ring of sincerity and will have to show something of a necessity which is laid upon it.

Undoubtedly this is one of the finest expositions and defenses of the doctrine of the TWO NATURES of Christ that has appeared in many decades. Here is a book for students, ministers and teachers of theology. It is a book that will delight the trained mind. It is a book that does not evade or side-step critical issues. It should also be stated, however, that this book is also written for Christians who desire to become better informed as to the heart of the Christian faith. This book is designed to enable Christians to speak boldly and intelligently in their witness for Christ. It is a truly great book viewed from every angle. —J. R. R.

**KATHY AND CARL CAPTURED.** Dorothy Johnston. Scripture Press. \$1.50.

In this second book of the Kathy and Carl series, the covered wagon train reaches Oregon territory when it has to settle down for the winter before moving on to its final destination. Here Kathy and Carl live near the fort where the Whitmans, well-known missionaries to the

Oregon country live. Contacts with the Indians provide much of the adventure angles. Kathy is captured and carried off and Carl goes to hunt for her. This is a mighty fine story that girls will like from ages ten to fourteen.

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THE BURDEN IS LIGHT. Eugenia Price. Fleming H. Revell Publishing Co. \$2.50.

This is Eugenia Price's own story—the story of a successful young radio script-writer leading a hectic life of emptiness who came to take God at His Word. The author tells of the dark days spent on Chicago's North Side—days of loneliness and lack of direction. It tells of meeting Ellen, one who dared to live Christ before her. Here, too, are the frustrations, the conflicts and the whole story of how the author found Christ in a lonely hotel room above New York City. This book is a witness of Christ's power in transforming a life of doubting fear into one of devoted service.

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THE WESTMINSTER PULPIT, Vol. 5. G. Campbell Morgan. Fleming H. Revell Co. \$4.00.

This volume contains three series of sermons centering around Christian citizenship, Church ideals and the Kingdom of God. Dr. Morgan enunciates in clear and compelling notes the need for Christian citizenship. Stressing Church ideals Dr. Morgan discusses the government and labor required of those who name Christ as their King and would raise to His rightful place in their lives. These messages will be inspiring to Christians the world over.

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THIS IS THE LIFE. Helen Chappell White. Doubleday & Co. \$3.50.

In a collection of short stories based on the television series "This Is The Life" Helen Chappell White has recorded ten dramatic episodes in the life of the Fishers of Middleburg. Middleburg is a fictional mid-western town and there the Fishers operate a drug store. They are average Americans and yet they are different because they bring their faith into every hour of their lives. In a way these are parables of our times.

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THE WOMAN OF TEKOA. Clarence E. Macartney. Abingdon Press. \$2.00.

This master of the biographical sermon has given us another volume of twelve sermons dealing with characters of both the Old and New Testaments. Dr. Macartney prefaces this volume with an autobiographical statement, "Almost as far back as I can remember Bible biography has intrigued me. At the very start of my ministry I began to write and preach sermons on the characters of the Bible . . . There is not a doctrine of the Christian faith, not a duty of the Christian believer, not a

temptation which assails the soul of man which cannot be illustrated by some Bible character."

This volume portrays the wise woman of Tekoah, Naboth, Jehoshaphat, Onesiphorous, Naomi, Onesimus, and other lesser known characters. In each of these messages, Dr. Macartney points out the laws of life which regulate success and failure.

In the evaluation of this reviewer, the most stimulating and challenging message is on "Agrippa." It sounds a warning against being almost a Christian and the importance of being altogether a Christian. He closes his message with this statement: "The most solemn part of the service is when the service is over. I wonder what Paul thought of, what he said, if he said anything, to the soldier at his side as he led him back to his cell? He had done his best. He had brought his soul almost into the kingdom but not altogether. But almost is not enough; almost is but to fail. Why not altogether? May the great apostle's words echo not in vain and every soul hear this day — 'I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am except these bonds.'"

This volume constitutes a splendid source of sermon suggestions to ministers and an abiding inspiration to all who will thoughtfully read these messages.  
—J. R. R.

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TOPICS FOR THE YOUTH FELLOWSHIP, No. 17. Tom A. Smith. Warner Press. \$.75.

A useful book for evening fellowship meetings adapted for high school and college age groups.

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GOD'S SEVEN ABOMINATIONS. W. B. Riley - R. G. Lee. Van Kampen Press. \$1.00.

How to have a bird's eye-view of God's outlook on sin is the theme of this last work of Dr. W. B. Riley. It is based on Proverbs 6:16-19 and lists the seven sins God cannot tolerate. It is a challenging and thought-provoking little volume for the Christian who will begin to search his own heart for the roots of these sins. The last chapter was written by Dr. R. G. Lee upon the death of Dr. Riley.

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THE QUEST FOR MEEKNESS AND QUIETNESS OF SPIRIT. Matthew Henry. William B. Eerdmans. \$2.00.

The author here pleads with us to avail ourselves of the "ornament of a meek and quiet spirit," and to apply this precious and comely grace to all our contacts in everyday living. This is a deep, tender, and all-together winsome plea. No message could be more practical or fitting for this age.



PETE AND PENNY AND PRAY. Dorothy Grunbock Johnston. Scripture Press. \$2.50.

This book has been designed for use among boys and girls who have reached that point in life where the habit of personal devotions and devotional reading should be developed. There is a story for each day and each daily episode has a three-fold objective: to present a story, then a Bible truth or instruction and finally the actual Scriptural verses bearing upon that truth. All this is put together in an entertaining form. Mrs. Johnston has quite a family of her own and what she has set forth in these pages are the ideal of instruction she has found most effective and satisfactory.

THE PRACTICAL EPISTLE OF JAMES. Frank E. Gaebelein. Doniger and Raughley. \$1.50.

The aim of this volume is to present the incisive, ethical and spiritual teaching that makes the epistle of James such a vividly practical portion of the New Testament. It is Dr. Gaebelein's conviction that the message of the plain spoken brother of our Lord Jesus Christ is one that is urgently needed by the church today. The contents of this book were originally given as a series of lectures delivered before the Convention Chretienne of Morges, Switzerland in September, 1952.

The author contends that among the New Testament writings, the epistle of James has had perhaps less justice done it than almost any other. He writes, "Commentaries upon it are rather few in number compared with those on the other epistles of similar length and the significant fact is that James has been neglected and misunderstood not so much by those of liberal theological views as by evangelicals and even fundamentalists. A part of this neglect, says Dr. Gaebelein, is due to such comments that this epistle is "only elementary" in its teaching or it is "for the Jews" and not for us. Dr. Gaebelein answers such superficial criticisms by saying, "Much of what James says may be 'elementary' from the doctrinal point of view yet from the practical point of view it is far advanced. These are days when we need to get back to the plain, practical things about which he speaks with such forthright boldness."

The author is to be commended especially for his treatment of 5:14-16. This passage is treated under the caption, "Healing and Prayer." He shows how this section has been extensively misinterpreted and misunderstood by Roman Catholicism and Pentacostalism. He finds that the abiding lesson of this passage is simply this: "In the case of sickness among Christians, prayer and the Holy Spirit are essential." He expresses it this way, "Not that medical means are to be despised. It is not a matter of either prayer or medicine but of

both prayer and medicine. For Christians it is God and medicine with God first."

There are commentaries on James that are more pedantic than this one but this reviewer is persuaded that there are few that could be classified as practical in the application of Christianity.  
—J. R. R.

INSIDE BUCHMANISM. Geoffrey Williamson. Philosophical Library. \$4.75.

This volume is unique in that it represents the fruits of a prolonged and painstaking inquiry by an independent writer with long experience of conducting fact-finding investigations. In it the public is given the most complete and penetrating study of the Oxford group and "moral-rearmament" yet made. The author takes the reader behind the scenes and describes every stage of his investigation showing how as every fresh avenue of inquiry opened it was followed patiently to its logical conclusion. The narrative provides an absorbingly interesting case-history of one of the most remarkable social phenomena of present times.

COMMENTARY ON THE HEIDELBERG CATECHISM. Zacharias Ursinus. William B. Eerdmans. \$6.95.

Among the Reformers of the second generation no one can be named who is more worthy of honorable remembrance than the learned and amiable author of this noted HEIDELBERG CATECHISM. It was originally written in Latin and this volume was translated by George W. Wiliard. Though not so well known, the writings of Ursinus are well deserving of a place in every ministers library by the side of the works of Luther, Melancthon, Zwingli, Calvin and others who still have something to say to our generation. In this volume there is a faithful exposition of the Apostles Creed, the Decalogue, the Lord's Prayer all of which enter so largely into the Heidelberg Catechism. Ursinus was a man who walked with God and Christianity with him was not a theory merely but a business of life. This volume is the product of Christian genius and still has much to teach the church of Christ in our day.

THE VOICE FROM THE CROSS. Andrew W. Blackwood, Jr. Baker Book House. \$1.50.

The author presents in this volume a series of timely messages on the seven sayings of Christ from the cross. He demonstrates in a striking and effective way the pertinence of these sayings for our age and generation. These sermons are scripture-based, logically constructed and presented with force and clarity. The reading of this volume will show the relevancy of the Christian gospel to the problems and needs of today.



# Life

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Easter! The first disciples experienced it and their lives were never the same again. God had revealed Himself in Christ Jesus, had died in their stead and risen triumphant on Easter morning. His disciples were changed men—men who turned the world upside down.

The world needs such men and women today. Young people who have faced the Risen Lord, believed in Him, and dedicated their lives to His service, found new meaning in all of life. The decision of choosing a life work and preparing for it takes on new significance. In Presbyterian colleges, under the consecrated guidance of Christian professors, and in the fellowship of other Christian students, learning becomes more meaningful. Here the object is to prepare young people not just to earn to live, but to learn to live *purposeful* lives.

Encourage your young people to choose Presbyterian colleges. Help your colleges maintain the highest Christian standards in the quality of faculty and educational program.

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<i>Louisville</i>	Frank H. Caldwell, Pres.	Louisville, K.
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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

APRIL 13, 1955

*"Whosoever transgresseth, and abideth  
not in the doctrine of Christ, hath not God.  
He that abideth in the doctrine of Christ, he  
hath both the Father and the Son.*

*If there come any unto you, and bring  
not this doctrine, receive him not into your  
house, neither bid him God speed:*

*For he that biddeth him God speed is par-  
taker of his evil deeds."*

II John 9, 10, 11

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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## — LETTERS —

### UNITED STATES SENATE

March 31, 1955

Dr. L. Nelson Bell,  
Asheville, N. C.

My dear Doctor:

That was certainly a magnificent article you wrote in The Southern Presbyterian Journal.\*

It was sent to me by my friend, Mr. B. C. Garrett of King William, Virginia, and it was a great pleasure for me to insert it in the Congressional Record yesterday. I enclose the clipping.

With very best wishes, I am,

Faithfully yours,  
Harry R. Byrd

Chairman Senate  
Committee on Finance

\*"The Christian and Debt—A Moral Principle"

### NED IVERSON

Dear Editor:

Just want to let you know of God's providence to us. The Journal of March 9th came Thursday, two weeks ago carrying the announcement of Rev. H. E. (Ned) Iverson leaving the pastorate to go into full time evangelism. The day following, our minister from the Synod of Appalachia assigned for the week of Evangelistic emphasis, called saying that due to sickness he could not come. We immediately called Ned and found that he could come to us on Monday. We were spiritually enriched by his preaching of the Word; and it was literally the Word—passage after passage put together in fine exposition of salvation and in flowing language without the use of the written page. On Sunday morning the Holy Spirit moved upon us in rededication of elders, deacons and members alike. Truly the Lord has begun to revive us in

answer to our prayers. The Richwood Church has not had mid-week prayer and Bible study for eight or ten years, maybe longer; but last Wednesday we began anew with between 35 and 49 in attendance. We commend Brother Iverson to this field of service. He is well qualified for it.

Thank you for this link in the providence of God.

Sincerely,

C. W. Rightmyer  
Richwood, W. Va.

### The Glasgow Campaign By George Burnham

Glasgow, Scotland — A bewildered man, groping for the truth, does some unusual thinking.

Here are the soul-searching thoughts of a noted British intellectual leader as he listened to Evangelist Billy Graham for the first time during the All-Scotland Crusade now under way at Kelvin Hall in Glasgow.

It took a particular brand of courage for Noel Stevenson, chairman of the British Broadcasting Company's "Matter of Opinion" Division to bring his thoughts out for the world to see.

He said:

"Last night I heard Billy Graham. The myriad lights in the wide, low Kelvin Hall shone down on thousands of men and women who must have been wondering, as I was myself, just what their motives were for being there.

"Was it idle curiosity? Was it a sense of inadequacy? Was it frustration at the lack of vigor in our own churches? Was it fear of the hydrogen bomb?

"Or was it a need to find some compelling direction for life?



"I thought of the outburst of a young man in the youth program I chaired some weeks ago. He faced a group of industrialists and religious and civic leaders who wanted to know why modern youth was reckless.

"We are a lost generation because you are lost," he accused. "How can you guide us when you don't even know where you're going yourselves?"

"Oh, yes, you have brains and experience, plenty of those, but you have no aims we can seize upon as really worthwhile—you're all out for yourselves, and we don't like that."

"No aim worthwhile. That was the thought that kept running through my mind as I looked about me. I wasn't being emotional about it.

"I had come in a mood of wariness—tolerant, it's true, but suspicious of mass emotion, of brilliant organization, of American ebullience, of snap decisions about faith.

"But the more I thought the more I was convinced that here was the crux of the matter. Religion means action as well as belief; beliefs are the tools with which nations are made or broken.

"Was it because our beliefs are not being put into practice that we were there—seeking a way to do it? Or had our beliefs themselves gone the way of ancient pagan fancies?"

"Across the way from me three young reporters—a girl and two men—gave me some clues. When Billy Graham began his address with an exhortation about Original Sin and the Immortal Soul they sat unmoved, whispering among themselves, giggling and pointing with an air of professional nonchalance.

"But when he turned to the problems of the Christian way of life they sat mute, no longer boldly challenging the looks of others, but with eyes downcast and a sudden realization on their faces.

"Slowly they raised their heads to face the speaker above them—and they were held spellbound.

"If their thoughts were like mine it was not emotion that held them—it was the feeling that here was something practical that could be acted upon, not a negative and selfish aim of personal salvation through not doing wrong, but a positive aim of peace in God through doing a thousand small things right.

"Come to think of it, the most surprising thing about the whole evening was the playing down of emotion.

"Of course the glorious singing of the massed choir and the great congregation warmed our hearts. Even the Press—led by a woman reporter with a voice of soft beauty—were drawn into taking an active part.

"But Cliff Barrows, who led the singing, was relaxed and cheerful. Billy Graham himself, at a critical moment, would release the tension by raising a smile in the name of Jesus.

"It seemed clear to me that we were being asked to consider our position in regard to our God and our fellowmen in the light of common sense and reason; our love was to be the love of happy marriage rather than of passionate courtship; we were to keep our eyes open as well as our hearts.

"Almost before I knew it, the climax of the evening had arrived. Billy Graham called us to silence and to prayer, so that those who felt called to commit their lives to Christ might come forward and stand before the rostrum.

"In the agonized moments of hesitation that followed I felt a rush of gratitude to see that almost all the Press men present had the grace to sit with eyes averted from this public trial of courage and faith.

"Then the flow began and we felt able to look about.

"A young man broke from the restraining fingers of his friends and joined the widening stream. Near me most were young or in early middle age—ordinary, decent young folk, many clearly poor, others well dressed, all quiet and composed.

"I saw a sprinkling of university students among them and thought again of the young man in the radio program and his cry for leadership.

"I knew in that moment that I should have been standing there among those youngsters, giving a lead in the public declaration of my faith.

"Panic held me when I realized that I had not the courage of my convictions. I was thinking not of what I should do, but of how I might explain it to the intellectual critics I would have to face.

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"I hesitated and was lost.

"That boy was right—I had failed to give a lead where one was needed.

"As the tail end of the stream flowed past and out of sight I heard, in the depths of my conscience, the first cock-crow."

## EDITORIALS

### Again—The Folly of Negotiations

The internal and international pressures being exerted for peace at any price are enormous.

A few days ago the National Council of Churches, through its president, Dr. Eugene Carson Blake, Ernest A. Gross, chairman, and Walter W. Van Kirk, executive director of the council's Department of International Affairs, and characterized in the newspaper report as "leaders of an organization of 35½ million Protestants and Eastern Orthodox Christians" sent a telegram to President Eisenhower urging him to "resist the pressure" of those advocating "policies which could lead to a third world war".

They also expressed misgivings about the United States taking any single-handed action on the Formosan crisis.

Urging negotiation with the Communists they went on to say: "We reject the view that negotiation is appeasement. Appeasement lies in the surrender of principle".

Ladies and gentlemen: that is one of the chief sources of our international difficulties today. We have "surrendered principle" every time we have entered into negotiation with the Communists and invariably the cause of righteousness and freedom has suffered as a result.

It would be a matter of but minor interest if three individual citizens should express such views to the President. But, it is a matter of the gravest import when three men undertake to speak for 35½ million Christians. It is utterly unfair to the President to let him assume that American Protestantism is in favor of further negotiation and appeasement. The so-called "Letter to Presbyterians" is thought by some to have already done serious harm. This further use of the name of the Church to influence international policy along lines which seem destined to strengthen the hold of Communism on the world is deplorable.

We do not believe the constituent churches of the National Council have authorized the leaders of that organization to speak for them in such matters. Here we are dealing with delicate problems where the necessary information is not available to those who are making these pronouncements. Furthermore, we deeply resent a few men using the pressure and leverage of 35½ million

Christians to advocate policies which many others of equal piety and perception feel are calculated to do great harm.

There are two courses open. Individual Christians can inform the President and the State Department that these leaders of the National Council have *not* spoken for them.

Secondly, when the representatives of our own denomination attend the next session of the Council they can let these leaders know that they have no authority to speak for our church and its membership in matters such as this.

We write of this with deep feeling because we believe much of our trouble today is brought about by a fear psychology—a fear of what Russia might do. Had we consistently done what we know to be right we believe Russia would long since have been forced to back down and retreat in her plans for world conquest.

It is this continued negotiation and appeasement which has encouraged and will continue to encourage Communist aggression. Surely the Church of Jesus Christ should have no part in such a policy! !

L.N.B.

### The Power of Positive Preaching

The power of positive thinking is a popular topic today. Nor would we discount the value of right thinking, but, in this editorial we wish to speak of the power to be found in positive preaching.

There is an authority and finality about the Gospel message which demands that it be preached positively. This precludes either an inadequate or a half-hearted presentation. It is the *one* message having to do with the *eternal* verities—with life and death.

A study of the Acts of the Apostles shows how their messages rang out clearly and without apology. They *knew* the source of the message, its relevancy for the needs of those to whom they spake and its power to transform the lives of those who would accept it. They knew because they had experienced this power in their own lives.

We Presbyterians have rightly insisted upon an educated ministry, but we also recognize that education in itself is not sufficient. Positive preaching comes, not from erudition, nor does it come from a gift of eloquence. Some of the most powerful preachers the world has ever known, beginning with the apostles and continuing down to the present day, have been men handicapped in one way or another but on whom the Holy Spirit has rested with mighty power. Such preaching comes from a positive and transforming faith, a faith which recognizes the desperate need of the individual and the world, the content and validity of the Message and the certainty of the results which follow such preaching.



Fortunately, true education and a simple, positive faith are completely compatible, and, out of such a combination there should come a positive preaching which leaves no doubt in the minds of those who hear it that they have heard God's truth.

The prophets of old; Paul and his contemporaries and all others who have left their impress on the Church have, without exception, been men with a positive faith and a positive message.

May their number be multiplied today! !

L. N. B.

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## A Greater Faith for Now and Future Days

We refuse to be unduly demonstrative over the vote on Church Union. We have fine friends on the other side and this would be ungentlemanly and un-Christian in the extreme. Truly they were sincere and enthusiastic in what they stood for.

We think it is not unfair, however, to believe that God's Spirit is working mightily to assist His church forward in a most unusual way,—to restore the Reformed faith in the hearts of her leaders and her institutions, to revive every part of Her life, work and worship. The recent victory is only a beginning, only a sign, only a promise. It is the writer's studied opinion, however, that if we carry on a vigorous witness for our Lord in the power of His Spirit, depending upon the Spiritual weapons of prayer and the Word we shall see untold victories achieved in the days that lie ahead. Increasingly, the warfare must be of God, or, it will not be at all. While no one knows the precise pattern of organization, new groupings of believing bodies over our land may be necessary.

The Apostle Paul, God's great messenger and servant, believed in a rosy future for the church. Do not take our word for this, but carefully examine God's word itself for your own satisfaction. In four of the six chapters of his letter to the Ephesians he expresses a sublime conviction of the church's continued growth and maturity in all Spiritual matters. If we believe this, why cannot we expect greater things in our own denomination. Without attempting a detailed exegesis, listen to some of the Apostle's mighty utterances. (We use Phillips translation without citing references.) "God has placed everything under the power of Christ and has set Him up as Head of everything for the Church. For the Church is His body, and in that body lives fully the One who fills the whole wide universe. . . . In Him each separate piece of building properly fitted into its neighbor grows together into a temple consecrated to God. You are all part of this building in which God Himself lives by his Spirit. . . . Now

to Him who by his Power within us is able to do far more than we ever dare ask or imagine . . . to Him be glory in the Church through Jesus Christ for ever and ever, Amen. . . . For it is from the Head that the whole body as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love."

Without giving us a time table of events, without discussing the Second Coming of our Lord, or any related occurrences, we witness here a superb optimism. Here is great faith for the future development of the Church. These declarations are of monumental importance to us just now. There are to be found at least four profound statements of prime significance.

- (1) Christ as the great Head of the Church actually lives in that Body.
- (2) Each separate part of the Church (now spoken of as a Temple) seems to become fitted together into a great God-consecrated group.
- (3) Prayer is to play an important part in the church, but that God's granting is definitely geared higher than our asking.
- (4) The Church is sure to grow into a glorious completeness described as "its full maturity in love."

Precisely what the blueprint is for future days in our own Church we do not deign to describe. It may involve many realignments of those who hold to the Reformed faith. It may be the beginning of new days for Bible-believing Christians whose confidence in the Word of God is uppermost at all times.

By the same token, it may presage new groupings of those who plead for a more liberal interpretation of our standards, or who desire a combination with some larger body outside themselves.

If these conclusions are correct, what should we do about it? We should push forward it seems with more boldness in every sphere of the Church's life. "Forward with Christ" is our slogan in evangelism, stewardship, missions and in every phase of this great program. More confidence in prayer and more power in witness-bearing should be ours. More expectations for the Church's purity, growth and development. More glory for Jesus Christ, our great Head.

R. W. C.

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## **Censures And Councils**

**By Gordon H. Clark, Ph.D.**

"The Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate." In the United States, perhaps better than anywhere else in the world, the separation of church and state has been maintained. Whenever, as in the Middle Ages, and wherever, as in Spain and other Roman countries today, the church controls the state, the church has been corrupt; and why Anglicans and Scandinavian Lutherans want politicians to control the church, is beyond the understanding of an American Calvinist. If we know what is good for us, both civilly and ecclesiastically, we shall resist the socialistic extension of governmental authority that has already, in one or two instances, infringed on our inalienable religious liberty.

To the officers whom Christ has appointed for his Church, he has given authority to impose censures. "Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ and the holy profession of the gospel; and for preventing the wrath of God which might justly fall upon the Church, if they should suffer his covenant and the seals thereof to be profaned by notorious and obstinate offenders" (sec. iii).

Because this principle has become virtually a dead letter in most of the denominations, the results it was supposed to have prevented have overtaken us. Offending brethren are not reclaimed, nor are others deterred from offending; the leaven that should have been purged has infected the whole lump; instead of Christ's honor being vindicated, people have no respect for a pusillanimous church; and the wrath of God seems about to fall upon us. From ecclesiastical country clubs, good Lord, deliver us!

"For the better government and further edification of the Church, there ought to be such

assemblies as are commonly called synods or councils. . . . It belongeth to synods and councils, ministerially, to determine controversies of faith and cases of conscience . . . which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission."

Some Christians do not believe in synods or councils and have therefore insisted on a strictly congregational form of government. The congregation admits new members, inflicts censures (if it wishes), and ordains men to the ministry—all without supervision by or appeal to a higher court. Perhaps it is not surprising that congregationalists overlook or reinterpret I Tim. 5:14, which indicates that ordination should occur by the laying on of the hands of the presbytery; it is more surprising that they proceed without an express New Testament instance of ordination by the laity; but what goes beyond my Presbyterian comprehension is the total repudiation of synods and councils in the light of Acts 15.

At the same time one must admit that some errors are less pernicious than others. In the history of the church much less damage has been done by congregationalism than by synodical usurpation of unlimited power. Though it is not wise to flee from one extreme to the other, congregational revulsion from ecclesiastical tyranny can easily be appreciated by all except the tyrants.

Now, the Confession states that the decrees of councils are to be received with submission, if they are consonant to the word of God. And in the next section it says, "all synods or councils . . . may err and many have erred; therefore they are not to be made the rule of faith and practice." A. A. Hodge in his Commentary on the Westminster Confession states that "if their decisions are opposed plainly to the word of God, the private member should disregard them."

How different this Presbyterian position is from the position of Dr. Eugene Blake, Stated Clerk of the U.S.A. General Assembly, who said, "The will of the majority of the Presbytery is the will of God." According to another official in that denomination, "Now that the Committee has acted, that becomes the action of the Presbytery, and that is the will of God." Such a position as this may be popery, it may be paranoia, but whatever it is, it is not Presbyterian.

These delusions of grandeur, delusions of deity we might say, have led some churches to violate the Confession of Faith by transgressing upon civil authority. They forget they are the church and aspire to be the federal government. This is not Presbyterianism, either. The Confession says, "Synods and councils . . . are not



to intermeddle with civil affairs . . . unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience if they be thereunto required by the civil magistrate." Yet in spite of this specific injunction, lobbying has become a dignified activity for ecclesiastical officials. One day it may be the Presbyterians, whose majority vote determines the will of God, asking that Red China be seated at the U. N., or perhaps that federal expenses for public housing or education be sharply increased; another day it may be the Methodists who denounce congressional investigations as being after the pattern of Medieval Spain and modern totalitarian states. But no, I may have it backwards: it was this last item that came from a Presbyterian source. But it was not Presbyterianism.

Wouldn't it be wonderful if all Presbyterians were Presbyterian!

## ANGLERS

*(By the Editor of The Testament  
for Fishers of Men)*

### Lesson No. 102

#### MORE HINDRANCES

"Hindrances, Inc., Serpent D. Satan, Gen. Mgr.," cleverly clothes its products with respectability and plausibility. The challenge to go and talk to a lost sinner about his soul's salvation is perfectly clear and plain. It is undoubtedly from God. But business, social engagements, health protection (as in case of rain or severe weather and maybe a virus infection threatening!) and the radio or television programs—one or all of these suddenly loom up across the path, and the challenge goes unheeded, or action is postponed to "a convenient season" (Felix). Business is very necessary. We have to make a living; and besides, we are under contract and must keep our promises. "Hindrances, Inc." even quotes Scripture on this: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." (Prov. 22:29). Then there is the social obligation; being a member of the club, and an absentee would make an "odd table." One's health is a sacred stewardship and this threatened rain might bring on a bad cold; sneezed twice yesterday. Also people don't care to have you calling with mud on your shoes. And there's the television program specially interesting tonight: a fellow needs relaxation after a hard day's work. (Aside: it does not really induce relaxation—more often it tightens the nerves, and it literally eats up time.) Also, you are apt to interrupt your "prospect's" television program! (This is a grand excuse!)

There are hundreds of other hindrances that seem perfectly reasonable. In fact, "Hindrances, Inc." has an unlimited list of them, and not one of them is admitted to be unreasonable.

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There is just one way to deal with these hindrances. Talk to God about it. One thing is certain. God will not give you a task to do, but He will also make it possible to perform it. There are ways to get around these hindrances, but our trouble is we don't want to get around them. One Sunday night beginning a week's meeting in Houston, Texas, the evangelist urged the church members to dedicate the week to God; to set aside every night in the week to attend services. Two little girls came to him at the close of the service and told him they very much wanted to attend, but it happened to be the week for their most important "test" in the entire semester; that they had never made 100 in any test, and had promised their parents they would make 100 this time at all hazards. That would mean they must stay at home every night and study for this important test. The evangelist asked them if they believed God would like to have them attend the services. "Of course He would," they replied, "but we don't think He would have us break our promise to our parents." The evangelist then said, "Well, suppose you pray about it tonight, and ask God to show you how you can come to the services and make 100 on your test, too; will you?" They said they would, and they did pray. Monday night came and the two little girls were at the church. They told the preacher that while they were praying "it occurred to them" that they could cut out some of their afternoon activities which were not necessary, and take that time for study. They came every night to the services. Friday night they both rushed up to the preacher at the close and told him they had both made 100 in their tests that day. This is just a child's experience, but the same holds good with any real servant of the Lord under any circumstances who wants to do his Master's will. A way will be provided if we ask for it with the willingness to follow His lead.

## HELPS FOR UNDERSTANDING

### SCRIPTURE READINGS

#### IN DAY BY DAY

By Rev. Clinton C. Baker

*Sun., April 17, Rev. 2:1-7.*

What picture is given in v.1 of Christ's closeness to His churches? (See 1:20 for interpretation of symbols.) How aware is He of conditions in the Ephesian Church (vv.2-4)? How aware is He of my personal spiritual condition? What attitude does He take toward correct doctrine (v.2)? Is Christ's hatred directed toward the false teachers themselves or toward the fruit of their teaching (v.6)? Is my hatred directed against the false teacher or his teaching? What ought the basic attitude of the heart to be (v.4)? Look again at what Christ found to commend the Ephesian Christians for (vv.2-3). Yet, what was all this worth without love (v.5)? How great an inheritance will my Christian love produce (v.7)?

*Mon., April 18, Rev. 2:8-11.*

Notice the intensity of the persecution these Christians faced (v.10). Is hope given of deliverance in this life? Did they face the possibility of dying for their faith? Yet what are the reassuring words of v.10a? How does the fact that Christ rose from the dead (v.8) help them face physical death? What does the promise of v.10b add? Of what value is faithfulness in persecution to the Christian (vv.9,10b,11)? What type of death should one really fear (v.11)? (See Rev. 20:14-15 for an explanation of the "second death.") Is my thinking limited to the affairs of this life? Should the fear of Hell (v.11) or the hope of heaven (vv.10-11) spur me on to more faithful Christian living? What is my attitude toward death? Am I ready to die?

*Tues., April 19, Rev. 2:12-17.*

For what does Christ commend these Christians of Pergamos (v.13)? Would you classify them as an extremely worthy group (v.13)? Does Christ have any word of rebuke for their personal Christian lives? He upbraids them, not because they are holding false doctrine themselves, but because they are keeping in their midst those who do so (vv.14,15). The teaching of Balaam (v.14) refers to the sexual vices of heathen worship. (See Numbers 25:1-9; 31:16.) The Nicolaitane (v.15) were probably a group who advocated licentious living. Notice that false doctrine will eventually lead one into sin and immorality (vv.14,15). Though Christ says that He will come and fight against the false teachers (v.16), who does he hold responsible for their presence in His Church (vv.14-16a)? Am I genuinely concerned over those whose teachings would rob the Church of her spiritual power? What would Christ have me do about them?

*Wed., April 20, Rev. 2:18-29.*

Notice that Christ reveals Himself at the

beginning of each message in a form that meets a specific need in each church (vv.1,8,12,18). He fully understands and gives credit for the accomplishments of each church before admonishing (vv.2,9,13,19). What do these facts reveal of His character? Thyatira was guilty of much the same sins as Pergamos. Does Christ make any compromise with sin (vv.20-22)? Is He willing to forgive the vilest sinner who repents (vv.21-22)? Is He just in His punishment of sin (vv.22-23)? in granting rewards (vv.25-28)? How does this portrait of Christ compare to that found in the Gospels? What encouragements and warnings do I receive from this passage as I contemplate this same Christ speaking to me?

*Thurs., April 21, Rev. 3:1-6.*

What is this church's basic sin (v.1)? Do you have the reputation of being active in the Lord's work? Does your spiritual life measure up to your "reputation"? Notice the ways in which Christ attempts to bring new life to this church. How would the memory of the message first preached to them stir up spiritual life (v.3)? What part would the warning of Christ's sudden return play (v.3)? How would the example of godly brethren help (v.4)? What would the promises of v.5 add? Which of these spiritual "levers" would revitalize my spiritual life?

*Fri., April 22, Rev. 3:7-13.*

Christ is able to overcome all opposition (v.7). How would this knowledge be of comfort to a numerically small, but faithful church (v.8)? How will Christ deal with the opponents of these Christians (v.9)? What is one purpose of affliction (v.10)? Why will this church be spared future affliction (v.10)? What would the hope of Christ's return mean to these Christians (v.11)? What does it mean to you? What exhortation is found in v.11 to those who are faithful in His service? Christ promises them an absolutely certain and enduring relationship to God (v.12). What part do numbers, organization or worldly power contribute to the strength of this church? What part does Christ play? With which am I more impressed today?

*Sat., April 23, Rev. 3:14-22.*

What was it that caused these Christians to receive the severest condemnation (vv.15-16)? Notice that this church is not accused of being dead, of harboring heresy, or of indulging in gross sin. Were they aware of their real needs? By whose standards were they judging themselves? Contrast this church to the church at Philadelphia (v.8). How does Christ regard the Laodiceans (v.17)? He recommends for them the righteousness that is produced by the fires of persecution (v.18). What do you see of the greatness of the love of Christ in v.19? What picture is given in v.20? Is there an element of tragedy in it? Do I allow pride and self-sufficiency to blind me to my real needs? How does the world look at my religion? How does Christ look at it?



## LESSON FOR APRIL 24

*Asa's Religious Reforms***Background Scripture:** *II Chronicles 14-16.***Devotional Reading:** *Psalm 28.*

The well-known saying about George Washington, "First in war, first in peace, and first in the hearts of his countrymen," could in a measure be applied to Asa. On the whole he was a good man and a good ruler, so good, that it is said of him that his heart was "perfect" all his days. We can immediately see, however, that the expression "perfect" does not mean absolute perfection, for there are several grave sins recorded against him. (see chapter 16:7,10,15) The word appears to mean that he was never an idolater; he never turned away to idols but served the true God.

We skip Abijah, the son of Rehoboam. He was successful in a war with Jeroboam, king of Israel because they relied upon the God of their fathers. We learn from I Kings 15 that he was a wicked ruler, walking in the footsteps of his father and his successes were due more to the fact that David was his "father" than to his own goodness. It was for David's sake that the Lord blessed him. It is a blessing sometimes to have had a godly great-great-grandfather.

In our Devotional Reading we have some words that might apply to Asa. "Unto thee will I cry, O Lord, my Rock . . . The Lord is my strength and my shield . . . Save thy people, and bless thine inheritance." He did "cry to God," and God gave him victory over his enemies. He was a much better man than his father. I wish to divide his reign as follows: I. Ten years of Rest and Peace. II. The years of Victory. III. Rebuked for his sins.

*I. Years of Rest and Peace: 14:1-8 :*

"In his days the land was quiet ten years."

The explanation is found in verse 2: And Asa did that which was good and right in the eyes of the Lord his God. His work was both a "tearing down, and a building up." He took away the altars of the strange gods and brake down the images, and cut down the groves. Part of any Reform has to be a "tearing down." Carrie Nation with her hatchet smashed many a saloon and started a reform in our nation many years ago. It may take something like this to break the shackles that have been again forged around us by the whiskey and beer barons and the gangsters who seem to rule even from prison cells. (A thought-provoking

article in one of our leading magazines tells how one of these men who was convicted and sent to the penitentiary still exerted a tremendous influence upon political and labor leaders. He ruled from a prison cell.) Witness also the awful conditions recently revealed in and around Army camps, and the terrible narcotics ring with its effects upon young people. We have a lot of evils that should be torn down in our country, and there is need for iconoclasts like King Asa.

But "tearing down" is not all that needs to be done; there must be a positive and constructive work; a "building up," and a training in right ways. This he at least attempted to do, for he commanded Judah to seek the Lord God of their fathers and do the Law and Commandments. Neither part of this work was thoroughly done, for we read in verse 17 of Chapter 15; "But the high places were not taken away out of Israel."

Besides these reforms he built fenced cities and raised a great army from Judah and Benjamin. He very wisely, it seemed, pursued a policy of "Preparedness." He realized that both to the North and to the South there were potential enemies who were just awaiting an opportunity to make war against him. "In time of peace, prepare for war" was a saying written many years after Asa, but it was the policy he followed. These ten years of peace seem to have been his best years, and he used the time wisely in reforms and in building up the nation.

*II. Years of Warfare:*  
14:9 - 16:6.

These days of peace ended when Zerah the Ethiopian came against him with a tremendous army of a million men and three hundred

chariots. To meet this horde Asa had about 580,000 men. He cried to the Lord and uttered a short, but effective prayer, and the Lord smote the Ethiopians and they carried away very great quantities of spoil.

He is met by Azariah the prophet who gives him this splendid admonition: "The Lord is with you, while you be with Him, and if ye seek Him, he will be found of you; but if ye forsake Him, he will forsake you." He reminds the king that these recent years had been years of unrest and war on the whole. He encourages Asa to go forward with his work of reformation: Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. (Had Asa become a bit slack and discouraged in his reform movement, and was this the reason that Zerah was allowed to come up against him? Reading between the lines, we can surmise that this may have been true). At any rate, when the king heard these words he "took courage" and began an even more vigorous campaign to "clean up" the land. He put away the abominable idols, and he gathered together all Judah and Benjamin and many from the Northern Kingdom and they offered to the Lord and entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul. (This would seem to indicate that the reforms thus far had been somewhat "half-hearted" and not of a lasting or deep character). So they swore unto the Lord with a loud voice and with shouting and music, and there was great rejoicing. Sometimes a military victory has this effect. He took another drastic step. He removed his mother from the place of queen because she had made an idol in a grove. He cut down her idol and stamped it and burnt it. The only flaw in these thorough reforms seems to be that the "high places" remained.

His next war was with Baasha, king of Israel. Asa now does a very foolish thing. Instead of relying upon the Lord, as he did in the case of Zerah and his mighty host, he sends money to Ben-Hadad, the king of Syria, who dwelt at Damascus and bribed him to break his league with Baasha and turn against his former ally, and help Asa. This he did, and Asa was victorious, but it was a victory which brought a stinging rebuke from Hanani the seer.

Let me stop here for a comment which may not be out of place. Why is it that God's people, even after they have been delivered by Him in a wonderful manner, will turn from Him and beg some human, and even heathen, ally for help? One and one does not always add up to two. A godly nation and an ungodly one make far less than two; may not even add up to ONE. The Lord had delivered them from the mighty Ethiopian; was He not able to deliver from this other enemy? Why cry for help

from a heathen nation like Syria? He forsakes the wise policy he had pursued in the case of Zerah and tries to buy the friendship of this godless nation. Before we condemn him too severely let us ask ourselves whether we are not pursuing the very same policy today. If we are in any sense a Christian nation, cannot we trust God, and not rely upon allies that we have to "bribe." Some of these allies are about as godless as Syria, and just as unreliable. They are likely to do as he later did and weaken instead of strengthen us.

### *III. Rebuked for His Sins:* 16:7-14.

"Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thy hand." God could have easily given him the victory over both Israel and Syria, and so destroyed two enemies at one time. He reminds Asa that the Lord had delivered him from the Ethiopians. "Herein hast thou done foolishly: therefore from henceforth thou shalt have wars." These words, I am afraid, may be applicable to us. Instead of being freed from wars, Asa prepared the way for future trouble. The prophet says a very striking thing about God, a fact we today should remember: "For the eyes of the Lord run to and fro throughout the earth, to show himself strong in the behalf of them whose heart is perfect toward Him." Do we believe this today?

Then Asa did another foolish thing: he got mad with the preacher! "Then Asa was wroth with the seer and put him in a prison house: for he was in a rage with him because of this thing. He also oppressed some of the people at the same time. (I expect some of the people took sides with the seer.)

Then we have mentioned a little, but interesting personal matter: Asa was "diseased in his feet." Dr. Alexander Whyte, in his characteristic manner, comments on this phrase. He says that the king not only had this physical disease but that his feet strayed from the way of God in his later years. He was spiritually "diseased" in his feet. This is true of many. They have ceased to walk in the ways of God.

All of these incidents indicate something of weakness, sin, and folly in this monarch who was on the whole a good ruler and carried out many reforms. The good outweighed the evil. He reigned 41 years and was buried with great honors.

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# *Understanding Family Problems*

Hymn: "Softly Now The Light of Day"

Prayer

Scripture: Psalm 8

Hymn: "O Grant Us Light, That We May Know"

Offering

Hymn: "Breathe On Me, Breath Of God"

## PROGRAM LEADER:

(With this program it is especially important that you read the material carefully before assigning any parts. Be sure that the speakers you choose will give thoughtful and sympathetic treatment to the subjects assigned them.)

A normal home and family is one where every member is generally healthy and happy. According to this definition there are many homes in nearly every community which are not normal. We want to think together about some of the problems which keep some of the homes in our community from being normal. We will also want to recognize that real happiness can be achieved in spite of some of these difficulties. The most important matter for us, however, is to determine what we, as Christian young people, can do in our own homes and communities to deal with these special problems which come to some people. As we continue our discussion it will become increasingly apparent that these problems will shrink in difficulty if there is a large measure of Christian understanding and Christian helpfulness in both the home and the community.

## FIRST SPEAKER:

A problem that some homes have to face is the mental illness of one of their members. Mental illness is far more common than many of us realize. It is estimated that more than one person out of twenty in the United States suffers from some form of mental illness. It is very unfortunate that many people think of this kind of sickness as being a shameful thing. This attitude adds greatly to the problem. The fact is that it is no more shameful to be mentally sick than it is to have a case of mumps, but we need to remind ourselves that illness of the mind is every bit as real as sickness of the body.

When a member of a family is mentally ill he needs more than ever the love and confidence of the other people in the home. Understanding and love are among the best medicines with which to treat sickness of the mind. The presence of mental illness in a home puts a strain on all the members of the family, and the other

people in the community can make their lot happier and their burden easier by showing their love and understanding to the whole family. Sometimes these troubled families have had to undergo the additional sorrow of being considered queer and inferior by their neighbors. When Jesus was in the flesh He was especially concerned with those who were mentally ill. Can we, as Christians, be any less concerned?

## SECOND SPEAKER:

Another problem which comes to some homes is that of mental deficiency. This is quite a different thing from mental illness. The one is a sickness of the fully developed mind while the other is a lack of mental maturity. There are many causes for mental deficiency such as injuries or severe childhood sicknesses. Sometimes the lack of development cannot be explained at all. In general, mental deficiency can be defined as a failure of the mind to develop fully. People in this condition often have the bodies of adults and the mental capacity of children or adolescents.

Since mental deficiency is not a sickness it cannot be cured, but those who are mentally immature can and do lead well adjusted lives. They need the love and loyalty of home and friends even more than perfectly normal people. It is very probable that through the simplicity of their faith and trust they are more pleasing to God than many people who are blessed with finer intellects. Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

It has been pointed out that there is a higher rate of crime among people of subnormal mentality. This is undoubtedly due in part to lack of mature judgment and emotions, but there is nothing about lower mentality which makes it necessary for a person to be criminal. It is very likely that the mentally subnormal turn to crime in many cases because they are so poorly treated by people who are more nearly normal. It is our place to remember that these people are just as surely God's creatures as we are. Christ died for them just as surely as He died for us. It is our privilege as Christians to be especially friendly and to help them find the place of service and happiness for which God created them.

## THIRD SPEAKER:

Still another widespread problem which confronts the home is divorce and separation. It was said several years ago that one out of every

four marriages in the United States was ending in divorce. It is a fact that a broken home is evidence of sin on the part of someone somewhere, but before we become too critical we need to remember that all of us are sinners and that God forgives those who repent and trust in His grace. We also need to remember that many of those who suffer because of broken homes are altogether innocent of wrongdoing or wrong attitudes.

It is bad enough for a home to be broken up under any circumstances, but it is especially serious when there are children. Such an experience is often a severe shock to them and one which will have unhappy results in later years. During World War II it was discovered that more than half of the inmates of one Navy prison were products of broken homes.

Christian people are not being at all helpful with regard to this problem when they adopt an attitude of self-righteous superiority toward divorced people and their children. On the other hand, we are not to condone divorce and the loose living and thinking which causes it. The best solution is to prevent broken homes, but when they are already broken, we who are Christians still have a responsibility. To all who are the victims of this trouble we ought to show our love and concern. We ought to lead them to seek the forgiveness and the help of God through Christ. We ought to be especially reassuring and helpful to children of broken homes. If we had always been faithful in our care of these children, there might not be statistics such as those gleaned from the files of the Navy prison.

## Women's Work

### Some Reasons Why Read the Bible Daily

I. The Holy Scriptures "are to make thee wise unto salvation through faith which is in Christ Jesus." (II Timothy 3:15)

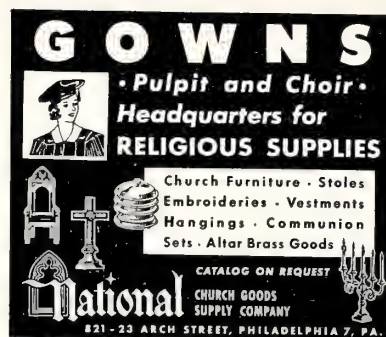
II. A vague intention to read the Bible drifts into nothingness until you really make a day by day beginning.

III. Reading the Bible daily and devoutly helps to develop a happy and useful life.

IV. We would lose our way without the faith and truth proclaimed in the written Word of God.

V. Purposeful reading of these selections each day has been found highly effective by millions of people of all ages.

VI. The more faithfully you read God's Word, the more you will learn to treasure it and the greater will be the influence of its transforming teaching in your life.



### BOOKS!!

What are you doing about comic books sold on your corner?

Did you know that crime comic books have a circulation of almost 90 million copies a month. Dr. Fred Wirtham, author of "Seduction of the Innocent" warns against crime comic books. He states, that these books breed crime, encourage moral delinquency, create an atmosphere of crime and destruction, stimulate unwholesome fantasy, suggest criminal and sexually abnormal ideas and produce readiness for temptation.

What are your ideas on the subject? What are you doing about crime comics in your community?

### A Service to Students Studying in U.S.A.

Many foreign students are studying in our schools. They are strangers in a strange land. We do not have a full report, but United Church Women living in the towns where these students are studying have welcomed them with open arms. Some came for Christmas dinner, teas, informal parties, in homes. The YWCA and churches have opened their doors for evenings of fun and relaxation. These students are all Ambassadors of Good Will, or "bad will," when they return to their native countries. You don't have to wait until next Christmas. These same young people are at school throughout the school year. It will be a rewarding experience to have these young people in your home. Wouldn't you like to do something nice for one or more of these students?

### OVERSEAS RELIEF

The Women of the Church of East Alabama Presbytery have come through an experience which to them was actually a miracle of God's Providence. How God provided clothes for a great number of people seems little short of the time that Jesus provided food for the 5,000. It happened step by step in a way that only God could plan.

The Rev. Paul B. Freeland, Secretary of Overseas Relief and Interchurch Aid, received a



call from Dr. H. H. Park, President of the Presbyterian Theological Seminary in Seoul, Korea, for clothes for those students there, 492 of them, many of them refugees and all suffering from cold that sometimes goes to 40 degrees below freezing. He asked the Women of the Church of East Alabama Presbytery to take this on as a special project.

Here is how God laid out some tools to be used and the opportunity to use them. The day that the letter from Mr. Freeland was received at Trinity Church in Montgomery was the very day that the Rev. N. C. Cha, who is a student from the Seminary in Korea and presently at Columbia Theological Seminary, was to speak at the World Mission dinner. So the letter was read to the people there that night and a plea made for clothes. The next week, the District Conferences of East Alabama Presbyterial was being held throughout that week, and so God gave another tool to be used to ask for clothes from the women all over East Alabama.

On Wednesday of that week it was found through one of the pastors that Trinity could get hundreds of used wool uniforms from the Highway Department, uniforms that could not be used in this country, but with the insignia removed could be sent to our needy Presbyterians in Korea. But that was just the beginning, because the women had the uniforms, but where would the money come from to ship at least 500 uniforms straight to Korea? Mr. Freeland immediately called Church World Service, and they promised that if East Alabama would get those uniforms up to their warehouse in St. Louis, they would ship them direct to the Seminary at no expense to the women. Things kept working out, because in Trinity Church there was a man, Mr. C. T. Fitzpatrick, who offered to dry clean all of the clothes in his cleaning plant at no cost to the women. Added to that, another man in the church also offered to get free transportation to St. Louis in moving vans going there. And so Mr. John Watts did get transportation from Montgomery to St. Louis through Jack Cole Transfer Company.

Cannot you see God working throughout all this most thrilling story? He was also finding His way through the hearts of the women, for when a call went out to them to take time to remove the insignia and the brass buttons of the State from the uniforms before shipping, many hands entered into this work, so many in fact, that in three hours the insignia and buttons from the hundreds of uniforms were lying in a pile on the floor. From New Orleans came 3,000 free buttons from friends of the correct sizes to replace those that had been cut off. And so in two weeks enough clothes for the whole Seminary were on their way to Korea!

How much this story seems like that of the loaves and fishes near the Sea of Galilee. When God gives us a challenge, we need only to trust Him to guide us, to use the tools He hands to us, and to follow Him. For he does do miraculous things for us!

Perhaps some of our other churches in the capital city of their state might also through some state worker in their church or through their pastor get the used state highway patrol uniforms to use for our needy Koreans.

Mrs. Henry C. Collins.

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## Church News

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### MINISTERS, PLEASE NOTE

Copy of a very important booklet (32 pages) will be mailed to every minister at an early date. This consists of the Message and Reports of the World Presbyterian Alliance at the meeting in Princeton, July, 1954. This will be mailed under the (blue) label of the Office of the General Assembly. A considerable investment has been made in this material and it should be saved from the waste-basket and preserved after it has been read.

E. C. Scott, Stated Clerk.

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### NOTICE TO DOCTORS

One of our medical missionaries in Africa is most anxious to secure Watson-Jones books on Fractures. These books are not available from the publishers at this time. If anyone knows where the two-volume set can be secured please write the Associate Editor, Dr. L. Nelson Bell, Asheville, N. C.

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### Another Missionary Called "Home"

Nashville, Tenn. — Dr. W. M. Thompson, retired missionary of our North Brazil Mission, died in Garanhuns, Brazil, on March 8, according to word received by the Board of World Missions here.

Dr. Thompson was born at Riverside, Rockbridge County, Virginia, December 4, 1864. He studied at Washington and Lee University in Lexington, Va., prior to going to Union Theological Seminary, Richmond, from which he graduated in 1890. He later did post graduate work at Union. Washington & Lee University conferred the honorary Doctor of Divinity degree on him.

After ordination by Lexington Presbytery in 1890, Dr. Thompson went to Brazil as a foreign missionary, where he became a member of a foreign presbytery in 1892. Besides his accomplishments in the field of evangelism, he did educational work for a number of years at the "15 de Novembro School" in Garanhuns.

## Dr. P. D. Miller, The New Secretary B.C.E.

Atlanta, Ga. — Dr. Patrick D. Miller, of Druid Hills Presbyterian Church here, has resigned his pastorate of that church to accept the office of Executive Secretary of the Board of Church Extension. Dr. Miller announced his decision to his congregation Sunday, March 21, stating that the resignation would be effective April 30.

The Board of Church Extension called Dr. Miller in February. Dr. Vernon S. Broyles, Jr., who had headed the Board for over four years, resigned last July to return to the pulpit of North Avenue Church here.

Dr. Miller has been minister at the Druid Hills church since 1949. He came to Atlanta from San Antonio, Texas, where he had served as pastor of the First Presbyterian Church.

The new executive secretary-elect is a native of Carnesville, Ga. He received the B. A. degree from Davidson College in 1922 and the B.D. and Th.M. degrees from Union Seminary in Richmond. After ordination by Athens Presbytery in 1927, he did evangelistic work in Rabun County, Ga., for two years and was then called to be Educational Secretary of the Executive Committee of Home Missions, a post he served for six years. Following this work, Dr. Miller accepted a call to the First Church in Raleigh, N. C., where he was pastor from 1935 - 1941. He went to San Antonio in 1941.

Nine years ago he was elected moderator of the Synod of Texas. He is now Chairman of the Program Committee of the General Council and a member of the Council's Executive Committee. He serves as Atlanta Presbytery Chairman on the Commission on the Minister and His Work.

Dr. Miller is the author of "The Imperative of Home Missions" and for five years was home mission editor of the *Presbyterian Survey*.

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## Queens College Baccalaureate

Charlotte, N. C. — Dr. Edward G. Lilly, pastor of the First Presbyterian Church, Charleston, S. C., will deliver the baccalaureate sermon at Queens College on May 29 in Belk Chapel.

Dr. Lilly is a member of the Queens Board of Trustees, being one of the eight members of the board elected by the Synod of South Carolina. The baccalaureate preacher received his B.A. degree from Davidson College, his M.A. from Princeton University, the B.D. from Union Theological Seminary, Virginia, and the Th.M. degree as a Larus Fellow. In 1941 he was awarded the honorary degree, doctor of divinity by Davidson College.

## Westminster Presbyterian Church, Hattiesburg, Mississippi

### Launches Church Attendance Crusade

The Westminster Presbyterian Church began a church attendance crusade at their mid-week prayer service Wednesday evening, March 23, 1955. This crusade is intended to bring new members into the church, reveal new service opportunities, find new leadership personnel, and add new spiritual vitality in the life of the church. The officers have approved a plan for continuous systematic visitation, using the "Shepherd Plan" of Evangelism. It is felt that this program will increase both the church membership and Sunday School enrollment 100 per cent. The officers have also set aside the month of April as a month of Tithing Adventure, with neighborhood prayer meetings to undergird the Tithing Adventure. The officers and minister of the church have set the date for "ground breaking" for the first unit of the Westminster Church as August 1, 1955. Westminster Presbyterian Church was organized May 2, 1954. Claud M. Cluney is the first minister of the church, having moved to Hattiesburg February 7 of this year.

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Climax, Georgia — A week of Special Evangelistic services was held in the Climax Presbyterian Church, the week of March 6th - 13th. The preacher for these services was Rev. B. I. Anderson, of the Highland Heights Church, Memphis.

Some of the older members stated that this was the best week the Climax Church had ever experienced. Sixteen new members were added to the Church, and the blessing of the Holy Spirit upon the preaching of the Word was evident throughout the week.

There are many evidences of revival in the Climax Church. Sunday School and Church attendance is steadily increasing, giving to benevolences are more than ever before, and there is an increased concern throughout the Church for those who are outside of Christ. The pastor of the Climax Church is the Rev. Paul Rowland.

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## Moody Bible Institute

Two conferences are planned by Moody Bible Institute, Chicago, this summer.

One will be at Montrose in the Blue Ridge Mountain of Pennsylvania, July 2-10, and the other will be the Winona Lake (Indiana) Bible conference, July 17-24.

Both conferences are sponsored by the 25,000-member Moody Alumni Association, Rev. Herbert Lockyer, Jr., executive secretary.



## Pulpit Exchanges in New Orleans

New Orleans, La. — Seven Mississippi Presbyterian ministers spoke in New Orleans Presbyterian churches at various times, March 27 through April 1, in connection with the pulpit-exchange, pre-Easter evangelistic program.

On Monday, March 28, the visitors were entertained at a luncheon by the local ministers.

The New Orleans churches and visiting ministers included: Canal Street Church, the Rev. Robert H. Walkup of Starkville, Miss.; Carrollton Church, Dr. J. Kelly Unger, of First Presbyterian Church, Meridian, Miss.; Gentilly Church, the Rev. Arthur M. Schneider, Jr., of Pascagoula, Miss.; Metairie Church, the Rev. Victor Augsburg, Biloxi, Miss.; Napoleon Avenue Church, the Rev. John K. Johnson, D.D., of Oxford, Miss., and moderator of the Synod of Mississippi; Oak Park Church, the Rev. Virgil L. Bryant, Jr., of Columbia, Miss.; and Third Church, the Rev. Walter L. Bader, of Moss Point, Miss.

Montreat—More than 150 students from colleges within Appalachia Synod, Presbyterian Church, U. S., met here March 25-27 for the 11th annual Westminster Fellowship retreat.

Westminster Fellowship representatives from colleges throughout this area were present for the week-end meeting.

Inspirational meeting for the conference was addressed by Dr. Sidney A. Gates, pastor of First Presbyterian Church, Salisbury, N. C.

Included on the program were: a discussion on Christian Citizenship, devotionals, Bible study, panel discussions, banquets, Vesper services, recreation, business meetings and election of officers for next year.

Officers of the group are: moderator, Martha Cashion, Appalachian State Teachers College; vice-moderator, Neal Harris, Montreat College; stated clerk, Paula Peak, University of Chattanooga; and treasurer, Amos Wilson, University of Tennessee.

Tallahassee, Fla. — Miss Miriam Wilson, Presbyterian Student Worker at Florida State University, leaves Tallahassee March 31 for six months study in Europe.

Miss Wilson, who is known to her students simply as "Saint," was awarded a study grant by the Board of Higher Education of the Presbyterian Church, U. S. She will be enrolled in St. Anne's College, Oxford University, Oxford, England, during the Trinity or spring term.

While in Europe, "Saint" will also attend two worldwide church meetings. In August she

will represent the Presbyterian Church at the annual meeting of the Executive Committee of the World Student Christian Federation which meets near Paris. Then she plans to attend the Ecumenical Institute of the World Council of Churches at Bossey, Switzerland, in September. Student workers from denominations all over the world will attend the Institute.

The Florida State University student worker sails from New York April 9, on the U. S. S. United States, returning to Tallahassee, October 1.

## THE GENERAL FUND AND INTERCHURCH AGENCIES

Statement of Receipts  
Jan. 15 — Mar. 31, 1955

### GENERAL FUND AGENCIES

Budget for 1955	\$777,378.00
Received from Jan. 15th through March 31, 1955	57,166.18
Percentage of annual budget received to date	7.35
Balance needed for the year	720,211.82

### INTERCHURCH AGENCIES

Budget for 1955	\$ 19,700.00
Received from Jan. 15th through March 31st, 1955	1,838.27
Percentage of budget received to date	9.33
Balance needed for the year	17,861.73

## TO PASTORS OF TOWN AND COUNTRY CHURCHES

Our denomination has been offered three scholarships, providing tuition and room, for the Interdenominational School for Rural Leaders at Garrett Biblical Institute, Evanston, Illinois, on June 20-July 22, 1955. This school is directed by Dr. Rockwell Smith who was our speaker at the Town and Country Pastors' Institute at Union Seminary last January. Dr. Smith will also teach one course.

A small sum is available to supplement Dr. Smith's scholarship which will help further toward expenses. If any of our pastors are interested in attending, please write me.


James M. Carr, Secretary  
Town and Country Church Department  
341 Ponce de Leon Avenue, N. E.,  
Atlanta 5, Georgia.

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## A Faith Born of Christ

By John Robinson,  
Athens, Ga.

Ours is an age of worry, of fear, of frustration. Try as we may it seems nearly impossible to achieve so many of our long sought-for goals. Peace, for example, still wanders on the outer fringe of our world, unable to penetrate the hate and suspicion that prevails therein. This is true, not only on the international level, but also on the individual stage of life. Our worries, our confusions seem to multiply themselves into infinite proportions.

But then, we have also achieved a great deal. The tremendous advancements in science, medicine, sociology, and thousands of other phases of life have labeled our age as the most productive of all time.

There is a danger, therefore, that we as individuals will be caught in the maze of one or the other of these philosophies and be carried through life either in a wave of fear or a cloud of pride and confidence in man's abilities.

Between these two roads lies the way of faith, and I fear that many of us will either neglect that road entirely or else deceive ourselves into believing one of these other two ways to be the way of God. But today the Church of Christ needs to proclaim to the world above all else that Christ is our salvation and trust in Him alone assures us of a full and complete life. We who have lost our faith need it restored; we who have never had faith need it proclaimed; we who have faith need it strengthened.

In the midst of our human successes and achievements I fear we have excluded faith, that we have come to regard this spiritual diamond, not as a wondrous gift of God, but as another product of our advanced age of reason. We try to create faith within ourselves with the belief that this faith will then lead us to God. But actually, we must first of all be led to God by His Holy Spirit; and then we shall be baptized

with the holy water of God's faith, of God's power of belief. We convince ourselves that faith is a by-product of merely attending the church, and so we try to satisfy our insatiable spiritual hunger with weekly church attendance—and only that. But faith never seems to come. Faith results only from a nearness, a closeness to God. For faith is merely spiritual vision, simply friendship with God. When we come to know God so intimately, so real and personally that we know with all certainty that He is constantly at our side, then our faith is established. How do we come to know God in such a way? Through responding to His invitations and obeying His commissions. Learning of God through the Bible and prayer and working with God through teaching others of His wondrous love and power will bring any person into a nearness to our Father that no trial, no power on earth can tear apart. When we are God's, God is ours.

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OUR HEARTS REJOICE. John E. Meyer. The Wartburg Press. \$2.00.

Holy Communion is a central act of Christian worship. This book is planned to vitalize this central sacrament by presenting a series of communion meditations that will provide information and inspiration especially for laymen and laywomen. The meditations come from the pens of many men and no one meditation will therefore indicate the style and emphasis of the entire book. There is a variety. It is complete enough that the reader may turn to the book hundreds of times without feeling that he has received everything it has to offer. The twenty-four meditations found in this volume are longer than are the usual meditations found in various devotional books and booklets. They are longer because they are more thorough-going and comprehensive in treatment. This book will be of inestimable value as a source of inspiration on the sacrament of Holy Communion.



APR 21 1955

L. U. N. C.  
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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

APRIL 20, 1955

## Give God His Day

*Voltaire once said that the way to get rid of the Christian Church was to destroy its Sabbath. Hearing reports and seeing what goes on in present-day America, one concludes that Satan is working this angle for all it is worth today. He even seems to be getting some support from nominal church members who tell themselves that after paying their formal respects to God in a one-hour morning service, the rest of the day is theirs, not the Lord's. But those who truly belong to the Lord Jesus Christ, and seek first the things that are above, will not be found desecrating the Sabbath through carrying on business transactions, or attendance at ball games or other sports events. For too many Protestants the Sabbath has already been shrunk into a one-hour morning service, and God robbed of His glory. Instead of Christians making inroads into the days of the week, and claiming them all for Christ, worldliness has been making inroads into the Lord's Day, with devastating results. The loyal Christian had better manifest his example, witness and influence, ere it is too late.*

—The Church Herald

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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## EDITORIALS

### What Is the Righteousness of God?

*"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."* Romans 10:3.

Here we have expressed an age old controversy, beginning in the Garden of Eden and just as active today.

Adam and Eve made aprons of fig leaves to cover their nakedness but God had to provide them the skins of slain animals for a covering.

Cain determined to worship God in his own way and was rejected. Abel came with a sacrifice according to God's will and command and was accepted.

Naaman disdained the waters of the river Jordan, affirming that the rivers of his homeland were more acceptable, but, he came to the place of healing when he accepted God's way and God's place.

Saul was certain he was following God's will when he persecuted the Church, but God brought him to his knees and he arose from the Damascus road a new creature in Christ because He had met and accepted Jesus as Savior and Lord.

Matthew 22 begins with the story of the wedding feast and the guest who did not have on the wedding garment. Oriental custom made available suitable garments for all guests but this guest insisted on going in to the feast dressed in his own clothes. He was cast out into the dark night.

Human nature has not changed—except as it has been changed by a personal transaction with the Christ of Calvary. Men and women are today, as they have done from the beginning, trying to go into God's Holy Presence in their own way. Ignorance and wilful rejection are the two chief causes of man's failure to accept salvation. On every hand we find man still trying to establish his own righteousness; some through rationalism or a philosophical approach, others by worthy deeds, but all failing to admit that righteousness in God's sight is a matter of receiving, not achieving.

Deep down inside most of us there is a feeling that we can win God's approval by "being good." Even mature Christians can often be tempted to feel that after all they are *worthy* of God's redeeming grace and that living as a Christian makes God somewhat in their debt.

What is the righteousness of God? It is a divine attribute, divinely given. It is a supernatural quality conferred only on those who recognize their own utter helplessness and accept God's free gift. It is the perfection of God, given by His Son to those who come to Him in humble, child-like faith.

There is a striking illustration of this truth to be found in the Chinese character "i", which means *righteous*. This character is a combination of the two other characters, the one, "wo", the personal pronoun - I, or me; the other, "iang", meaning a lamb. But, when this character designating a lamb is superimposed on the personal pronoun, me, it becomes "i" - righteousness. What a perfect picture of God imputing the righteousness of Christ to the believing sinner. When God looks down and sees over me the Lamb of God he does not see me and my sins - He sees the righteousness of Christ which has covered me as a garment and I am righteous in His sight.



The Gospel message centers around the story of how God has made it possible for me, a sinner, to become righteous through faith in His Son. Despite this fact the controversy goes on—man trying to achieve righteousness in his own way.

*"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* —L. N. B.

## He Left the Appendix In

*Allegory*—A man, obviously in great pain, is admitted to the hospital. All symptoms and laboratory findings indicate an acute appendix.

The operating room is prepared, doctors and nurses assemble and scrub and the patient is anesthetized. The surgeon, well trained, personally attractive and well known, skilfully makes the incision; the bleeders are clamped and tied off. The peritoneum is opened and considerable time consumed in investigation and manipulation of the viscera. The wound is then skilfully closed and the patient returned to the recovery room. It was a masterful demonstration of technical skill.

The one thing lacking was, . . . *the surgeon failed to remove the appendix.*

*Fact*—It is a much publicized union meeting, designed to attract rather large crowds each noon-day for a week. Hundreds came, from their homes and from shops and stores. In that number were many with hungry hearts, some with serious problems. Some were professional men who rarely attend church.

The speaker is a nationally known preacher of one of the largest denominations. He is obviously well trained, personally attractive and with exceptional gifts as a speaker. Vital topics are listed for each succeeding day; what we believe about Christ, the Bible, Salvation, etc. But, each service begins with a demolishing of historic and Scriptural positions with reference to these vital matters, and, there is substituted a "new approach" which depends for its effect on human reason and human effort.

Devout souls went to hear a message of power and comfort and hope and *determined not to be critical* and they came away with the feeling: "They have taken away my Lord and I know not where they have laid Him."

Hungry hearts and unsaved souls came hopefully, some timidly, and all desperately in need and they went away baffled, bewildered and benefited only to the extent that a psychological lift gives a temporary boost to morale.

\* \* \*

In the allegory related above fellow surgeons and coldly impersonal hospital staffs would take the steps necessary to, in the future, protect the lives and general welfare of the patients coming to that hospital.

But, *where the souls of men are at stake*, nothing will be done. The "big name" preacher will continue to receive invitations and to wield his influence in ecclesiastical circles. He will continue to be a "blind leader of the blind" and a snare to sincere souls looking for the truth.

No minister is responsible for what his hearers do with the message, but, he is responsible for the *message* he preaches. If he fails to preach the Gospel and preaches another gospel he stands responsible before God.

*"He fails to remove the appendix."*

—L. N. B.

## Slippery Places

One of the worst automobile accidents in our little community was caused by a slippery spot on the highway where the water had run over a few feet of the pavement, and then frozen. As long as the entire road was covered with snow and ice, people saw the danger and drove carefully and slowly, but when most of it was free from ice and dry, then, assuming that the way was clear, drivers resumed their normal speed. A car full of strangers who were not familiar with this danger spot, just as the road curved to go under the railway, skidded and plunged into the stone pillar of the under-pass. No one was killed, but for weeks those who had been in the car were in the local hospital seriously injured.

There are many "slippery places" along the Highway to Heaven. When the time is one of stress and strain and danger all along the road, then we are likely to be on our guard. We watch and pray. We look carefully where we are going. We come through like heroes. Then, in a time of calm, when life resumes its normal way, we forget that there may be some spots where the ice has not melted. We strike one of these places, slip up, and fall.

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ADDRESS CHANGES When changing address, please let us have both old and new address as far in advance as possible. Allow three weeks after change if not sent in advance. When possible, send an address label giving your old address.

I believe that many of our Bible saints could testify to the danger of the "slippery places" left in the road after the snow has gone. Abraham and Moses and David and Peter, to mention no more, would be glad to warn us of these places, and put us on guard. Paul would add his voice as he says, "Let him that thinketh he standeth take heed lest he fall."

—J. K. P.

## Christian Education Must Be CHRISTIAN!

"Whatever is propounded in the classroom of a Catholic educational institution, whether school or college or university, must be in full conformity with the teachings of the Catholic Church." The words are those of the Rev. Francis Connell, dean of the Washington University's School of Sacred Theology. He went on to say "that there can be dangers to the integrity of the faith even in the Catholic classroom is evident from history and from the frequent directions of the sovereign pontiff warning Catholic scholars not to stray from the traditional teaching of the Catholic Church."

Purity of motive and life as well as of doctrine was important, he said. "The graduate of a Catholic institution of learning is expected to be an apostle eager to bring to others, whether Catholics or non-Catholics, understanding and appreciation of Catholic truth, and inspiration to lead a better life. . . . The Catholic who has received a Catholic education on the college or university level is a failure if he is not living an exemplary Catholic life, however great may be his prowess in the intellectual sphere."

Here are two real standards for the teacher in a Christian institution, and for the graduate of such an institution. The absolute insistence on the primacy of the doctrines of the Roman Church in her institutions explains something of the strength of that church. What would not the strength of Protestantism be today if all her institutions had remained true to the evangelical doctrines of the Church which founded and nurtured them! We see no real hope for an effective and lasting Protestant revival while large numbers of teachers in Protestant institutions of higher education either have no knowledge of or concern for the faith they are supposed to represent and teach. What a contradiction for teachers in institutions founded and supported by the purposes and gifts of consecrated Christians for the maintenance and inculcation of the Christian faith to ignore that faith, or to ridicule its doctrines. The first requirement of a Christian educational institution is that it shall have a faculty whose teaching and life is in full conformity with the teachings of the Church to which it belongs. Unless Protestantism regains lost ground in the area of

higher education she will be overwhelmed by secularism, and find herself unable to stand or to advance effectively against either Romanism or Communism. "If the salt have lost its savor, wherewith shall it be salted?"

*Copied from The Church Herald (April 1, 1955) A Christian Weekly Serving the Reformed Church in America.*

## THE BILLY GRAHAM MEETING

By George Burnham

Glasgow, Scotland — Over 3,000 people, a cold statistic, made decisions surrendering their lives to Christ in the first eight days of Evangelist Billy Graham's All-Scotland Crusade.

But let's reduce the figure to warm flesh and blood—people with fears, frustrations, problems and hope, much like the man-on-the-street in America.

The telephone rang in the home of one of Glasgow's leading merchants the other day, as he and his wife were having luncheon with Billy's soloist George Beverly Shea, his wife and son. The merchant's wife, who serves as a counselor each night at the services in Kelvin Hall, was summoned to the 'phone.

On the other end of the line was a distraught lady, with panic in her voice. She said: "You're the lady who counseled me last night after I made a decision for Christ. I want you to take the card I signed and tear it up . . . please."

Pressed for details, the lady said that both she and her daughter had "gone forward" at the service, but when they returned home later and told the husband he was furious.

"He has threatened to leave us unless we forget all about it," said the woman. "He says he is going to the pastor where we are all members and get this thing straightened out. It isn't that we are ashamed of the decision we made, but I don't want my husband to leave. We want to talk with him about Christ. I'm afraid our pastor isn't going to like what we did either, but as Mr. Graham spoke I knew I had never surrendered my life to Christ."

The merchant's wife promised to do everything she could to help, and asked Bev Shea for advice. He told her that in a similar situation in another city, the pastor had been contacted by a friend before the father arrived and everything was settled peacefully.

A call was quickly made to the Glasgow minister and the situation explained. He listened politely and then said, "My, my, so Mrs. ——— and her daughter have made decisions to live for Christ. Have no fear, dear lady, I think it's wonderful. You know, they had only been interested in the social side of church life before.



"And you tell Mrs. ——— not to worry about her husband. I'll have a long talk with him. Everything will be all right."

In another case, a repair man came into the Billy Graham Crusade Office in downtown Glasgow one morning to work on the mimeograph machine. He seemed very cynical about all the volunteer workers for Christ in the office and was scornful of all the publicity connected with the meetings.

One of the secretaries began talking with him and in the conversation told about two girls who had found Christ the night before at Kelvin Hall. He became interested in the simple, direct testimony of how two lives had been changed. The secretary asked him to do some serious thinking about his own life. He promised to try.

That afternoon at 3 o'clock he returned and said, "Can anybody here show me how to become a Christian?" One of the workers took him into a private room and opened a Bible. She showed him with Bible verses that he was a sinner, that Jesus Christ loved him enough to die for him and that eternal life was his if he would surrender his will to Christ. He made the decision. Later, he came into the office and asked for two tickets, saying he had two friends he wanted to take to the meeting. Both walked to the front that night when Billy gave the invitation to "accept Christ and begin living for Him seven days a week."

An engineer who had spent most of his life in France said he felt condemned when Billy made reference in a sermon to men in the last war who, when in great danger, made vows to God and then failed to keep them when the danger passed.

"I made a solemn vow to God once that if He would help me I would follow Him," said the engineer, "but I didn't keep it."

Both he and his wife made decisions the same night!

Crusade worker Irene Johnson spoke one night at a YWCA and remarked during the talk that she would be available for counseling afterwards if anyone wanted to see her. A total of 13 girls came to her and made decisions for Christ.

Between sobs, a woman said she was an American citizen and had come to Scotland against the wishes of her husband and that the husband had died before she could return. "Only God can help me now," said the woman, who told of having a Christian mother living in Canada. "I am going back to her," she murmured.

Another lady had a worried expression as she talked with a woman in the counseling room after making a decision.

## LISTEN TO THE PROTESTANT HOUR PRESBYTERIAN U. S. SERIES

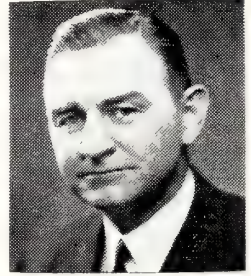
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"I don't know how my son will take the news about this," she said. At that moment she felt an arm being slipped around her shoulders and a voice said: "Don't worry about telling me, Mom. I came to the meeting tonight without you knowing it and I've found Christ, too."

## WHAT I SAW AT AN ALL-NIGHT PRAYER MEETING IN LONDON

*From a personal letter from a London Christian*

"I refer to one of the all-night prayer meetings directed by the Rev. Colin Kerr. I went there a little skeptical that these meetings might have been exaggerated somewhat. I came away at 3:00 a. m. completely dazed by the indescribable wonders witnessed and heard. No one, except with a heart of stone, could have failed to have been deeply moved by the simple, quiet testimonies and prayers. These ranged from society people openly, unashamedly confessing to a life of debauchery and sin, who had turned to God; right through every layer of our community to the impoverished, old woman who came to thank God that her prayers had, at long last, been answered—her husband, who had many years ago deserted her, had been to Harrogate, had accepted Christ, had sought her out and was now there by her side, kneeling with her in humble thanksgiving.

"I heard sons praying for mothers, mothers for sons, etc. — Oh, dozens of poignant, deeply moving prayers that engraved that experience forever in my memory. I felt deeply humbled, yet at the same time most deeply blessed, for truly God was there, in that, His House."

—R. E. F.

# Resurrection and Judgment

*(Final article in the series on the  
Westminster Confession of Faith)*

**By Gordon H. Clark, Ph.D.**

Otherworldliness is a reproach frequently brought against Christianity. Belief in heaven is crudely ridiculed as "pie in the sky." Distinguished leaders of American education use more dignified language. For example, one professor writes that the humanism which he advocates "means that the comforting faith in some guarantee of human values is replaced by a resolute readiness to face the tragedies and crises of life in terms of our knowledge of their naturalness and probability, finding in the sense of friendly comradeship with our fellows a more than satisfying compensation for loss of the cozy but illusory feeling that underneath are the everlasting arms of a divine protector." Another humanist is more forthright in stating that theistic religion is "the most active and pervasive menace to civilization which confronts us today."

In the same vein left wing religious liberals fill their periodicals and sermons with socialistic politics and confine their hopes to this world. No otherworldliness for them. Insofar as this type of accusation against historic Christianity is made to imply that the orthodox are "socially irresponsible" and have no interest in present human ills, it is a propaganda device to conceal the fact that theological conservatives are very much concerned with present human misery and are concerned not to increase it by subjecting the nation to secularistic socialism; but insofar as it reproaches us for having our citizenship in heaven, it should not so much be borne in silence as proclaimed proudly, publicly, and with vigor.

Those who deny the life beyond the grave should be forced, by insistent challenge, to face the implications of their thought. Although they have a program of socialization, which no doubt they sincerely believe will improve the conditions of humanity, they should be made to explain how their philosophic naturalism can logically support no matter what program of improvement. They should be questioned point-

edly how secularism can furnish a basis for morality. Frequently they speak of morality as a social code; sometimes they speak of it as an individual emotional reaction. In any case there is no "cosmic guarantee" that the effort expended in advancing their program will be rewarded and that opposition to it will be punished. Do not history and observable facts show that devotion to the good (whatever anyone thinks the good is) is worth the trouble. On naturalistic assumptions therefore, no reason can be given for choosing a life of honesty and truth rather than a life devoted to becoming a communistic dictator. Honor and truth may offer lesser risks with mediocre rewards; Stalin's choice brought immense rewards even though the risk was great. Because secularism and left wing politics provide no logical ground for choosing a life of honesty and truth, the theological conservatives are justified in suspecting that totalitarianism will be the actual result.

For that matter, can humanism give a reason for not committing suicide? Of course, when things go well with us and we are enjoying ourselves, we may prefer to live a little while longer. But this is only a personal preference; it is not a moral duty binding all men. Humanism can motivate neither morality nor life itself.

Not so with a consistent Christian theism. Not so with the Biblical view that includes heaven and hell. Although observable history shows that good people have endured pain and persecution, although it cannot be proved by this life that honesty is invariably the best policy, a future life with rewards and punishments meted out by an omnipotent and omniscient Sovereign clearly provides logical justification for choosing a life of righteousness at whatever temporal cost.

How selfish! the secularists deride; we always have said that Christianity is egoistic.

At this point the secularist must be brought back forcefully to his own position. How is it that he uses egoism as an accusation of moral inferiority? On humanistic principles what is wrong with egoism? Since a naturalistic worldview cannot justify any type of life, or even life itself, except as an expression of irrational personal preference, it has no more ground for objecting to Christianity than to communism.

The Christian view, however, includes much more than a bare belief in some sort of future rewards and punishments. It even goes beyond the notion of the immortality of the soul. Christianity teaches the resurrection of the body—a doctrine doubly based on information given us by God and an exemplification of it in the historic event of Christ's rising from the tomb.

Then at that great future day all the dead, both small and great, shall stand before the



judgment seat of Christ; "for God hath appointed a day in the which he will judge the world by that man whom he hath ordained;" "for the Father judgeth no man, but hath committed all judgment unto the Son."

And, to conclude the Confession, "The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient . . . As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin and for the greater consolation of the godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security and be always watchful because they know not at what hour the Lord will come, and may be ever prepared to say, Come, Lord Jesus, come quickly, Amen" (sections ii, iii).

## ANGLERS

(By the Editor of *The Testament for Fishers of Men*)

### Lesson No. 103

#### "REMOTE CONTROL"

To chop wood, broil a steak, thread a needle or milk a cow, one must have proximity. These and a thousand other things we do cannot be accomplished at long distance. But prayer is an exercise that has no need to take account of space or remoteness. This is especially true in personal evangelism. Indeed in the venture to win a soul to Christ, prayer is a *must*. God evidently intends it that way. There is no rule that will fully apply in every case, for the simple reason that no two cases are exactly alike. No two people are exactly alike (not even twins) and no two sets of circumstances are the same. No two days are alike. Today is different from yesterday, and tomorrow will not be the same. The man himself in some way changes from day to day. Your approach to him varies, accordingly. That is one reason why we have to depend on prayer, step by step. It is the one Christian activity above all others which requires instant and continuous contact with the Holy Spirit—through prayer. He knows, and is so ready to direct what step to take next.

Success in soul winning is sometimes achieved by "remote control." This truth is so expansive that actually the fervent and faithful prayer of a "shut-in" can engage the power of God in the effort of another soul winner who is far out of sight or hearing.

ANGLERS has just received an account of a soul won by "remote control," and is happy to pass it on.

Dear ANGLERS:

Sunday, while my husband was visiting the jail, I said to the children, "Let's pray for Daddy," so we stopped and each one prayed, asking for his guidance and that the Holy Spirit would open the hearts of the prisoners to receive the message of salvation. Then I glanced at the clock to see if it was time to feed the baby. It was 5:30 p. m. That night when Daddy returned, he told us that he had gone from cell to cell, but no one seemed interested; so he gave out tracts until he reached the last cell and this young man accepted Christ as his Saviour. I asked, "What time was it?" He said, "5.30." So I say to the wives and mothers, let's undergird the work of our laymen with prayer, and reap the rewards He promises in James 5:16 and Psalms 145:18. (Name Withheld)

## HELPS FOR UNDERSTANDING SCRIPTURE READINGS

### IN DAY BY DAY

Clinton C. Baker

*Sun., April 24, Revelation 1:4-6.*

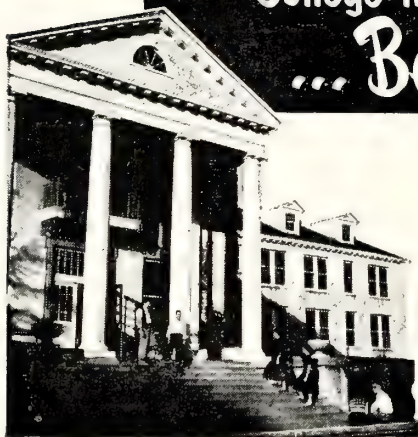
These verses are addressed to Christians who are going through severe persecution. Notice that the "grace" and "peace" of v.4 is said to proceed from all three persons of the Godhead (vv.4-5). (The seven spirits probably refer to the Holy Spirit.) What evidences of strength and power do you see in God the Father (vv.4a,8)? In what specific way would each phrase describing the person or work of Christ in vv.5-6 help support a group of persecuted believers? How is Christ's love expressed in terms of what He has done for us (vv.5b,6)? How would the promise of the coming of Christ (v.7) give assurance that God's judgment would be visited upon the persecutors? How completely does the triune God meet the needs of His persecuted children? How completely have I allowed Him to meet my needs?

*Mon., April 25, Rev. 5:9-10.*

Picture the scene portrayed in vv.1-10—the throne, the scroll, the four living creatures, the Lamb. Notice how Christ (the Lamb) is exalted. What is the answer to the angel's proclamation of v.2 (vv.3-5)? How does this answer add to the drama of the Lamb's appearance in vv.6-8? What phrases lend the note of authority and power to the Lamb (vv.5,6)? The scroll the Lamb took (v.7) is the scroll of the destiny of history. Observe that it is assumed that the Lamb has already conquered history (vv.5,9,10). What event has made this assumption possible (v.9)? What is there in this passage that should move my lips to proclaim the glory of Christ?

*Tues., April 26, Rev. 7:10,12,15-17.*

Verses 9-17 are a preview of that Great Day when all believers of all generations will be



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gathered about the Throne. Select the words in vv.9-12 that depict the intensity of the emotion of this scene. How many people are there? Where are they from? What are they doing? How does the adoration of the angels and heavenly creatures echo their praise (vv.11,12)? What is the basis of their praise (vv.10,14)? How does the praise you offer God for the sacrifice of Christ compare to that described in these verses? In what ways would the promises of vv.15-17 alleviate the pains and trials of earth? How personal a part will Christ play in this redemption? Which promise do you find particularly helpful?

*Wed., April 27, Rev. 11:17-18.*

Matt. 24:3-14 teaches that as earth's history draws to a close, the powers of evil will almost completely overwhelm the Church. God, however, will already be pouring out His woes upon the evil forces (Rev. 11:14,18), and the dawn will soon appear (11:17,18). What help is found in these verses for one troubled with the presence of evil in the world? Will God always allow it to exist (v.18)? What motivation is there for turning from it (vv.17,18)? How real is my desire that Christ's kingdom might come? Am I content to live in this present evil world, or do I sojourn here with my eyes fixed upon the kingdom of Christ?

*Thurs., April 28, Rev. 19:1-10.*

A harlot is judged (v.2); a bride is made ready (v.7). The great harlot (v.2) represents Babylon, the kingdom of Satan. What has she been guilty of before God (v.2)? Why should God's judgment upon evil produce praise and thanksgiving in the believer's heart (vv.1-2)? Suppose evil were not judged! Notice just how much God's avenging of the blood of the martyrs (v.2) means to His followers (vv.4-5). How complete is the judgment of the harlot (v.3b)? The bride of the Lamb is the Church. How is she to prepare for the marriage supper (v.8)?

How does she compare to the harlot? Am I preparing myself for the marriage supper or am I following the ways of the great harlot?

*Fri., April 29, Rev. 21:1-5.*

The New Jerusalem is the place Christ has gone to prepare for His saints (John 14:1-3). How is it contrasted to this world? Notice how completely new God's kingdom will be (vv.1,5). Observe some of the implications of what it will mean for God Himself to come and dwell with His people (v.4). Are my loved ones who have passed on better off than they would be if they were here? What do these verses tell us as to how God's kingdom is to be ushered in—by social reform? by the return of Christ? Does this imply that we should ignore present attempts to alleviate pain and remove social evil? Am I helping to remove some of the present evils of the world? At the same time, is my fondest hope of the day when God Himself shall dwell among His people, making all things right?

*Sat., April 30, Rev. 22:1-5.*

What elements do you find here that remind you of the Garden of Eden? Notice that all the results of evil will be eradicated (v.3a). Notice the dominant influence of the throne of God. To whom does this throne and the leadership of this government belong (v.3)? What is the relationship of God to His people (vv.3-4)? Observe that God's servants will not sit idle (vv.3b,5b). What effect does the river of the water of life have upon the new Eden (v.2)? What is the source of this river (v.1)? What is the source of light (v.5)? Every good thing will proceed from the throne of God; all man's energy will be spent in service to God and to the Lamb. What place has the throne of God and of the Lamb in my life now?

### Recommend The Journal To Friends



## LESSON FOR MAY 8

# Jehoshaphat's Righteous Leadership

**Background Scripture:** II Chronicles 17 - 20.

**Devotional Reading:** Nehemiah 8:1-8.

Both Asa and his son, Jehoshaphat, were a combination of good and bad. The good predominated, but their faults are also seen, and show a certain weakness of character. Jehoshaphat seems the better of the two: he certainly reacted with more grace to the rebukes of the prophet. When Hanani, the seer, rebuked Asa, the king was wroth and put him in a prison house. When Jehu, the son of Hanani, rebuked Jehoshaphat, he brought the people back to God.

"The book of the law of Moses" had a large part in the reforms of Jehoshaphat, who sent Levites into the land with the law in their hands. Our Devotional Reading gives us the account of the Revival under Nehemiah and Ezra in which this same "Book" played such a conspicuous part. All the people gathered themselves together and asked Ezra to bring the book of the law. It was brought and read and explained to "all the people" and proved to be "sharper than any two-edged sword." It brought conviction and tears, but also led to obedience and joy, and a great revival swept over the land. It was the re-discovery of the Bible that brought about the Protestant Reformation, and it is the faithful preaching of the Word that is at the basis of all our revivals. The Holy Spirit uses His Sword today in the same mighty way in which He has always used it. Let us heed the admonition of Paul: "*Preach the Word.*"

I would like to study this king under two heads: (1) His Greatness, and (2) His Weakness.

**I. His Greatness:** "And Jehoshaphat waxed great exceedingly." Ch. 17; 19:4-20:34.

There were many ways in which Jehoshaphat was great:

1. He, like David, had many "mighty men of valor" about him and he strengthened himself in a military way. He placed forces in all the fenced cities of Judah. This was a wise precaution. Joining him on the North was the kingdom of Israel, and there was still a feeling on their part that it would be a good thing to force the Southern kingdom to "come back into the fold." God had stopped Rehoboam from attempting such a "war against the rebels," as it might have been called. In the reign of Baasha, king of Israel, there was war, and that king made the mistake of allying himself with Ben-hadad, king of Syria. Jehoshaphat very naturally felt that he needed an army to defend

himself. In time of peace he was wise enough to prepare for war.

Israel was not the only nation he had to fear. There was Syria further to the north, and Ethiopia and Egypt to the south. Palestine was beginning to be a sort of "bottle-neck," or "buffer state," between the great world powers situated to the North and South. We today, as one of the World Powers, have our potential enemies, and feel that we must be prepared.

He raised a huge army for such a small country; over a million men, and these were led by experienced officers, "mighty men of valor." This well equipped army became a temptation to him as we see very soon, for he decided to "try it out," with disastrous results.

2. He was great in a far better way than this, however, for he instituted far-reaching reforms, and many worthwhile measures for the betterment of the country. He took away the groves and high places. Then he sent his princes and Levites out in Judah to teach the Law of the Lord. He knew that it was necessary, not merely to destroy the symbols of idolatry and superstition which had crept into the land, but to instruct the people in the knowledge and fear of God.

3. Since he honored God in these ways, the fear of the Lord fell upon all the kingdoms round about so that the Philistines and Arabians brought him presents. It reminds us a bit of the glory of Solomon's reign. The promise of God, "Them that honor me, I will honor" was fulfilled, and Jehoshaphat was greatly blessed and strengthened.

4. He showed his greatness, and humility, of spirit, in the way he reacted to the rebuke of Jehu the seer. When that man of God upbraided him in these words, "Shouldest thou help the ungodly and love them that hate the Lord?",

instead of getting angry as his father had done, he proceeded to institute further reforms and bring the people back to God. He set judges in the land and admonished them to judge in the fear of the Lord. He appointed Amariah the chief priest and Zebadiah and the Levites to do this work and said to them, Deal Couragously, and the Lord shall be with the good.

5. In chapter 20 we have a great prayer of this good king and a great victory as the result of that prayer. The Moabites and Ammonites—inveterate and longtime enemies of Israel and Judah—came up against Jehoshaphat to battle. Jehoshaphat feared, and proclaimed a fast and gathered all Judah together to ask help of the Lord. He comes to God pleading for divine aid. Listen to these closing words: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

The Lord answered his prayer through Jahaziel upon whom the Spirit of the Lord came: "Be not afraid nor dismayed by reason of this great multitude: for the battle is not yours but God's . . . ye shall not need to fight in this battle." This was indeed a unique battle. The king appointed singers unto the Lord and when they sang, Praise the Lord, the Lord set ambushments against the enemy, and every one helped to destroy another—so great was the confusion—and Jehoshaphat and his people came to gather in a tremendous amount of spoils, more than they could carry away, so that they were three days in gathering up the spoils. This is a more miraculous victory than the victory of Gideon and his three hundred men, for it was all the Lord's doing. So the realm of Jehoshaphat was quiet: for his God gave him rest round about. As a whole, his was a righteous leadership and his twenty-five years were years of prosperity, peace, and righteousness. It seems a pity to have to point to his faults.

*II. His Weakness: "Joined affinity with Ahab":*  
"with Ahaziah". Chapter 18; 19:1-2; 20:35-37.

Ahab and Jezebel, two of the most wicked rulers Israel ever had, were on the throne, (for Jezebel was really the ruler). Ahab was wicked, but weak; Jezebel was even more wicked than her husband, and was strong-willed with it. Jehoshaphat went down to Samaria to visit Ahab, and that wily monarch made a feast and greeted him like a "brother." Ahab had a project in mind and needed the help of his "brother." He proposes that they go up against Ramoth-Gilead, and the simple-minded Jehoshaphat answered, "I am as thou art, and my people as thy people," and we will be with thee in the war. Here you have two men, one of them a wicked ruler, starting a war without consulting the people who must do the fighting. How

many other wars have been started in the same way!

Jehoshaphat was accustomed to asking God about things, so he said, "Enquire, I pray thee, at the word of the Lord today." Ahab gathered 400 of his subservient prophets and they said, Go up: for God will deliver it into the king's hand. Jehoshaphat was not satisfied, for he no doubt could see through their ready reply, and so he asked if there were not another prophet of the Lord besides these. There is one, said Ahab, but I hate him, for he never prophesied good of me, but evil.

Micaiah, the son of Imla, is called, and is quietly advised to join in the chorus of the "Yes men," but he courageously replied, As the Lord liveth, even what my God saith, that will I speak. He told the two kings very plainly that the battle would go against them, and it did. Jehoshaphat almost loses his life, due to Ahab is smitten by a man who drew his bow at a venture and mortally wounded him.

It was right after this disastrous battle that Jehu rebuked King Jehoshaphat in the words I have quoted above. These words would be wise words to ponder in our day before we make alliances with those that "hate the Lord." It never pays to be "unequally yoked together with unbelievers" whether it is a nation or individual. Jehoshaphat ought to have had the courage and wisdom to have refused to go into battle when he had been warned by the prophet. Perhaps he was too proud to back out of a bad bargain.

This was not the only, or the worst mistake, which he made. His greatest sin and blunder—the one that brought terrible consequences to his land—was in arranging for his son, Jehoram, to marry the daughter of Ahab, who was a second Jezebel, and later usurped the throne and introduced the worst forms of idolatry into the country. Why will good men marry their children off to the most wicked people?

He made a further mistake in going into a business partnership with Ahaziah, "And the ships were broken." God has to chasten us for our folly.

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## *Being Friendly With Older People*

Hymn: "Come, Thou Almighty King"

Prayer

Scripture I Kings 12:1-14

Hymn: "Jesus, The Very Thought Of Thee"

Offering

Hymn: "Saviour, Like a Shepherd Lead Us"

### PROGRAM LEADER:

This is the second in a series of three programs dealing with some specific problems which sometimes arise in our homes. In our discussion last week we discovered that these "problems" need not be problems at all if they are approached in a Christian way. This is also true of our relationships with older people.

Oftentimes in our society it is necessary for older people to live in the same homes as their children and grandchildren. In other cases there are aged relatives in the homes where young people live, and in still other instances and for different reasons older people and young people are thrown in close contact for an extended period of time. Situations such as these often result in conflict between young and old. It seems there is always a tendency for old folk to criticize the younger generations, and the young people are inclined to be resentful, always expecting the worst from their elders. It does not have to work out this way. It is quite possible for old people and young people to live together in harmony and happiness, and, in fact, they ought always to do so. They can mean much to each other, and we are suggesting that you make friends with some older people whether there are some older members of your family in or near your home or not.

As has already been stated, the way to establish right relations between the young and the old is to apply Christian principles to our living. Much of the responsibility for doing this falls on young people. The only lives to which we can apply the teachings of Christ are our own lives. Our speakers will suggest two very practical applications of Christianity to be made to our relationships with older folk.

### FIRST SPEAKER:

It often irks young people that their elders are so free with unwanted advice. It is a painful admission to make, but it is true that we, as young people, have not attained all the wisdom in the world. It is equally true that there is a wisdom which comes with years of experience. This means, whether we like it or not, that the advice of old people which we so often spurn could be very valuable to us. Young people

are apt to say that times have changed when they reject sage advice. The fact is that fundamental matters of truth and wisdom do not change, only incidental things are changed with the times. We are literally turning our backs on eternally valid wisdom when we refuse to accept the advice of our elders.

There is nearly always something a little difficult about receiving advice gracefully, especially so when the advice finds fault with us and with our ways. The response which we normally make to this kind of advice is to criticize it in return and build up a resistance to it. We shall find that if we will actively seek the advice of older people rather than waiting for them to volunteer it, the advice itself will be given more graciously, and we shall find it far easier to receive. This is not an easy lesson for young people to learn, but if we do learn it, we shall benefit by the wisdom we receive and by the joy which we bring to our own lives and to the lives of our older friends.

### SECOND SPEAKER:

Speaking of friends, it comes as a surprise to many young people that older people are anxious to have their friendship and their companionship. Old folk are apt to become lonely and discouraged when they are pushed out of the central stream of life. A man in the prime of life needs friends, but he does not need them as much as when he is older, and having young friends is especially helpful at this time in life.

If older people sometimes seem a bit suspicious of our generation, we must not let that deceive us into thinking that they are not interested in us or that they do not desire our friendship. It may be that they think we are not interested in them. It is our place to take the initiative. If there are no older people in your home or immediate family, then find some person or couple in the community and be a sincere friend to them. We can prove our love to Christ by showing ourselves friendly to the older people who live around us.

One of the most disheartening experiences that can come to us is to have those whom we thought to be our friends prove insincere. We ought not to be suspicious of our friends, but from time to time we are apt to be disappointed in some of them. You can be reasonably sure of steadfastness among your elderly friends. Older people do not cultivate friendships for their own advancement, and they will not drop us from their roll of friends when someone

comes along who might be more profitable to them. We shall not only be rendering a Christian service to the elderly people when we include them in our circle of friends but we shall be opening a door to the enrichment of our own lives.

## Women's Work

OUR NURSE WRITES OF THE  
BIRTHDAY OBJECTIVE  
FROM KOBE, JAPAN

Dear Miriam,

Do you remember our speculating about what kind of nursing we would be doing after we graduated from nursing school? Remember how you always wanted to be a head nurse and I was going to be a missionary nurse? Since I've just heard from Sue that you have been made a head nurse at City Hospital, it seems that your ambition has been realized. Congratulations! I guess you've heard by now that I am in Japan as a missionary nurse. I have just been here two months but am already excited about the new and wonderful work that lies ahead. Of course for a while I won't be doing any real nursing because of language study which is a full-time job. But I do go out to the clinic to see what's being done.

Our Mission has never had any medical work in Japan before so we are just beginning, and it really is exciting to be here at the very first. We are starting with an Out-Patient Clinic in a small building. We will have General Medicine, Surgery, Obstetrics and Gynecology, and Pediatric Clinics.

I wish you could see our present building. It's on one corner of a large level lot. It has a fence around it with a gate which is the Japanese custom. It's painted cream with green trim and is really attractive in an area where no other buildings are painted. The inside is all white, even the chairs and tables in the reception room. In one end of the building there is a business office, a pharmacy room, a consultation room, two consultation-examining rooms, and a laboratory - X-ray room. The other end has the pharmacy stockroom and storage space for White Cross supplies, other nursing supplies, such as medicine glasses and water pitchers, and some hospital equipment like bedside tables and screens.

You would enjoy knowing our staff. They are extremely nice people and are very capable for their jobs. Mr. Kondo is the indispensable business manager, Mrs. Hasimoto is the head nurse, Miss Teranishi is a general duty nurse, Miss Handa is the combination office girl and



## GIFTS THAT LIVE AFTER YOU

An ideal way to perpetuate one's Christian influence, or the memory of a loved one, is to establish an endowment or memorial fund with the Board of World Missions.

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X-ray technician, Mr. Fukumura is the pharmacist, Mr. Tanaka is the laboratory technician, and Mr. Hioki is the watchman. All but one of these people are Christians, and we are very fortunate to have found them.

Right now the most exciting thing for us is beginning the construction of the hospital building. I've seen the plans and like them very much. Everything is arranged for the patient's comfort and the convenience of the personnel—which nurses especially appreciate. When the hospital is completed we will have two 32-bed nursing units, a surgical-delivery suite, laboratory, X-ray department, diet kitchen, laundry, and medical library, and the out-patient department will be continued. The social service department will be headed by June Lamb who will arrive from the States soon. Her work of assisting patients, their families and the community with the problems connected with illness and hospitalization will be an important part of the hospital's program. We also have plans for some home-nursing services, branch clinics, a nursing school, and a training program for internes.

We want the hospital to be a place where Christ is proclaimed as Savior in many ways. As an institution, it will have a great influence for Christianity in the community. The patients and their families will learn about God's love for them by our service to them and through the evangelistic program of the hospital. The staff, both missionaries and Japanese, will have opportunities to participate in community groups such as Nurse's Christian Fellowship and the Christian Medical Association.

Will you please pray that our one staff member who is not a Christian may soon come to know Christ as his Savior. Also pray that all of the work of the hospital may be for the glory of God and the salvation of many people.

Love,  
Nell Swensen.

## WHAT WILL BE YOUR SHARE— IN THE YODOGAWA CHRISTIAN HOSPITAL?

Happy Birthday to each member of the Women of the Church! May it be a blessed time of giving to show our gratitude to God for all the blessings He has showered on us.

It is nice to be in on the beginnings of things, isn't it? To be pioneers. The medical work in Japan is in its initial stage. One unit of the Yodogawa Christian Hospital in Osaka is already up, and you, the Women of the Church, through this Birthday gift, can put up the second, which is so badly needed. Osaka was heavily bombed during the war, and many of its hospitals are in ruins and the people without sufficient medical care.

Once there was extreme hostility toward our doctors, but now with government obstacles removed, and with this real need among the Japanese people for medical education and treatment, we can go ahead, confident that as our doctors heal bodies, souls may also be healed. Confident that many will be brought to a saving knowledge of Christ through contact with Christian doctors and nurses. In a non-Christian country where no one feels responsibility for anyone else, the witness of these doctors and nurses, constantly doing for others, will have its effect on those around them.

Dr. Frank Brown, who is in charge of this medical work, says: "this hospital will serve as a witness to men and women in need of a Savior and as a means of introducing them to Christ—it will serve as an object lesson to the Japanese Church and as a challenge to its social conscience."

Another missionary calls it "a dream come true." Let's help this dream to come true in a way of which Christ can say, "Well done." Let's "dig deep" and make this an even larger gift than ever before.

# Church News

## Latest Presbytery Votes On Church Union

On April 12th Fayetteville Presbytery voted 49 For Union and 88 Against Union. Roanoke recently voted 26 For and 40 Against. This brings to a total 41 Presbyteries voting For Union and 39 Presbyteries voting Against Union. There are six Presbyteries yet to vote.

### Dr. and Mrs. Rupert McGregor to Scotland

Montreat — Dr. J. Rupert McGregor, Mountain Retreat Association and Montreat College president, has accepted Billy Graham's invitation to join him in Glasgow for the latter part of the Scotland campaign.

Dr. and Mrs. McGregor will leave Tuesday, April 12, aboard the Queen Mary. They will be in Scotland for two weeks, with Dr. McGregor scheduled to preach in several of Glasgow's largest churches.

They will accompany the Graham team to London for that part of the evangelist's campaign and spend several days visiting parts of England and Scotland.

"I'm going in the hopes of making some contribution to Billy's work," Dr. McGregor, a long-time friend of the evangelist, said.

He and Mrs. McGregor will return to Montreat around the middle of May, Dr. McGregor said.

### R. H. WILSON, M.D., RECEIVES NATIONAL MEDAL OF SOUTH KOREA

Richmond, Va. — Dr. Robert Manton Wilson, M. D., missionary to Korea from the Presbyterian Church, U. S., has received the National Medal of the South Korean government for his work with lepers in that country. The award was presented by Dr. You Chan Yang, Korean ambassador to the United States, at the Korean Embassy in Washington, March 1.

Dr. Wilson is a native of Columbus, Arkansas, attended Arkansas College and received his M. D. degree from Washington University. He did post graduate work in New York and Berlin and in 1908 went to Kwangju, Korea, as a medical missionary from the Presbyterian Church, U. S. In 1929 he was ordained as an evangelist by Ouachita Presbytery.

From 1948 to 1950, Dr. Wilson served as health director for Henrico County, Virginia.

During his service in Korea as a medical missionary from 1908 to 1941, the physician was twice decorated by the Japanese government for his work as medical superintendent of Biederwolf Leper Colony. The Japanese government was then the ruler of Korea, therefore the donor of the award.

## THE VACATION FUND

May we again call your attention to the Vacation Fund for the ministers and missionaries of our church?

The Vacation Fund is made up of contributions from many Presbyterians and Presbyterian organizations. The fund is used entirely to provide periods of physical rest and spiritual enrichment in one of the great conference centers of our church. The following quotation from a letter of gratitude from one of the beneficiaries of this fund is typical of them all:

"As we come to the end of this year 1954, I am mindful of the fact that one of my greatest blessings this year was the two weeks I spent at the Bible Conference in Montreat. This was made possible through the help of the Vacation Fund, and I would not have been able to go had it not been for this help. Through the inspiration and help received from the speakers, I believe my ministry of the Word has changed for the better. I am deeply grateful to all who have had a part in the Vacation Fund."

There are scores of ministers in our church who will need to get away from their work for rest and spiritual refreshment this summer, but who will not be able to do so without the aid of this Vacation Fund.

If it is possible for you to make a contribution to this good cause, we shall be deeply grateful to you and the same will be faithfully administered by me as Manager. Please send your contribution at once to Mrs. Ira D. Holt, Treasurer Vacation Fund, Box 358, Montreat, N. C.

Wade H. Boggs,  
Manager Vacation Fund

### Dr. Brown, Associate Pastor, First Presbyterian Church, Gastonia

On March 13, 1955, the Reverend James Newton Brown, D. D., was installed as Associate Pastor at the First Presbyterian Church of Gastonia, North Carolina.

The Reverend Harry M. Moffett, pastor of the church presided at the installation.

The Commission of Kings Mountain Presbytery to install Mr. Brown were in addition to the Rev. Mr. Moffett, the Rev. James L. Mays, pastor of the First Presbyterian Church, Lin-



colnton, who preached the sermon, Rev. Fred R. McAlister, pastor of the Linwood Church, Gastonia, to charge the minister, Rev. W. C. Neel, pastor of West Avenue, Gastonia, to charge the congregation. To complete the commission were Elder W. Roy Robinson of the Olney Church, Gastonia, and Elder J. H. Hamilton of Adams Memorial, Gastonia.

The next stated meeting of Kings Mountain Presbytery will be held at Hidden Valley, convening at 9:30 A. M. on May 17.

### CHARLES RICHMAN BIXLER

The Reverend Charles Richman Bixler, pastor of the Armstrong Memorial Church of Gastonia, North Carolina, died February 8, 1955. Mr. Bixler was born of missionary parents in Brazil, September 16, 1913. He received his education at Davidson College, 1934-38, and Columbia Theological Seminary, 1940-43. Upon graduation from seminary he was ordained by Holston Presbytery. In addition to his pastorates in Tennessee and Gastonia, Mr. Bixler served as pastor of churches in Montgomery and Bethel Presbyteries. In all his fields of service he was loved and admired by the people of his churches and by his fellow presbyters. He is survived by his wife, the former Sarah Bond Matthews of Lithonia, Georgia, and three children.

### BREAM MEMORIAL REVIVAL

Dr. William A. James, evangelist from Brownsville, Tennessee, conducted the Spiritual Emphasis Week services at the Bream Memorial Presbyterian Church in Charleston, West Virginia. The services were held March 20 through 27.

A native of England who has held pastorates in the Presbyterian Church, U. S., for over eighteen years, Dr. James is now engaged in full-time evangelistic work. Richly evangelistic in spirit, soundly Scriptural in content, and warmly dignified in manner, his sermons found their way into the hearts of the many who attended these services at Bream.

Since the opening day of the services a total of twenty-one persons have united with the Church, thirteen of these on profession of faith, and more than forty people have publicly rededicated their lives to the Saviour.

### PRESBYTERIAN MEN OF KENTUCKY

Louisville, Ky. — Presbyterian men of Kentucky will hold their first Synod-wide conference at Lees Junior College, Jackson, Ky., on August 26, 27, and 28, it was announced today by Robert L. Williams of Louisville, president of Kentucky Synod Men's Council.

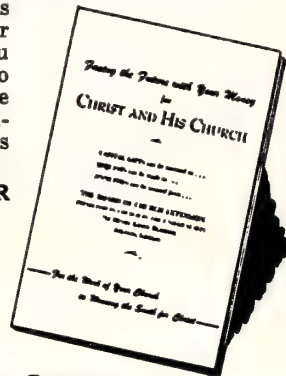
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Five leaders of Presbyterian men's work who are scheduled to take part in this first annual conference, include: Ed C. Hammond, Atlanta, Vice President of Assembly's Men's Council; Ernest A. Andrews, Jr., Richmond, Director of Program and Service for the Division of Men's Work; Dr. John R. Gosney, Danville, Ky., Regional Field Director of Kentucky for Presbyterian Church, U. S. A.; the Rev. M. R. Costanzo, Jeffersontown, Ky., representing the Synod of Kentucky's Christian Education Committee; and W. R. Duncan III, past president of Kentucky Synod Men's Council.

Reservations are already being received at the college. The conference will open on the afternoon of August 26, Wednesday, and close at noon the following Sunday.

"Forward Men—With Christ!" is the theme that will guide the considerations at the 3-day gathering.

### Queens College

Charlotte, N. C. — Beginning in the fall of 1956 and continuing during the scholastic year 1956-57, Queens College will celebrate the hundredth anniversary of its founding. Dr. Edwin R. Walker, eleventh president of the college, has announced that plans are already being made for the observance of the centennial.

# Colleges with a



What makes a college a *Christian* college? What difference does it make? A Christian college should first of all be a good college, but it is more than that. The "plus" factor is not something added on to secular life and thought, but something at the very center of all life—the cross of Christ.



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Because a *Christian* college believes that the individual is made in the image of God and that God has a concern for each, it cares for the whole life of each student. Administration and faculty are concerned with the mental, physical, and spiritual needs.



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APR 29 1955

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints*

L. U. N. C.  
Carolina Room

APRIL 27, 1955

## EBENEZER!!!

*Completing thirteen years of continuous publication this Journal has, from its beginning, been dedicated to those things which make a church strong and its witness effective. This has included emphasis on things of the spirit and, at times, constructive criticism, where such criticism was needed.*

*We urge our readers to cooperate fully with the Forward With Christ movement.*

*We earnestly solicit your prayers for our church, our ministry The Journal—for a deeper spiritual emphasis in our own personal lives and in the corporate life of the church as a whole.*

*May God give us the wisdom and the grace to glorify His name, honor His word, strengthen faith, win souls and advance the work of His Kingdom as we enter our fourteenth year.*

THE EDITORS

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## EDITORIALS

### N Cooperation Is O Integration T

From a number of sources we have been specifically asked if, "now that union is defeated," we will rally to a united effort in our Church, laying special emphasis on the "Forward With Christ Movement?"

The answer is an equivocal yes. The recent issues of this *Journal* also prove this position.

But, at the same time, we insist that the leadership of our Church *face the facts*. Not only has union been defeated, it has been *devastatingly* defeated. So far 41 Presbyteries have voted against the proposed Plan of union and several others will almost certainly be added to that number.

An analysis of the vote shows that the majority of the votes cast, the majority of the constituency of our church, and even a possible majority of the existing Presbyteries are against union.

This sentiment in our church *must* be recognized. However, we are finding through various recommendations and overtures that a new type of "cooperation" is being advocated which is not cooperation at all, it is *integration*. Furthermore, if some have their way the General Assembly will instruct various agencies and boards to "cooperate" through the *integration* of their existing work with that of their opposite numbers in other churches.

In our judgment it is both unwise and unethical to involve an agency or a board of the

church in a controversial matter. These agencies and boards are competent and also free to cooperate inside and outside the bounds of the church when and where they think best. But, they work at a distinct disadvantage when "authorized and instructed" to follow policies which their experience and best judgment dictate otherwise.

Unfortunately, those who have opposed union are, in many places, now finding themselves misrepresented and even viciously attacked by some who are deeply disappointed by the result of the Presbyteries' vote. This must cease.

We feel that we are speaking for the *proven majority* in our Church when we insist that efforts directed toward organic union shall be discontinued; open or indirect, immediate or long-range. We frankly admit that much of the leadership in our church has favored and worked for organic union. We feel that fairness and wisdom will dictate that there now be incorporated into the leadership of the Church a larger number of those who represent the feelings and desires of the Church as a whole. At present there is little to indicate that such will be done—but, we think such a policy eminently fair, wise and *necessary*.

Had the proponents of union been more willing to heed the objections of others taking a different viewpoint, and, had the specific committee to which was assigned the task of preparing the Plan been more representative of the conservative and constructive opposition we believe the situation in the Church would be very different today.

Therefore, the wise course for the oncoming General Assembly, and for our Church as a whole shall be that in every activity of the Church the actual thinking and will of the Church shall be adequately represented.



At the present time this is not the case, but it should be and it can well bring the greatest blessings our Church has ever experienced.

—H. B. D.

## Sitting Where Our People Sit

"And I sat where they sat, and remained there astonished among them seven days." (Ezekiel 3:15b.)

Sometimes we preachers, perhaps unconsciously, live lives which are aloof from our people. We are busy in our study, occupied with the routine and necessary work of the church, and forget where our members are and what they are doing. Unless some sad experience comes our way we may not even share in their burdens and sorrows. We preach on the Lord's Day from some theme which has come to us, and perhaps we preach a good sermon, but it does not meet the need of some burdened or tempted soul. We have not been sitting where that person sat during the time of temptation or sorrow.

I read recently of one young minister who felt so strongly about this side of his ministry that he went to the factory where many of his members worked and worked with them for days. By doing so he knew first-hand something of their trials and problems. Probably this would be impracticable, or even unwise, for most of us to attempt, but there ought to be some way for us to know by personal experience just what our people have to endure. Job, when undergoing his awful trial, said to his would-be comforters who misunderstood altogether his case, "I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you."

It is a wonderful thing to be like Ezekiel: to sit where his people sat. But we have a far Greater than Ezekiel here. Our blessed Lord and Master came into the world to "sit where we sit." He was a Carpenter before He was a Preacher and Teacher. He pitched His tent beside ours. He was touched with the feeling of our infirmities and tempted as we are, yet without sin. He is able to be our Perfect High Priest, and our Personal Friend. May God give us grace to follow in His footsteps, and be able to really enter into the everyday life of those to whom we preach. It will "astonish" us as it did the prophet Ezekiel.

J. K. P.

## A Crucial Distinction

The point where evangelical Christianity and liberalism divides can be pin-pointed. It is this: Can reason supersede revelation? If one insists that human reason has the right to reject revelation and accept philosophical conclusions, then the very foundation of Christianity has been undermined.

We realize that immediately we will be charged with an extreme statement. But, carried into the scientific field: A sterile medium for the growing of organisms is protected by, shall we say, a sterile glass dish or cover. Admit, even for a fraction of a second, the outside air, and the whole medium (agar, broth or other material), becomes contaminated and only a short time will make plain for all to see that a multitude of organisms have started to grow in what was once a sterile field.

Just so, admit the right of human reason to have precedence over divine revelation, and unlimited digressions from truth will be the inevitable result. This is not to say that man should not use reason. Of course he should. God has given man a mind, intelligence, and the powers of reasoning, deduction and arriving at conclusions. But, God has also given revelations of Himself and of divine truth which man could never have arrived at independently of divine revelation itself. It is at this point that human philosophy must bow, otherwise we have man making a god of himself and presuming to argue with God.

The philosophical approach says, "This conclusion is true, not because the Bible says so but because reason and logic lead to this position." On the other hand, reverent faith asserts: "This is true because it is clearly affirmed in God's Word."

The doctrine of the Virgin Birth gives an apt illustration of the point.

The modernist rejects the Virgin Birth because he does not consider the Scriptural record on this event either inspired or accurate. He also rejects it because it does not meet his view of scientific possibility.

The liberal says the Virgin Birth is "not essential"! He may accept or reject it, depending on whether the Biblical account and the implications seem reasonable to accept.

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The evangelical accepts the Virgin Birth, first because it is clearly affirmed in the Scriptures. To this faith is also added the testimony of reason that it is the only logical explanation of the incarnation and all that that implies.

Some may say that it makes no difference which channel of argument is used, just so the conclusion is right. But, if one channel is fallible, depending for its basis on the vagaries of the human understanding, it is dangerous, even if at times it arrives at a correct conclusion.

We have recently been reading a number of articles by men who have discarded the revealed historic Christian position for one sustained almost in its entirety by recourse to human reasoning. Apparently these men have arrived at greatly diverse conclusions, having but one thing on which they agree—that the Bible is a compilation of stories of differing credibility and that it is left to scientific discoveries and modern scholarship to determine what to believe and what to reject.

Were not the results of such an attitude to the Scriptures so tragic it would be ludicrous. Here we find men who are supposed to be leaders in the Church of Jesus Christ, who are deeply concerned about the world of today, but, having rejected the reliability and the authority of the Word of God, find themselves without a workable solution. Rejecting many, if not all of the supernatural aspects of the Christian faith and trying to reduce Christianity to the status of a basic science they deny to themselves and to others the spiritual concept which accepts in faith much that can never be received or understood in any other way.

To a layman it is unthinkable that God would have given us a divinely inspired record—which we call the Bible—only to have its truthfulness assailed or questioned by the very ones who should impart its blessings to others. Furthermore, we do not believe God gave us a Book which must be interpreted to us by men, rather than by the Holy Spirit Himself.

We would again repeat: reverent scholarship and Christian experience demands that we sit humbled in the presence of God's written revelation and admit that the revealed record must take precedence over human reason.

This demands neither credulity, nor does it demand a surrender of our right to think, reason and investigate. But, it does demand that we shall recognize that man is fallible, that his reasoning faculties often lead to wrong conclusions and that, where God's revelation is concerned, we accept that revelation although we may not always understand it.

The new "orthodoxy" so prevalent today may be a marked reversal from the blatant unbelief of discredited modernism, but its fatal weakness is its demand for a complicated method of "interpretation" which is but denial under a new term. Here again we find the mind of man the final arbiter, rather than the Holy Spirit, and it just as feckless in winning men to a saving faith in Christ as its less subtle forerunner—Higher Criticism.

The voice of human reason may intrigue the mind but the Word of God—His Divine Revelation—speaks with Truth, Authority and Power.

It is high time that we humble our minds and hearts before the God of the Universe and LET HIM SPEAK.  
—L. N. B.

## Vicarious Faith

### Can Anyone Exercise Faith for Someone Else?

Sundry of our brethren object to infant baptism on the ground of an aphorism that no one can exercise faith for anyone else. Often this is taken as an axiom that is unquestionably true and one that cannot be successfully challenged. This editorial challenges that position in the name of common Christian practices, in the name of our Lord's own practice as set forth in the Gospels, in the name of the fundamental federal or covenant theology of the Bible.

During the last war, Christian mothers and fathers, brothers and sisters, wives and sweethearts, children and friends did pray for loved ones exposed to the dangers of battle, and did exercise faith in God for them. In faith and prayer, we cried, "Cover his defenseless head with the shadow of Thy wing." In other emergencies, we gather in faith and prayer for sick ones, for those hovering on the brink of eternity, for victims of disasters. A definite part in our evangelistic programs is for believers to unite in prayers for faith for the salvation of the lost. The prayers and the faith of Christendom are marshalled behind the Tell Scotland Campaign. These fervent prayers of faith, are prayers of vicarious faith, faith for others—faith on one side of the Atlantic for lost on the other side. In the Korean action it was faith on the part of loved ones in Georgia for endangered ones across the Pacific.

Now this Christian practice is in full accord with Gospel examples. Leaf through the four Gospels and notice Jesus' dealing with Jairus, Mk.5.22-36; with the Syrophenician woman, Mt.15.28; with the paralytic borne of four, Mk.2.1-12; with the father of the epileptic boy at the foot of the Mount of Transfiguration, Mk.9.23-24; with the centurion who appealed for the healing of his servant, Lk.7.9; with Mar-



tha and Mary in connection with the death of Lazarus, Jn.11.25-27; with the nobleman for his son, Jn.4.46-54.

Notice that in each of these cases one person or persons exercised the faith and another got the blessing. Notice that in several of these cases our Lord first tested the faith of the applicant before granting the blessing to the other. Do not dismiss the argument with the remark that these are only physical matters. After all the Bible does not separate the physical and the spiritual as does Plato. For the Bible soul and body are only two aspects of the one man whom God made, or as Paul phrased it, only the inner and the outer man. The miracles are true visible illustrations of Jesus' dealings with the entire personality. They offer the best illustration we have of the relation of Divine power and human responsibility in the quickening or regenerating of the sinner dead in trespasses and sins. These miracles of healing are written for our admonition. And in the specific case of the paralytic borne by four Jesus first definitely forgave the man's sins. Here there is a pointed case of vicarious faith issuing in forgiveness. When He saw *their faith*, He said to the sick of the palsy, *Sin be of good cheer, thy sins be forgiven thee.*

As it was prophesied that the Lord would come as the Good Shepherd and carry the little ones in His arms, Isa.40.11; even so Jesus took the little ones in the crook of His arm, laid his hands upon them and blessed them - when they were brought to Him in the arms of others.

In the Acts and the Epistles there are several cases of household baptisms, such as the household of Lydia, of the Phillipian jailor, of Stephanos, of Crispus, of Cornelius. In First Corinthians 7:14 we read that even one believing parent sanctifies the union so that the children are federally holy. Together with this record one may place the Jewish custom of proselyte baptism, by which the infant children of the proselytes received baptism at the direction of the father, it being held that one may properly "privilege" his children but not "de-privilege" them. The statement of Polycarp at his martyrdom that he had served Christ eighty and six years seems to point back to a household baptism by the Apostle John which baptism included the infant Polycarp. We refer these facts to our brethren who argue that there are no cases of infant baptism in the New Testament or the primitive Church. At the same time we remind them that, so far as we are aware, there are no cases of the adult baptism of children of believing homes in the New Testament or the first century Church.

A full reading of the Good Book shows that by the offense of the first Adam the many were made sinners, while by the obedience of the last Adam many receive righteousness. The

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whole race of men sinned and fell in the sin of the first pair, that is, we sinned vicariously. Consequently, we all, infants and adults, have on us the guilt of that original sin by our descent from Adam. And we all, infants as well as adults, need the cleansing blood of Christ and the renewing grace of the Holy Spirit. God has been pleased to deal with the human race on the ground of a federal relationship, a double representative plan, Adam and Christ, Rom.5.12-21.

Perhaps, God has treated the angels on the basis of each for himself—every tub standing on its own bottom. If He had treated the human race that way, and if Adam and Eve were fair samples of what each would have done, then at the end of human history all would have been lost eternally. The end which the Bible sees is rather a great host that no man can number out of every race and kindred and tribe who have washed their robes and made them white in the blood of the Lamb. Don't refuse to present the child to God in household baptism, then, because he is brought in the arms of another, because he believes in the heart of another, because he confesses with the lips of another—his mother, his father, the congregation of God's people. After all, that babe sinned in the sin of another—Adam—and he is redeemed by the blood of another - by the obedience of Christ.

We baptize the children of the covenant on the ground of the promise of God to be a God to us and to our seed after us. We baptize them in the atmosphere of faith, the faith of the parents and of the congregation. We seek by vicarious faith and prayer, by teaching and preaching to bring them to personal faith and

repentance (conversion) that they may thus be made actually partakers of what was allotted to them by the work of Christ for them. Through the act of the Church in the pastor, the eye of faith sees the Lord Christ receiving the child in His arms, and blessing our feeble efforts until the child comes to a living faith of his own. Dr. Oscar Cullmann has pointed out that the faith of the individual is not in every instance necessary as a condition for baptism, but only as a condition of receiving and continuing in the full blessings sealed by baptism. The baptized child of the covenant receives the full blessing to which the parental faith privileged him when he endorses their confidence by his own faith. He forfeits the blessings they sought for him if and when he rejects the position in the covenant which they claimed for him. In a host of cases God has honored and does honor the vicarious faith of the parents. Blessed be His Name, His truth endureth to all generations.

—W. C. R.

## "HIS MOTHER'S NAME"

Very often in the Bible an oft-repeated phrase has special significance. This phrase, "His mother's name," occurs often in the accounts of the kings of Israel and Judah. If a king is an unusually good king, the name of his mother is often given, or if the king is a wicked ruler, his mother's name is mentioned. For instance, the name of Hezekiah's mother, and the name of Ahaziah's mother; the one, a splendid king; the other, very wicked. In the case of Ahaziah the mother was one of the worst women in the Bible, being second only to Jezebel, if not her equal, and we are told that Ahaziah had her for his counsellor.

What a blessed thing it is when we can look back and remember our mother's love, our mother's character and influence, our mother's teaching, our mother's prayers! There is an old saying that, "God could not be everywhere, so He made mothers." This is not true, for God can be, and is, everywhere, but He needed helpers, and so He made mothers. I suppose that most of us, like so many in the world, can rise up and call our mothers "blessed." Think of the Wesleys, and you think of their consecrated mother; think of Augustine, and you remember his devoted mother.

What an awful curse, to have a Jezebel, or an Athaliah for a mother!

I wonder if the mothers today realize that their names are being written into the fiber of their children's characters. I would like to speak a word to thoughtless, careless, worldly-minded mothers. "Take this child, and nurse it for me, and I will give thee thy wages," said Pharaoh's daughter to Moses' mother. I do not know, or care, what the daughter of Pharaoh

paid the mother of Moses. I know how much God paid her, for her son became the greatest man of the Old Testament. God will pay all good mothers wonderful wages; and fathers, too. If some of our children should be great in the eyes of the Lord, what a reward would be ours, if God were to make a record of it and say, "His mother's name"; "His father's name", was — — — !

—J. K. P.

## Political Churchmen

Every American citizen has the inalienable right to express his honest convictions and to memorialize his government and its elected leaders with reference to those convictions.

But, with all our heart we deeply resent Church leaders undertaking to use the prestige of the Church, as such, to influence national and international policies.

This distinction is a very real one. As a citizen he has the right to express his personal opinion in any way he wishes. Also, he has the right to speak for an organization which has delegated to him the task and the authority to speak on its behalf.

But, the Church has not authorized her leaders to enter the field of international politics and give the impression that a particular line of action has the sanction of the Church itself.

We have recently protested against the elected leaders of the National Council of Churches using the name and prestige of that organization ("representing 35½ million members"), to influence the President of the United States for a particular line of procedure.

And now a group of "Fourteen Protestant leaders" has sent the President a strongly worded telegram urging the evacuation of Quemoy and Matsu, turning them over to Communist China because they are a "part of the Chinese mainland." It is interesting to note that nothing was said about Hong Kong, also originally a part of the China mainland.

We resent this further intrusion of Church leaders into the realm of international policies for three reasons. First, they are not competent in that particular field. Second, they have no right to use the prestige of the Church in this matter. Third, we think their advice is dead wrong. Concessions to the Communists have been the order of the day for entirely too long. At the present time, according to Jack Lotto of *International News Service*, the Communist Party line is directed at every conceivable pressure to make America concede the two islands held by the Nationalists to the Communists.



This latter pressure includes efforts to eliminate leaders like Admiral Carney and Admiral Radford. The New York *Daily Worker* editorializes "The first step the President should take is to rid the American people of bomb-rattling chiefs of staff like Radford and Carney . . . a reprimand wouldn't be enough. The next step is to evacuate Quemoy and Matsu, as the whole world, including our allies, are demanding. The people should let their voices be heard in Washington."

When Churchmen find their political activities paralleling those of world Communism one would think that they would re-examine their own conclusions. In any case, we would reaffirm our insistence that Church leaders should not invoke the name of the Church, either directly or indirectly, in exerting pressure on matters of this kind. Somewhere along the line, and, in an unmistakable manner, they should be informed that they speak as individual citizens only.

L. N. B.

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## ANGLERS

(By the Editor of *The Testament*  
for Fishers of Men)

Lesson No. 104

### STRINGING THE FISH

The one big thrill that the "fin" fisherman seeks is hanging the fish and pulling it in to where he can net it and remove the hook from its mouth. It accelerates the thump of his beating heart. He will plan and work for days in anticipation of that climactic event; but I have known some fishermen whose interest ceases right there. They do not care to eat fish, and they are not too fond of cleaning fish for cooking; they would just as soon toss it back into the water; the excitement is over.

Fishermen like that are comparatively rare, but a much greater proportion of "Fishers of Men" fail to "string" their catch. They make careful preparation, they pray for guidance, they select passages of Scripture and they bravely make contact with the prospect. And when that prospect, under conviction surrenders, the fisherman has a great thrill of satisfaction. It is a marvelous privilege to win a soul to Christ. But too often that is the end of the effort—possibly a tragic ending. The prospect has taken the first step, but has not come all the way. He is like a new-born babe and must have nourishment, tender and careful handling. It would be appalling to place a newly born baby out on the frosty lawn to take care of itself. It would die out there, unattended and unfed. In some countries it would be an easy prey to

bears, hyenas, wolves or other carnivore. Peter doubtless had in mind the "babes in Christ" when he said "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Peter 5:8).

So, go back and see the soul "you have won"—especially if you have not seen him coming regularly to the church services. Steady church attendance is one of the best evidences of a living faith. Non attendance, without a valid reason, is definitely a sign of a dying or a dead faith. You may find him "hanging by a thread," beset by the temptations and associations of the old life. Help him to break with these and get on a schedule of daily Bible reading and prayer, which is indispensable to soul nourishment. Show him the particular passages in the Word which have been a "life saver" for you. If business or other engagements are standing in the way show him how prayer and a surrendered will, will reveal to him a program by which he can meet all the conditions of his soul's nourishment and safety, and at the same time meet the necessities of any other legitimate engagement. He will find that by this both his spiritual life and business will prosper.

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## The Scotland Meetings

By George Burnham

*Chattanooga News-Free Press Staff Writer*

Glasgow, Scotland — Billy Graham is having a disturbing effect on the ministers of Scotland!

This, perhaps, is the most significant thing about the All-Scotland Crusade—well above the tremendous crowds and thousands of decisions at Kelvin Hall.

A minister came to Billy several days ago and said:

"You are having a serious effect on my ministry. For years I have taught in my church that many of the stories in the Bible are myths, but I realize now that I have never had any power in my sermons. You stand there on the platform night after night and tell these same stories as the Gospel truth. And I have seen with my own eyes the power of God as the people get up out of their seats and walk to the front.

"Your preaching has caused me to do some serious thinking."

A troubled mother, after attending a service, said that she had always regarded the story of Adam and Eve as nothing more than a fairy tale, "but I heard Billy Graham tell it as truth in describing how they sinned in the Garden of Eden. The sermon moved me deeply and I returned home to do some checking. I found

out that our school books teach such stories as mythical. Somebody is wrong and I would like to know the answer."

Billy has never made any bones about the fact that he feels the power in his ministry comes from prayer and preaching, with conviction, the Bible as the inspired Word of God. He believes the Bible, from cover to cover.

"People today," he said, "are looking for the voice of authority. They have tried the scientist, the politician, the philosopher. They want something on which they can stand. The Bible is it! Jesus spoke with authority. Nowhere in the Bible does it quote Jesus as saying, 'I think so; maybe this is the answer.' Jesus said, 'This is the way; walk ye in it.' He said, 'I am the way, the truth and the life; no man cometh to the Father but by me.'"

"There is an appalling lack of reading of the Bible. We read a great deal of criticism of the Bible, but most of the average critics I meet have no inkling as to what the Bible actually says. It is just hearsay; they do not read and absorb it for themselves."

He said he had found in his own life that when he was tempted the greatest resource at his command was a verse of Scripture.

"When I touch the Bible and quote its words, it is like a rapier or a sword in my hand to win men to Christ," Billy said.

Bible sales in Glasgow have soared since the start of the crusade, according to bookstores.

The Rt. Rev. E. D. Jarvis, moderator of the Church of Scotland, has warned there will be no new day for religion in Scotland unless the Bible comes into its own again and unless there is a clearer understanding of what is meant by saying it is the Word of God.

He said:

"Too many people, both believers and unbelievers, pre-suppose what God's Word should be, and do not really allow the Bible to show them what it is."

Along with a return to the Bible, Dr. Jarvis said there must be a recovery of the belief in prayer. Pray regularly, he advised, not set and "pulpity" prayers, but naturally and persistently for home, friends, minister and church.

The Right Rev. K. C. H. Warner, Bishop of Edinburgh of the Episcopal Church in Scotland, also urged people to open their Bibles and find out what was inside.

In speaking of the All-Scotland Crusade, Dr. Warner said:

"Say what you like about the great meetings Mr. Billy Graham seems to be able to attract

wherever he goes, the fact is that somehow and for some reason there are many thousands of people who are willing to go enormous distances to hear him.

"Is it just that they want to see this man from America or that they have got some sort of sentimental ideas about him? I dare say there was a good deal of curiosity about it. There was a good deal of curiosity about John the Baptist, but the people who traveled into the desert to seek him found there was a message for them.

"But surely there is something deeper than mere curiosity. That is, I believe, a symptom of a revival which is going on, an indication that there is an unexpressed feeling among people that here is a way through the tangled future."

A Glasgow newspaper conducted a survey in an effort to come up with the real Scotland verdict on Billy Graham and his Bible message. The finding:

"Billy Graham, in a way no man has done this century, has started people thinking about the church and Christianity."

Said one reader: "At last people are listening to preaching as Christ instructed His disciples to preach, so that even a little child can understand." Wrote another: "It has shaken us out of our complacency." Still a third: "My miniature Bible had not been dusted for 40 years. Now it comes out every morning for a few chapters to be read. I mean to join a church." Another: "Billy Graham is very sincere, just like the old ministers of long ago. The churches used to be packed in my young day, with pews filled with families."

## — LETTERS —

Canton, N. C.

Sir:

Time after time I have been moved to write and thank you . . . but I can't hold in any longer. Have just read your letter to McIntire in the April 9th issue of the *Journal* and I let out a whoop so that Mrs. Matthews wanted to know what the trouble was.

I was secretary and pianist for Billy Sunday for twenty years and this all takes me back vividly to those days. The best thing I can say for Mr. Graham is that he is just as true and sound as Mr. Sunday was . . .

It is a magnificent thing for our country and our church that not all the skill in the use of our English language rests with the modernists and pseudo-fundamentalists.

Sincerely,

Bob Matthews.



## LESSON FOR MAY 8

*Joash Repairs The Temple**Background Scripture: II Chronicles 21 - 24.**Devotional Reading: I Kings 8:27-30.*

The Background Scripture reveals the general character of these years in Judah's history, but it is sad reading. About the only bright spot in this section is the repairing of the Temple by Joash, but even this seems to have been done in a rather half-hearted manner. There does not seem to have been a real reformation, or whole-hearted turning to the Lord. There was a slight rift in the clouds, but only for a short time while Jehoiada, the priest, was in power, and used his influence upon the young king. After the death of this priest Joash reveals his true character.

Our Devotional Reading is a part of Solomon's prayer at the dedication of the Temple. If Solomon had remained true to God and to the tone of this beautiful prayer the history of Israel and Judah would have been a far different and much brighter story. I wish to discuss briefly the history of Judah under three kings and one queen.

*I. The Wicked Reign of Jehoram,*

Jehoshaphat's son: 8 years : Chap. 21.

All through his reign we see the terrible influence of his wife, the daughter of Ahab and Jezebel. A wicked woman was the ruin of Ahab, a weak king, and the daughter of Jezebel was an evil shadow that rested upon Jehoram. Wicked women in high places have been the cause of much evil.

1. He began his reign with the wholesale murder of his brethren, the other sons of Jehoshaphat, and some of the princes of Judah. There seems to have been absolutely no excuse for these crimes. Jehoshaphat had given great gifts to all his sons, but he had given the kingdom to the eldest, as was customary. There is no hint of any conspiracy on the part of his brothers to overthrow him.

2. He walked in the ways of the house of Ahab, as was to be expected. As I pointed out in the last lesson, one of the most tragic mistakes that Jehoshaphat made was this marriage of his son to the daughter of Jezebel. It is hard to understand why he made such a blunder, and committed such a sin.

3. The Edomites and others revolt against his authority. Under Jehoshaphat there had been military victories, except when he allied himself with Ahab, and the kingdom had been enlarged and strengthened. Now, some of these tributary nations begin to break away. This is

one of the many ways in which God punishes nations that disobey Him. I fear for the future of our country. Will some of the godless nations be allowed to chasten us. Our only safety is to remain true to God, or shall I say, *Return to God?*

4. He is warned by a writing from Elijah the prophet, who calls attention to his sins, and tells him that God will smite his people and his wives and children with a great plague, and that he himself will be stricken with an awful disease. This letter, as far as we can see, had no effect upon the king, so judgment had to come.

5. The Philistines and Arabians came up and carried away all the substance that was found in the king's house, leaving only his youngest son, Jehoahaz. (The same as Ahaziah, in chapter 22.)

6. He is smitten, as Elijah had warned him, with an awful and incurable disease. (Disease seems to be the common punishment of several of these kings.)

7. A brief note in verse 20 gives a short and graphic survey of his reign: "And departed without being desired." He was buried in the city of David but not in the sepulchres of the kings. So ends the wicked reign of Jehoram, ruined by a wicked wife, and his own sins.

*II. The Short Reign of Ahaziah:*

22:1-9 (one year).

His wicked mother explains his conduct, for she was his counsellor. (see verse 3.) There is no name in the Bible, with the exception of Jezebel, her mother, which is more truly a synonym for sin, than the name of Athaliah. He walked after the ways of the house of Ahab. (The house of Ahab had gone further than the house of Jeroboam in departing from the true worship of the Lord, for Baal-worship took the

place of Calf-worship). Ahaziah went with Jehoram, king of Israel, son of Ahab, against Hazael, king of Syria. The king of Israel was defeated, and Jehoram came to Jezreel to be healed of his wounds, and afterwards goes to see the king of Israel, for he was sick. When these two kings went out against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab, king Ahaziah was caught and slain, and buried, because they said, He is the son of Jehoshaphat, who sought the Lord with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

### *III. The Reign of Athaliah: (Usurper of the Throne: six years.)*

These were six dreadful years for Judah. Think of the daughter of Jezebel on the throne, and you can easily imagine the consequences!

She arose and destroyed all the "seed royal," except Joash, who was hidden by the wife of Jehoiada the priest; "And he was hid in the house of God six years: and Athaliah reigned over the land." This simple statement is sufficient. These were indeed dark days for the land of Judah. Her mother, Jezebel, had been the power behind the throne in Israel during the reign of Ahab, and had instituted Baal-worship into that part of the divided kingdom. This was a step further than the Calf-worship begun by Jeroboam, who set up the golden calves very much as Aaron had, to visualize the worship of Jehovah. I believe that we should be very careful today lest our attempts to visualize results in the breaking of the second commandment. The use of the "eye-gate" in our efforts to make people understand must be carefully safe-guarded. Ahab, through the influence of Jezebel, who was a Baal-worshipper, set up this form of out and out idolatry. Now her daughter tries to do the same thing in the Southern Kingdom. Why was Jehoshaphat so blind as not to see the evil consequences of this marriage?

### *IV. The Reign of Joash: 23 and 24.*

In the seventh year of the reign of the wicked Athaliah, Jehoiada "strengthened himself," and brought the young child king, who was only seven years old, out of hiding, and called together some of the chief men of the kingdom, and "all the congregation," and organized a coup d'etat. They brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king. Now when Athaliah saw and heard all this she rent her clothes and cried out, Treason, Treason. It was too late, however, for her to do anything. Then Jehoiada the priest brought out the captains of hundreds that were

set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, slay her not in the house of the Lord. So they laid hands on her; and when she was come to the entering of the house gate of the king's house, they slew her.

"And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people." Then they set about destroying all the signs of Baal-worship, and restored the worship of Jehovah. "And all the people rejoiced; and the city had quiet, after they had slain Athaliah with the sword." When wicked rulers are on the throne there is always trouble and sorrow and heartache. These six years were like a "nightmare."

The reign of Joash can be divided into two parts: (1) The years when he was under the influence of Jehoiada, and (2), the years after the death of this good man.

1. The Good Years — Joash did that which was right in the sight of the Lord, for the king was but a child and the government was in the hands of Jehoiada and those associated with him. The one outstanding thing which was accomplished was the repairing of the House of the Lord; For the sons of Athaliah, that wicked woman, had broken up the house of God - also all the dedicated things of the house of the Lord did they bestow upon Baalim. They financed this work by making a chest and setting it without at the gate. They had money enough and some left over.

2. The Evil Years — We now come to the sad part of the story. Jehoiada lived to the ripe old age of 130 years. They buried him, as was most fitting, in the city of David among the kings, because he had done good in Israel, both toward God and toward His House.

After his death the king hearkened to some of the princes of Judah, and they left the house of the God of their fathers, and served groves and God's wrath came upon them. He sent prophets to warn them, but they paid no heed to them. One of these prophets was the son of Jehoiada, and they conspired against him and slew him, and the writer adds these touching and significant words: Thus Joash remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The Lord look upon it and require it.

God used the usual method of punishment. The host of Syria came up against him and destroyed the princes of the people. This he did with a small company of men, and the Lord delivered a very great host, and much spoil, into the hands of the Syrians. So they executed judgment against Joash.



There was still more severe and more personal punishment to come. First they left him, "in great diseases," and second, his servants conspired against him and slew him. They buried him in the city of David, but not among the kings. He got his just deserts. As a youth he had the best of advice and training under

Jehoiada. He not only departed from this training but showed the basest ingratitude to his benefactor and counsellor who had been a "father" to him in many ways. He is remembered, not by the one good thing which he did, but by his many evil deeds, for he was a "deserter" from the Lord.

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YOUNG PEOPLE'S DEPARTMENT

REV. B. HOYT EVANS

YOUTH PROGRAM FOR MAY 8

## *Youth - Parent Relationships*

Hymn: "Crown Him With Many Crowns"

Prayer

Scripture Proverbs 4:10-15 and

Ephesians 6:1-4.

Hymn: "Holy Ghost, With Light Divine"

Offering

Hymn: "My Faith Looks Up To Thee"

### PROGRAM LEADER:

(One way of presenting this program would be to invite a Christian parent to speak to your group on "What a Christian Parent May Expect of Young People in the Home," and then ask one of your capable members to speak on "What Christian Young People May Expect of Their Parents".)

Ideally there should be no difficulties between young people and their parents, but most of us come short of the ideal. Our purpose in this program is to come to a better understanding of youth-parent relationships so that some of the difficulties which we may have experienced in our homes may be ironed out.

We young people may sometimes think that we labor under a heavy load of parental authority and discipline, but the fact is that young people have more freedom from the control of their parents in our American society than practically anywhere else in the world. If there is not some real value in parental control, why is it that all societies in all ages have recognized it as the best procedure? The system of parents guiding and controlling their household is the system which is taught in the Bible. Both history and divine authority are on the side of this system, so if young people find themselves opposed to this idea, the fault may be in their own attitudes rather than in the system itself.

In our program we are trying to find the answers to some questions which bear on this subject of youth-parent relationships, and we hope that all will join in the discussion.

(It would be a good idea to pass out these questions to individuals in advance of the pro-

gram so they would have time to study the problem a bit. Let these persons lead in the discussion of their particular question, but ask them to invite the ideas of others.)

1. In our Scripture lesson we heard these words, "Children obey your parents in the Lord: for this is right." To what extent does this apply to young people? Are young people bound to obey their parents, or should they be quite independent?

2. Should parents give reasons for the requests they make of young people, or should obedience be on a "because-I-say-so" basis? In what ways will explanations by parents prepare young people for decisions they will have to make by themselves?

3. Do young people sometimes consider themselves to be independent of any responsibility toward the home? Do they look on it as altogether the responsibility of the parents to provide for the comfort and happiness of the home? Is it possible that the parents may contribute toward this wrong attitude on the part of their young people? How? What are some of the responsibilities in the home in which young people ought to share?

4. Sometimes it is said that "home is a place to hang the hat." This may mean that the members of the family do not do much living together . . . that they do not have much fun as a family. What are some of the forms of recreation which young people and their parents can enjoy together? How will it help relationships among the family members to have fun together?

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### GRANDEST OF ALL

"Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way;  
Pour out thy soul for them in prayer victorious;  
And all thou spendest Jesus will repay."

—Thompson.

# HELPS TO UNDERSTANDING SCRIPTURE READINGS IN DAY BY DAY

**Rev. Clinton C. Baker**

*Sun., May 1, Proverbs 6:20-22.*

Think of the precepts of right and wrong that your parents taught you. To what degree does the writer urge his readers to keep these precepts (v.21)? How completely will these commandments and teachings lead and guide you (v.22)? To what extent has v.22 been true of your life in the realm of religious teaching? How carefully have you been instructing your children through the family altar? through Sunday School attendance? through religious instruction at home? through your Christian life? Does the Bible teach that we are to obey the teachings of our parents regardless of the teachings of Christ (Matthew 10:35-38)? To whom do I give my first allegiance?

*Mon., May 2, Proverbs 24:30-34.*

What is the central truth this passage is teaching? What word do you find repeated in v.33? Why do you think the author emphasizes it? How does this passage apply to you in your labor in the Lord's vineyard? Turn to Matthew 21:28-31. Describe each son in your own words. Was there a time when you neglected service to Christ? Have you, like the first son, realized your short-comings, repented and gone to work? Or do you do a lot of talking about serving Christ, but let the other fellow do the work? What do people see when they observe the fruit of your Christian labor (Proverbs 24:30-31)? Spiritual laziness brings poverty in this life as well as in the next (vv.33,34).

*Tues., May 3, Proverbs 30:7-9.*

Describe the type of life the man described here desires. What Christian virtues are found in it? What temptation to evil might he find in an abundance of material things (v.9)? in a lack of the necessities of life (v.9)? Notice what Paul wrote to Timothy concerning these matters (I Timothy 6:6-10). Is Paul's basic attitude toward material needs about the same as the man of Proverbs. What was the chief goal of the life of this man (30:9)? What was Paul's chief goal (Philippians 1:20-21)? What is yours? Does a love for comfort and material abundance retard you in your service to Christ?

*Wed., May 4, Proverbs 22:24-27.*

What is the danger that is involved in failing to keep the admonition of vv.24-25? Notice how Jesus regards anger (Matthew 5:21-22). With what does He equate it? What is its penalty? Are all types of anger sinful (Ephesians 4:26-27)? What kind of anger does not involve

sin? Does an uncontrolled temper hurt my Christian testimony? To "strike hands" (v.26) means to stake one's goods and honor for another. Verses 26-27 are a warning against the Christian's improper or reckless use of money. Do I use my money wisely because I regard it as a trust from God to be used solely for His glory?

*Thurs., May 5, Proverbs 23:6-8.*

The man with an "evil eye" (v.6) is a man who selfishly wants to retain everything for himself. What kind of hospitality is condemned in vv.6-8? How severely does the author condemn this greed and hypocrisy (v.8)? How does I Peter 4:8-9 parallel this passage? What does a lack of hospitality reveal of one's basic attitude toward other people? toward God (I John 4:20)? Read Romans 12:13, I Timothy 3:2, Titus 1:8 to discover the emphasis the New Testament gives to Christian hospitality. Are those whom I entertain able to detect the sincerity and warmth of my Christian welcome?

*Fri., May 6, Proverbs 14:16-17; 29:30.*

How many words can you find in these verses that contain the idea of haste? how many words that contain the idea of caution? (The R.S.V. is particularly helpful for this passage.) We are to be "cautious" in our decisions concerning what is right and wrong (v.16); we are to be "patient" when tempted to anger (vv.17,29); we are to be "content" with such things as we have, keeping under control the desires of the flesh (v.30). Notice the various ways in which vv.16,17,28 equate haste with folly and caution with wisdom. What does the contrast of v.30 add? What does this passage have to say to a Christian living in an age of speed and licentiousness? Read Philippians 4:13.

*Sat., May 7, Proverbs 15:13-17*

What do vv.13a and 15b have to say to "long-faced" Christians? What do vv.13b & 15 have to say to the person who gives way to self-pity, seeking the affection and understanding of others by dwelling upon his own misfortunes? Is the "merriness" of v. 13 simple empty foolishness (v.14)? Is real happiness based upon abundance of material things (vv.16,17)? What two sources of happiness are revealed in vv.16-17? What two sources of discontent? If you feel that real Christian joy is lacking in your life, read John 15:4,10,11 for a possible explanation.

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# Women's Work

## THE 1955 BIRTHDAY OBJECTIVE OF THE WOMEN OF THE CHURCH The Yodogawa Christian Hospital, Osaka, Japan

### What the Birthday Gift Will Do

The 1955 Birthday gift from the Women of the Church will help to make possible the second unit of the Yodogawa Christian Hospital in Japan, our first medical hospital in that mission.

The name, "Yodogawa" more recently given to this hospital, has been historically associated with the city of Osaka, and actually used at one time for the city also. The river, Yodogawa, one of the larger rivers in Japan, runs through the western suburbs of Osaka, a few hundred yards from the site of the hospital.

The first unit of a 20-bed hospital with basic departments (x-ray laboratory, pharmacy, surgery, etc.) and a small out-patient department, has been authorized and financed through our Board of World Missions from Program of Progress funds. There is urgent need for this second unit, enlarging the ministry of the hospital to 60 beds, 200 out-patient department, and other phases of service.

### The Urgent Need

One of the most pressing reasons for this hospital is the need for charity medical care of that large proportion of the population who, while not covered by health insurance, cannot, themselves, pay for the medical care they so desperately need.

The Osaka-Kobe area is itself an appropriate location for our mission's medical project. It is the second largest population center in Japan, having approximately five million people within a twenty-mile radius of our hospital site. It is roughly near the center of our mission's field of work, being only about twelve hours by boat from the farthest point.

The Program of Progress funds were sufficient only for the first unit. The Japan Mission in presenting their appeal to the women for the 1955 Birthday Offering, wrote as follows:

"The Mission has realized from the start that the success of this project depends a great deal on whether an economical unit of 60 beds can be quickly reached, but it felt that the receptiveness of the Japanese and the urgency of the need demanded that we go ahead with what funds we had in the faith that God through our Church would provide additional funds as we needed them.

"By 1955 we will be needing this second unit and we have no other prospect for this money!

"We believe the Women of the Church will want to have this vital share in the pioneer medical project of our Church in Japan.

## FOUR JAPAN MISSIONARIES WRITE ABOUT 1955 BIRTHDAY OBJECTIVE

WE LOOK FORWARD TO THE DAY — Ovid (Dr. Bush) has been awfully busy this fall with the medical work—rather, busy in getting ready to begin the medical work. An out-patient clinic building has been completed and equipped, and is all ready for use. We expect to begin seeing patients very soon. The contract for the hospital is in the process of being let, and we hope building will begin before the first of the year. All of us here are so thankful and happy that our hospital is to receive the 1955 Women of the Church's Birthday Gift! It means that the medical work can begin with an adequate 60-bed hospital of which Christians here and at home can be proud.

—(Mrs. O. B.) Florence Bush.

IN THE HOSPITAL THE LORD WILL PROVIDE — By the way, orphanages, welfare agencies, and the needy will benefit from the hospital being provided for by the Birthday Offering from our women in 1955. Since the building must be built first, *if* the funds are short, precious equipment will be short.

—Juanita Connell.

THE HOSPITAL OPENS A GREAT FIELD OF WORK — Thank you for taking the Hospital in Osaka as this year's Birthday Gift of the Women of the Church. It is opening a great field of work, and we pray will serve untold millions . . .

—Mary Elizabeth Blake

WOMEN PLEASE DIG DEEP—Three weeks ago Mitch (Mr. Mitchell) went to Kobe to work with Dr. Bush in taking pictures for publicity work for the hospital which our mission is building at Osaka. The service building on the grounds has been completed and converted into a clinic. About 30 of the Japanese from the nearby homes came to the clinic and we took pictures showing the kind of work the clinic will do. There is a dire need for the hospital in this land where such facilities are very inadequate. The Women of the Church Birthday Offering for 1955 is to go to the building of the hospital and we will be needing a substantial offering. Women, men, please dig deep, deep, deep. Make it such that Christ will be pleased with it as He was with the Widow's mite.

—(Mrs. Guy S.) Lane Mitchell.

# THE EVANGELISTIC MINISTRY OF A CHRISTIAN HOSPITAL IN JAPAN A DREAM REALIZED—A HOSPITAL OF OUR OWN IN JAPAN

Aside from the relief of human suffering a Christian hospital, particularly in a non-Christian land, has one uniquely challenging purpose—bringing people to a redeeming knowledge of Christ. Men and women who would never enter a church or attend an evangelistic meeting will go to a Christian hospital.

In other countries our mission hospitals have been unexcelled evangelistic institutions and we believe this will be true in Japan too. For in a truly Christian hospital, through the everyday words and deeds of its Christian staff and through the personal talks with trained evangelists and social workers, patients and their families will learn Christ and His concern for them. For wherever men are found suffering from disease and sin, a Christian hospital has its healing message of love.

Dr. C. Darby Fulton writes: "It is believed that this hospital will greatly strengthen our whole program of missionary activity in Japan. It will afford better care of the health of our missionaries; it will provide medical relief for large numbers of the poor and needy; and, above all, it will serve as a demonstration of those impulses of Christian love and charity which are better expressed by deeds of mercy than by word of eloquence and persuasion."

## A DREAM REALIZED — A HOSPITAL OF OUR OWN IN JAPAN

Those of us who have come from China have worked in mission hospitals there and have seen what such institutions have meant to the whole program of Mission work, have longed to see such a ministry carried on in Japan.

There is no limit to the opportunity in a Christian hospital for reaching the hearts of people. When sick bodies are receiving the help which is often desperately needed, sick spirits will almost certainly respond to the spiritual ministry provided in the same institution. This will also open the way into many homes which might otherwise be closed to the Gospel.

One day a young military officer went out of one of our hospitals in China saying, "Thank God for this Christian Hospital which has brought to me not only healing of body, but where I have found the Lord Jesus Christ." Your offering which we know is the expression of love and sacrifice is going to make it possible for many a one in future years to give expression to this same spirit of thanksgiving.

—Mrs. Wilfred C. McLaughlin.

"—Doctor—  
Business Manager—  
Technician—  
and Nurse—"

By Rev. J. A. McAlpine, Gifu, Japan

Dr. Brown and Dr. Bush were ticking off the steps of progress made preparatory to opening up our mission hospital in a suburb of the teeming city of Osaka. "Grounds and clinic building, supplies and car (Chevrolet carry-all) are all in hand. Our staff of eight persons is ready and 'rarin' to go." Saying which, they introduced the staff as we all gathered in the waiting room of the newly constructed clinic building and sat down to the first meal together at which every member was present, including our associate obstetrician, Dr. Marion Powell, of the Canadian Presbyterian Mission.

Opposite me sat Dr. Ren Miyake, 51, greying around the temples, and with such an attractive smile and having such an air of happiness that the word "radiant" is most fitting. He was talking about the future possibilities of our hospital in the Yodogawa section of Osaka, of its need there, of its spheres of service, and his face glowed and his hearers were deeply moved.

Dr. Miyake is a second generation Christian, the son of a Presbyterian elder, baptized in infancy, brought up in the church, a Sunday school teacher and faithful Christian all his life. This may be "old stuff" to you folks at home, but here on the mission field, where there are so few Christian homes, and where the children of Christian parents are estranged from the church by the state educational system, it is thrilling to see one who has come through all this and yet maintains his Christian faith and witness.

He comes to us as a man dedicated to medicine as his way of serving God, and to the field of pediatrics as his way of serving mankind. "In Japan the condition of children is pitiful; so when during high school days I was a Sunday school teacher, I chose to become a children's specialist in order to help the children," he told us. Then he went on, "Our Christian hospital here should point the way through its pediatrics department in child care, in advanced methods of care for premature babies, in modern therapy for crippled children, and . . ." he stopped, embarrassed at his own enthusiasm.

It is no wonder to us who know him that he is so full of enthusiasm for hope and joy in his work. He comes to us with 26 years of experience as a pediatrician. For his doctorate he submitted a thesis on the treatment of whooping cough. For six years he was professor of pediatrics of the Women's Medical College in Kyoto Medical University. He was chief of staff of the big Red Cross Hospital in Niigata Prefecture. From there he was called back to Kyoto University Hospital to head up its department of pediatrics, which became the best in Japan under his able leadership.

During these years at Kyoto University Hospital, he has been untiring in his efforts to put Christ into the thinking and practice of the Japanese medical world. He organized the first Christian Doctors' Association in the Kansai area (Kyoto-Osaka-Kobe) and backed up his words by helping to organize the Palmore Clinic (Methodist) in Kobe. In connection with this work he met our Dr. Brown, and concluded that now, at last he would be able to realize the ambition of a life time through a Christian general hospital. Consequently, last year he declined an offer to become the head of his own Alma Mater, the Kyoto University Hospital, and this year resigned his position as department head and came with us. We are fortunate indeed to have this able doctor and deeply religious man on our staff.

Down the table sat Mr. Shinji Fukumura, pharmacist, double amputee, ex-Kamikaze pilot . . . But I am getting ahead of my story! Born thirty-four years ago in a village of Yamaguchi Prefecture (near Hiroshima)



Mr. Fukumura followed the usual pattern of all Japanese boys of his age, trudging miles to and from a country graded school, commuting on the railroad to the nearest prefectural high school, and then being conscripted into the Japanese army.

In 1942 he completed the flight course in the School of Aeronautics and was assigned to the 246th Fighter Squadron located in Sapporo. This was later moved to Itami Air Base (not far from our Yodogawa hospital property) and assigned the task of defending Itami Field.

On the morning of July 1st, 1943, at 5:30 a.m. in the training maneuvers for Kamikaze tactics even then being developed, his plane caught fire in mid air. Fortunately, he was close enough to the field to make a crash landing, but both legs were so mangled and burned that amputation was necessary. Also severe burns all over his body have left scars, particularly on his hands and neck. After almost two years in military hospitals, he was discharged. In the meantime, his unit had been moved to Manila for its defense by desperate Kamikaze tactics. He applied for desk work and was accepted in the headquarters office of the Army Air Force.

When the war ended he returned to his mother in the "back woods" of Yamaguchi Prefecture. He could not farm, so the family farms were taken away by the post-war Land Distribution Act. What to do? Well, he could work with his hands, so off he went to Kokura on the nearby island of Kyushu, where he began to work in a radio factory assembling radios. But all around him other former army buddies were filled with despair and hopeless about the future. In this mood, he wandered one day into the church of Rev. Akira Hara, whose warm sympathy and loving instruction led him into full surrender to Christ as Savior and Lord.

It was after this that he ventured to discuss his boyhood ambition of becoming a pharmacist. It would take money for study and books, and his present earnings sufficed only to keep body and soul together. However, he felt that this was the best work for one in his physical condition. "I will write my friend, Dr. F. Herron Smith in America, who might be able to help you," said Pastor Hara. And write he did. Dr. Smith secured scholarship aid from a Y.M.C.A. in Pennsylvania and Mr. Hara called Fukumura to give him the letter containing this wonderful news early in 1949.

"I sat there staring at the letter with unbelieving eyes, weeping for joy," he related. And then he heaved himself up on his artificial legs, and clumped off to his mother in Yamaguchi Prefecture as fast as he could get there. From there he went on to Kyoto College of Pharmacy, from which he graduated in March of 1953. After a year's experience as a pharmacist in a nearby State Tuberculosis Sanitarium, he comes to us fully convinced of the truth in God's Word that "All things work together for good to them that love God," and fully determined to mix medicine to the glory of God and the good of his fellow-men.

My eye ran up and down the table to watch the expressions on the faces of the others: Mrs. Hideko Hashimoto, graduate of St. Luke's International Hospital and a qualified public health nurse who will head up our Welfare Department; Miss Hisako Teranishi, graduate of Wakayama Red Cross Hospital School of Nursing, whose greatest joy is in sick room attendance; Mr. Toshio Kondo, our business manager who transferred to the hospital after a pre-war service as pastor in Takamatsu for five years, and twelve years as a business man, the last three of which have been as Mr. McLauchlin's right hand man in building the Chinese Center in Kobe; Mr. Nobutaro Hioki, from the mountains of Gifu Prefecture; youngest of the staff, but indispensable as chauffeur and handy man; and Mrs. Honda, X-ray technician, all of whom are active Christians in Episcopal, Methodist, Presbyterian, and Reformed Churches. The only member of the staff not at present a baptized Christian is our laboratory technician, Mr.

Shinzo Tanaka, but even he is attending church at Temna Congregational Church and seeking the way of faith at the earnest invitation of a friend of the hospital who is a member of the Gideons of Japan.

Their faces revealed quiet faith, steady courage, inner joy and peace, and I had a sense of confidence in the future of the hospital; a feeling of deep thankfulness to God for gathering these very people together in a fellowship of consecrated service. These, then, are our co-laborers in Christ. These devoted men and women have found the joy of expressing their faith in Christian medical service elsewhere and have come with us, dedicated to the purpose of making the Yodogawa Christian Hospital a center of loving Christian service, and a source of healing for both body and soul.

## Church News

### Latest Presbytery Votes On Church Union

On April 15th Indian Presbytery voted 8 For Union and 9 Against Union. On April 19th St. John's Presbytery voted 18 For Union and 30 Against Union. This brings to a total 41 Presbyteries voting For Union and 41 voting Against Union. There are four Presbyteries yet to vote.

### THE FORMOSA SITUATION

NASHVILLE—Presbyterian missionary activity in Formosa is meeting with great success, particularly among the aboriginal people of the mountain country, but grave problems are constantly over-shadowing the work. This was the report which was presented here today to the Board of World Missions by two Presbyterian missionary leaders.

The Rev. E. H. Johnson, Overseas Secretary of the Missions Board for the Presbyterian Church of Canada, and Dr. R. E. Fenn, secretary of Overseas Missions for the Presbyterian Church of England, reported to members of the Presbyterian Church, U. S., missions board in bi-monthly session. The two churchmen had just completed a six-weeks visit to the threatened island.

The visitors described a strong Presbyterian Church, with 40,000 members and over 400 churches; a General Assembly which, although organized only four years ago, is rapidly making itself an effective force in the Christian life of the island; and closely cooperating missionary forces representing the three Presbyterian Churches from as many countries.

The tensions which surround the missionary effort, resulting from war threat and the unsettled political situation were also described.

"The future of Formosa has been stabilized by evacuation of Chinese Nationalist troops from the

Tachen island," Mr. Johnson stated. "This eased the threat to Formosa, and it showed the U.S. was not bluffing when it stated it would defend the island. The feeling now is that Formosa is as safe from attack as New York City, if that is saying anything.

"Politically, however, the situation is more difficult," the Canadian continued. "The United States' action has made it very difficult for the Chinese government to carry out its commitment to get back to the mainland. This affects the morale of the Nationalist troops, who have been expecting to invade the mainland."

Both churchmen described some of the tensions existing between various language elements in the island, as the result of disruptions caused by the Communist success in China, and the refugees' moving to Formosa.

The English Presbyterians' missionary effort in Formosa is 90 years old, and that for the Canadians 84 years old. The General Assembly of the Taiwanese Presbyterian Church has set 1964 as the year for observance of the centenary of Presbyterian work on the island, and has adopted a "Double The Church" slogan for that time. A strong seminary program is undergirding this effort, and there are now 80 ministerial students attending the Presbyterian seminary.

English missionaries have worked principally in the southern part of the island; the Canadians in the northern. Presbyterian, U.S., missionaries who have come into Formosa after being driven out of the mainland, have concentrated most of their efforts in serving the 2,000,000 Mandarin-speaking Chinese from the mainland. Some of the Southern Church missionaries, however, have been invited to cooperate directly in the Canadian and English fields, and others are cooperating with these two sister churches, and with the Taiwanese Church itself in carrying on missionary work among the mountain people.

One of the problems which the visitors described is that caused by the flood of missionary groups, most of them coming into the country from China. More than 60 such groups have moved into the island, which was at one time known as a Presbyterian island. Many of these have done fine work, but some were described as poorly directed efforts, and very averse to cooperative work of any type.

An interesting comment on the state of the Church in China came from Dr. Fenn, who had also managed a visit to HongKong: In general, we found that the reports from the interior of Red China are of full churches, and growing membership. The cities are nearly all places where Christian work continues strongly. The report from the rural areas, however, is grim. There Christian activity has definitely weakened, or ceased altogether due to oppression.

The vigorous new General Assembly of the Taiwanese Presbyterian Church has outlined suggestions for relationship of the young church and the mother churches. These principles, covering the way in which aid to the young church may be given in the future have yet to be fully worked out and agreed to, but these include:

1. The General Assembly to ask the mother churches for missionary workers according to needs, in terms both of numbers and types of missionaries.
2. The incoming missionaries to register with the General Assembly.
3. The missionaries to receive their appointment to fields and work by the General Assembly.
4. The missionaries to have full and equal status within the Taiwanese Church as their opposite numbers in the General Assembly of that church. That is, ministers would have full powers enjoyed by ministers in the Taiwanese Church; elders would be treated as elders in the native Church, etc.
5. The General Assembly in Formosa to prepare a budget of needs for requesting aid from the mother churches, and to make annual reports to the mother churches of the work of the Church, the use of the missionaries, and of the use of funds.

It is the intent of this plan, the visitors told the Southern Presbyterian missionary board, to make it possible for a closer integration of the native church and the missionary activity, and yet to permit the mother churches' Boards to maintain primary control over their missionaries.

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### Davidson Commencement Speakers

Davidson — The Honorable Wilson Martindale Compton, Ph.D., LL.D., of Pullman, Wash., and New York City, and the Rev. Ian Wilson, B.D., of Baltimore, Md., will be the speakers for Commencement Exercises at Davidson College, May 29 and 30.

Dr. Compton, one of the nation's outstanding economists and administrators, is president of the Council for Financial Aid to Education, Inc., New York City. Until recently he was president of State College of Washington. He will deliver the Commencement address on Monday morning, May 30.

The Rev. Mr. Wilson, pastor of the Franklin Street Presbyterian Church in Baltimore was associate professor of Bible at Davidson College from 1949 until he accepted the pastorate of the Baltimore church last June. He will preach the Baccalaureate sermon on Sunday morning, May 29.





## REV. O. G. HENRY TRANSFERS

Richmond, Va. — The Rev. O. G. Henry, for the past ten years director of the Southwestern Branch of the Presbyterian Church's Board of Christian Education, at Dallas, has resigned the post to accept another position with the same Board. He will become Regional Director for the church's educational work in Tennessee. Effective date of the change will be May 1, according to Dr. Marshall C. Dendy, executive secretary of the Board, with offices in Richmond.

From the Dallas branch office and its Presbyterian Book Store, Mr. Henry and his staff have been serving portions of six southern and southwestern states for the Board and its publishing house, the John Knox Press. During the decade that Mr. Henry has been with the Dallas book store, it has increased its volume of business from sales of books and periodicals by 189 per cent. Dollar volume has jumped from \$153,000 in 1945 to \$443,000 last year. During the same period the book store has erected a new \$250,000 building to accommodate its rapidly expanding business and is now considering two additional floors for the building.

## Recommend The Journal To Friends

## TO THE CONGO

(From The Midland Reporter-Telegram)

Announcement has been made by the Board of World Missions that Doctor and Mrs. Melford S. Dickerson, of Midland, Texas, have been appointed medical missionaries to serve in the Belgian Congo. The last eleven years in Midland have been good to the Dickersons. The doctor has built up a successful medical practice, and he and Mrs. Dickerson have established a comfortable home and are engaged in varied church, civic and club activities. But they leave all this behind in June, for service in the foreign field without salaries. They will spend two months in Montreat, attending the Foreign Mission school of instruction. They will spend a year in Belgium studying tropical medicine, the French language and colonial government, reaching the Congo in the summer of 1956. They submitted their applications for missionary duty over a year ago.

Dr. Dickerson is an elder in the Westminster Presbyterian Church, of Midland. He has a B.A. degree from the University of Texas and graduated from Baylor University Medical School in 1939. Following graduation he interned for a year in Parkland Hospital, Dallas, where he met his wife, a registered nurse.

Mrs. Dickerson was graduated from Parkland Hospital School of Nursing in 1939. She is a member of the Texas State Graduate Association; also of the Midland-Ectors-Andrews Medical Auxiliary, and of the Doctors' Wives Club. She taught a Sunday School Class and was president of the Women of the Church at Westminster during its first year. Last February she was chairman of the School of World Missions.

The Dickersons have three children, Wayne 13, Linda 9 and Donna 7. They will accompany their parents to the foreign field.

## WORLD MISSION RECEIPTS

Budget for 1955 .....	\$3,050,000.00
Receipts to date .....	396,904.25
Percentage of annual budget received for 1955 .....	12.12%
Balance needed for 1955 .....	2,680,095.75

Curry B. Hearn, Treasurer.

## Davidson Honor Students

Davidson — Two seniors and six juniors of the Davidson College student body have been elected to membership in Phi Beta Kappa, honorary scholastic fraternity.

The eight men are J. Roy Davis, Floyd Feeney, Linny Baker, Maurice Crouse, J. Brown Goehring, William Kuykendall, Jason McManus, and Clyde Robinson.

## SCRIPTURES IN 1,084 LANGUAGES

Some part of the Bible has been published in 1,084 languages and dialects as of December 31, 1954, according to a statement issued by the American Bible Society.

Languages in which the whole Bible has been published ..... 206

Languages in which a complete Testament has been published ..... 260

Languages in which at least a Gospel or other whole book has been published ..... 618

Total languages in which some part of the Bible has been published ..... 1,084

Six languages last year received the whole Bible for the first time: Africa — Ndonga, Ngala (Bangala), Ruanda, Maltese, Sindhi (Pakistan), Cambodian.

New Testaments were published for the first time in: South America — Aymara (Peru), Ecuadorean Quechua. Africa—Baouli, Dyerma, Kipsigis, Ngambai, Red Bobo, Malo (New Hebrides, Kui Khondi (Orissa State, India).

Scriptures were published for the first time in 1954 in Bandi, Liberia; Bobo: Red, French West Africa; Kom, Assam; Tagaba-oa, a Philippine Island dialect and in three Peruvian dialects: Ayacucho Quechua, Junin Quechua and Shipibo.

There are some 80 additional languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

### Dr. E. C. Scott's Additional Honors

Atlanta, Ga. — Dr. E. C. Scott, Stated Clerk of the General Assembly, Presbyterian Church, U. S., today was installed as chairman of the Advisory Committee of the Southern Office of the National Council of Churches.

Dr. Scott succeeds Dr. Herman L. Turner, pastor of the Covenant Presbyterian Church, U. S. A., of Atlanta, and will serve a three year term as chairman.

Dr. Turner, now past-chairman and Dr. Edward Mackay, secretary, and District Superintendent of the Oxford District of the Methodist Church, were also installed in the service, with the charges to the new officers being given by Dr. J. Quinter Miller, the Assistant General Secretary of the National Council.

The committee which Doctor Scott heads is composed of 65 representatives from participating denominations in nine Southern states. These include Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, and Tennessee. The committee meets twice annually in Atlanta, and does its work through the Southern Office, of which the Rev. J. Edward Lantz is director.

## FILMS

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## NEW LITTLE MISSIONARIES

Born in Korea, February 15, Marian Petrie Mitchell, daughter of Mr. & Mrs. H. Petrie Mitchell. Mr. Mitchell is the Business Manager of the Korea Mission.

\* \* \*

Born in the Belgian Congo, March 27, Mary Katherine McKee, daughter of Rev. & Mrs. Charles T. McKee. This is the second McKee generation to be born in our African mission.

## PHILIPPINE EARTHQUAKE RELIEF

The recent earthquakes in the Island of Mindanao in the Philippines caused untold damage and left thousands homeless. Early reports listed 323 dead among the victims. Acting at once in this tragic emergency Church World Service sent in food and clothing. "It is another instance of help for distressed people," states Rev. Paul B. Freeland, Secretary of Overseas Relief and Inter-Church Aid of the Board of World Missions, "carrying out our policy of sending assistance through Church World Service, the official Protestant channel."

"I am happy to report that 5,000 lbs. of dried milk and 90 bales of light clothing were sent immediately from Hong Kong, with more to follow. Church World Service in New York sent 500,000 vitamin tablets and 125,000 sulfadiazine tablets, on request of the Protestant Relief Committee of the Philippines in Manila. In response to a further request for a varied list of foods, \$10,000 of CROP funds have been made available for purchases in Manila to save transportation time."

## BOOKS

AQUINAS ON NATURE AND GRACE. A. M. Fairweather. Westminster Press. \$5.00.

Thomas Aquinas was a nobleman's son from the region between Rome and Naples. He became a monk against the wishes of his parents and was by his Dominican superiors picked out for study and teaching. He was trained by Albertus Magnus and taught in Paris and Italy. He died in 1274, perhaps not yet fifty years of age.

The name of Aquinas is usually associated with high scholasticism. The chief theological work of the whole Middle Ages came from the pen of Aquinas. That work was called, "The Sum Of Theology." He put into a cohesive



system the extensive learning of his teacher Albertus Magnus. Aquinas was recognized as a myriad-minded man and was consulted on all kinds of problems of both church and state. He produced a number of valuable writings besides his "Summa." What gives special interest to his system of theology is its continuing influence in the Roman Catholic Church. In 1879, Pope Leo XIII made his work the basis for modern theological instruction.

Aquinas held that the truths that reason can discover are inadequate and must be supplemented by revelation. This revelation is contained in the Bible as interpreted by the Church. Although its revealed truths must be accepted by faith on authority, they cannot contradict reason since it also is from God. With respect to the great doctrines of the Trinity, and the Person of Christ, Aquinas agreed with the Ancient Church and followed St. Augustine in teaching the doctrine of predestination.

Furthermore, Aquinas maintained that the vision of God is man's highest good. With his natural powers man could practice the natural virtues of prudence, justice, courage, and self-control. But God gave Adam a super-added gift and virtue by which he could attain to the vision of God and the practice of the three virtues of faith, hope and love. This super-added gift man lost in the fall but the capacity for the natural virtues he retained although his capacities in the fall were turned to lower aims.

As we read from this volume we find that though Aquinas is indeed a great stimulating theologian, he did the Church a dis-service in finding in his system room for a number of novelties in Christian teaching which had sprung up on the basis of the practice of the Church. While appreciating many of the fine insights of Aquinas, the Protestant theologian will have to reject a number of his teachings in the sphere of knowledge and also in the field of ethics. He had too high a notion of the moral consciousness of fallen man.

The representative selections in this volume taken from five parts of the "Summa" clearly indicate the theological method of Aquinas and sets forth the major doctrines in his system of theology.

This volume affords a great opportunity to enter into the massive theological structure of Thomistic Theology. It should be especially helpful to modern theologians who ignore or deny the justice of God. Aquinas shows the justice of God is a real part of His nature and consists in rendering to every creature what is his due according to his nature.

—J. R. R.

THE DOCTRINE OF JUSTIFICATION. James Buchanan. Baker Book House. \$4.95.

This volume remains to this day one of the finest works on this great subject. Buchanan had a profound acquaintance with the history of the doctrine of justification and was a master in presenting the scriptural foundations for this Christian doctrine. He was one of the most gifted and heart-moving preachers in the church of Scotland. This work represents the second series of the "CUNNINGHAM LECTURES." For comprehensiveness and liveliness of presentation, few volumes on this subject can equal Buchanan's work.

NOTES FOR FUNERAL OCCASIONS. William P. Van Woik. Baker Book House. \$2.00.

This book contains regular sermon notes and suggestive outlines that are prepared to be of help to broken and sorrowing hearts. These messages can be of aid in comforting many of God's bereaved people.

## The Committee on Cooperation and Union Must Be Dissolved

Paul D. Hastings—Reidsville, N. C.

Although the proposed Plan of Union has been defeated, there are no indications that the pro-union leaders are going to allow our Church to have any peace on the issue. They have stated publicly that they hope to send another Plan of Union down to the presbyteries for a vote within three to five years, which means that they would have to continue to work for Union in every way possible.

Since Union has been defeated so badly and the overwhelming majority of the members of our Church have clearly indicated that they are opposed to Union, what gives the pro-union leaders any hopes of being able to submit another Plan of Union within such a short period of time? THERE IS ONLY ONE WAY IN WHICH IT CAN BE DONE, AND THAT IS TO KEEP IN EXISTENCE IN ONE FORM OR ANOTHER, THE PRESENT COMMITTEE ON COOPERATION AND UNION SO THIS COMMITTEE CAN CONTINUE IN THE FUTURE, AS IT HAS DONE IN THE PAST, TO USE THE MACHINERY, PROGRAMS, AND GIFTS OF THE ENTIRE CHURCH TO PROMOTE THE PRO-UNION CAUSE.

Those who are opposed to Union are well aware of this fact as they have watched this Committee function in recent years to spearhead the entire union movement in our Church. Here is an illustration. The 1948 General Assembly meeting in Atlanta, Georgia, with the

leaders of both sides of the Union issue agreeing to it, declared a five-year moratorium in which neither side was to work for or against Union in order that the members of our Church could devote their full time to the completion of the Program of Progress then before the Church.

I was a Commissioner to the 1952 General Assembly which met in Charleston, West Virginia. The Committee on Cooperation and Union made the following recommendations to this Assembly, all of which were adopted. Keep in mind that this took place during a five-year moratorium on the Union issue during which time the pro-union leaders had agreed NOT TO WORK FOR UNION. These recommendations were as follows:

1. To INSTRUCT the Departments of Evangelism and Stewardship of our Church to enter into a joint co-operative effort with the same departments of the Northern and United Presbyterian Churches. (It is hard to conceive of any Committee recommending to the General Assembly that it INSTRUCT two major Departments of our Church to enter into a joint effort with two other denominations WITHOUT FIRST DISCUSSING THE MATTER WITH THE HEADS OF THESE DEPARTMENTS TO SEE IF IT WAS WISE AND FOR THE BEST INTEREST OF OUR CHURCH, BUT THAT IS EXACTLY WHAT THIS COMMITTEE ON COOPERATION AND UNION DID IN HIS CASE.)

2. That a Plan of simultaneous pulpit exchange among the Southern, Northern, and United Presbyterian Churches be effected.

3. That a Joint Committee on Chaplains be created, to consist of two persons from each of the three Churches, to work out a plan of administration if the way be clear.

4. That the General Assembly recommend to the Presbyteries and Synods that committees on cooperation and union be established where they do not now exist.

5. That the compilation of all avenues of acquaintance and cooperation already adopted by the Committees of the three churches be printed in some suitable form for distribution as widely as possible in the three Churches; and that the Stated Clerks of the three General Assemblies transmit them at least to every committee on cooperation and union, through the Stated Clerks of presbyteries and synods, and to women's organizations through presbyterial presidents.

Although the above recommendations would be bringing us step by step closer to organic Union, they were defended by the pro-union leaders on the grounds that they were merely

"exploring avenues of acquaintance" AND NOT WORKING FOR UNION. Such "ecclesiastical politics" has tended to destroy the confidence which the members should have in the leadership of the Church.

One of the main arguments of the pro-union leaders in pressing for a vote, was that the Church be given an opportunity to express itself on the issue. THE CHURCH HAS EXPRESSED ITSELF, and clearly indicated that the overwhelming majority of the members of the Church at the grass roots are opposed to Union. It is both proper and Christian that this committee be dissolved COMPLETELY so that there will be peace in our Church on the issue which will enable all the members to devote their full time, energies, and gifts to supporting the Forward With Christ Program now before our Church.

The members of our Church are not going to sit idly by and watch this Committee on Cooperation and Union continue to use the machinery, programs, and gifts of the entire Church to promote Union under the GUISE OF COOPERATION BUT WILL BE COMPELLED TO PROTEST WITH EVERY MEANS AT THEIR DISPOSAL. Changing the name of the Committee but allowing it to remain in existence will not deceive anyone. "A rose under any other name will smell just as sweet."

The February 27, 1955 issue of the *Nashville Tennessean* contains an article covering an interview with Rev. Wade Boggs, the present Moderator of our Church. It states:

"Boggs listed three moves concerning unification which he said he expected to come up before the next General Assembly:

1. A move to abolish the committee on cooperation and union, which presented the defeated union plan. I doubt if this move will succeed.

2. A move to resubmit the defeated plan for immediate reconsideration. I believe this will also fail.

3. Since something between these two extremes will likely prevail, I think either the present cooperation and union committee will be continued or a new committee will be created with a view toward launching another union move after three to five years."

The issue is clear-cut and must be faced by the members of our Church, and you should discuss this subject with the Commissioners to the coming General Assembly from your presbytery and let them know your views so that they will have a clear understanding of all that is involved in this most important matter.





